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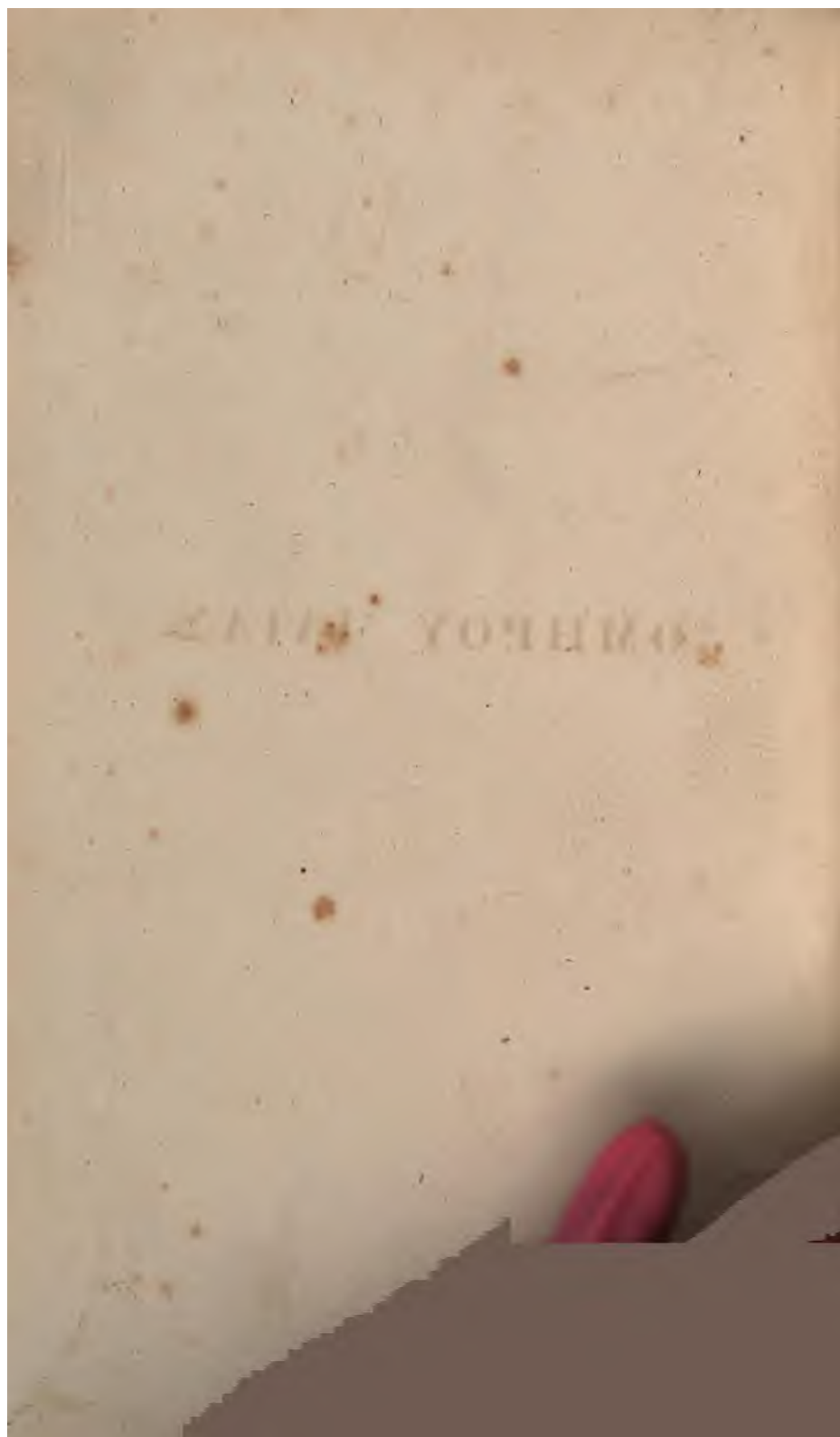
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‘ΟΜΗΡΟΥ ‘ΙΛΙΑΣ.



Ὅμηρος Ἰλιάς

ILIAD OF HOMER

WITH AN ENGLISH VERSION

‘ΟΜΗΡΟΥ ἸΛΙΑΣ

PROLIMINARY OBSERVATIONS

BY WILLIAM TAYLOR

LONDON

1825

Printed by

J. JOHNSON

ST. PAULS CHURCH-YARD

AND R. BELL, YORK-STREET, CORNER OF ST. MARTIN'S LANE

1825

KAIAI YOSHINO

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r. 24. 1828.

24

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WITH

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AND

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ON

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HOMER AND HIS WRITINGS.

BY THE

REV. WILLIAM TROLLOPE, M.A.

LATE OF FEMEROKE COLLEGE, CAMBRIDGE;

AND ONE OF THE MASTERS OF CHRIST'S HOSPITAL.

Ipse parens vatum, princeps Heliconis Homerus.—CLAUDIAN.

IN TWO VOLUMES.

VOL. I.

LONDON:

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PRELACE

LONDON:

PRINTED BY R. GILBERT,

ST. JOHN'S SQUARE.



PREFACE.

IN preparing an edition of an ancient author, the two points which divide the attention of the Editor are the correctness of his Text, and the adaptation of his illustrations to that class of students, for whom they are more immediately designed. With respect to the former of these essentials, so far as the *ILIAD* is concerned, little room, if any, is left for improvement, by the laborious critical researches of the illustrious HEYNE ; so that nothing remains but to adopt his readings, with the exception of a few instances, where a casual oversight, or an over-attachment to some favourite theory, may have led him into error. It is somewhat surprizing, however, in this age of classical erudition, amid the various useful and learned editions of the Greek and Latin writers, which have issued from the press, that no attempt has been made to accommodate HOMER to the study of youth. The editions of the *Iliad*, which are at present in general use, are strikingly deficient in the means of effecting this important object. That of Dr. Clarke is almost entirely devoted to the comparison of parallel passages from Virgil, and the solution of metrical difficulties,

in which he has, for the most part, totally failed; and the minor edition of Heyne consists of little more than meagre explanations of the construction, abridged from the larger work, and brief analyses of each succeeding division of the subject. In these editions, also, the mythology, the customs, manners, and antiquities of the early Greeks, are rarely, and only cursorily, noticed. Now, though it is true that on these points Homer generally goes before his commentator; and that from Homer himself these subjects are drawn and illustrated by the antiquarian; still it is useful, and often necessary, to call the attention of the student to the fact; to point out the early source from which many of their habits were derived; and to mark the changes which afterwards took place in them, by means of reference to later writers.

The grand object of the present attempt, therefore, has been, to afford information to the student in his first acquaintance with Homer, and during the progress of his Academical studies. With this view, all points of intricacy have been cleared up, peculiarities of construction explained, the true etymology and signification of the principal words and phrases defined, and illustrated by authorities from other writers, and citations from Eustathius, the Greek Scholiasts, and Lexicographers. It is hoped, therefore, that although the depths of verbal criticism have been generally avoided, a way has been opened for those, who may afterwards choose to push their researches further.

With respect to the subject of antiquities, it seemed to be a point of peculiar interest to develop the correspondence and connexion between the religious, social, and civil customs of the Greeks, and those of the Jews and other Oriental nations; as it not only tends to throw a light upon the common source in which they mutually originated, but also, in many instances, to illustrate the Sacred Writers themselves. And it will frequently be found, that a striking similarity exists between them, extending itself even to sentiments and ideas, and the peculiar mode of expressing them.

Succeeding Greek poets, and after them Virgil in particular, and the Roman poets in general, have been frequently indebted for some of their brightest ideas and most beautiful passages, to Homer. Those from Virgil are regularly cited by Clarke, with a most scrupulous perseverance, and with a minuteness, in many cases, bordering on the ridiculous;—sometimes even where it would be difficult to find a resemblance, had it not been kindly pointed out. It has been thought sufficient to cite the most striking parallels; not confining them, however, to Virgil, or even to the body of Greek and Roman authors, but occasionally extending them to our own poets, of whom Milton, in particular, has not hesitated to follow in the steps of his great predecessor.

The remarks on the language and versification of Homer, it was at first intended to have embodied with the notes;

but from their frequent recurrence and general application, it was found more convenient to throw them together in a separate form. There are many circumstances also connected with the poet himself and his writings, with which the student would wish to be acquainted, merely as matters of curiosity; but more particularly as they have lately engaged the attention and research of the first literary characters of Europe. The more important of these topics, such as the variety of opinion respecting the life, the real existence, and individuality of Homer;—the account of his writings, the probable method of their preservation, and the primary argument of the *Iliad*:—these, together with the subjects above mentioned, are considered in a connected series of Preliminary Observations.

With respect to the somewhat novel form of English annotation, it has been adopted, as in the *Pentalogia Græca**, from a firm conviction of its utility. Every master knows, that a boy at school never thinks of looking at a Latin note; and for this simple reason, that it is often more difficult, to a youth at least, than the passage which it is intended to explain. Indeed a more advanced student will

* "PENTALOGIA GRÆCA. Sophoclis *Œdipus Tyrannus*, *Œdipus Coloneus*, et *Antigone*; Euripidis *Phœnissæ*; et *Æschyli Septem contra Thebas*. Quinque scilicet Dramata de celeberrima Thebaide scripta. Notis Anglice scriptis illustravit, et Lexicon vocum difficiliorum adjecit GULIELMUS TROLLOPE, M.A. Christi Orphanotrophis Subpræceptor, et Aulæ Pembrokiensis apud Cantabrigienses nuperrime Alumnus." Rivingtons. London.

often think his information dearly bought, at the expense of wading through a maze of crabbed Latinity; particularly, if involved in the learned prolixity of the German schools. That Latin is of infinite importance in publications of deep literary pretension, calculated and designed for foreign circulation, no one will pretend to deny: but that it is expedient in a work, intended for *English* students, at an *English* school, or in the lecture-room of an *English* University, is more than questionable. An English note will at least be read by those who wish for information; while Latin is generally left for those, whose superior learning requires neither the one nor the other.

The main object of the Editor then is *utility*; and if, in this respect, he has risen in the slightest degree above his predecessors, in the task of editing the *Iliad for the use of younger students*, he will at least have done no injury to the cause of literature.

The *Odyssee* upon a similar plan, so far at least as the collection of materials is concerned, is in a state of considerable forwardness; and, should the present attempt be favoured with the approbation of those best qualified to judge of its merits, will shortly be submitted to the same criterion. It is doubtless to be regretted, that a poem, scarcely inferior to the *Iliad*, (if indeed it be inferior; for with reference to the insight it affords into the domestic

and social habits of early Greece, it must be considered infinitely superior,) should be comparatively so little read : and it may fairly be hoped, that an attempt to bring it into more general use, will not be without its effect.

W. T.

CHRIST'S HOSPITAL,

July, 1827.

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΣ.

1820.

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— vatum, princeps Heliconis Homerus.—CLAUDIAN.

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530.

PRELIMINARY OBSERVATIONS.

SECTION I.

OF THE LIFE OF HOMER; AND THE PLACE AND TIME OF HIS BIRTH.

THE two great Poems of Homer are not only remarkable as the earliest remains of Grecian literature, and, indeed, next to the sacred Scriptures of the Old Testament, of Literature in general; but as exhibiting the strongest powers of intellect and imagination to which the human mind has ever reached. With the exception, moreover, of the works of Hesiod, who is generally supposed to have flourished about the same period, they seem to have stood alone for a considerable length of time; and to have been followed or preceded by no composition, whether in prose or verse, for several ages. It is the opinion of Herodotus, indeed, that poetry had never existed in Greece prior to the age of Homer; and that Orpheus, Linus, Musæus, and others, who are commonly referred to an earlier date, lived, in fact, long after him¹. The existence of Orpheus has even been doubted altogether, and a passage to that effect is cited by Cicero, from the third book of the Poetics of Aristotle, which is now lost². And although the concurring voice of antiquity, with this single exception, is almost decisive in support of the

¹ Herod. II. 53.

² Cicero *de Nat. Deor.* I. 38. *Orpheum Poetam docet Aristoteles nunquam fuisse.*

contrary opinion, still the Orphic Remains, as they are called, are, in all probability, the spurious productions of a comparatively modern age. Their antiquity has been maintained by Heyne, Wolfe, and Rhunken; but they bear strong internal marks of a period considerably posterior to Homer, and their genuineness has been otherwise very generally questioned³. The *Argonautica* are referred by Beck to an æra subsequent to that of Alexander the Great; and many of the Hymns, from a supposed reference which they bear to a Great First Cause, have been sometimes even considered as a pious fraud of the early Christians. There can be no doubt, however, that Poetry was not only in existence, but had acquired a degree of reputation, some time before the age of Homer. The poet himself has recorded the punishment said to have been inflicted upon Thamyris, a Thracian bard, who had challenged the Muses to a poetical contest⁴; besides which, he is generally supposed to allude to Linus, the reputed inventor of the art in Greece, in his description of the shield of Achilles⁵. But the dawn of Grecian learning was almost immediately overcast, and the state of barbarism, into which the country relapsed after the Dorian conquest, obliterated the memory of most of her early poets, and involved the history of those, whose names have survived, in fabulous uncertainty. It was doubtless also the unfortunate consequence of this revolution, that so little is known of Homer himself.

It will be seen, in the course of these observations⁶, that the *Iliad* and the *Odyssee*, in the connected state, at least, in which we now possess them, were unknown in European Greece, till about four centuries after their first promulgation in Ionia. Little, therefore, especially in these turbulent times, was probably thought of their author, who would be identified, almost involuntarily, with the rambling bard, who recited his verses. But as soon as civilization and learning began to revive, and more especially when the two great poems, with which they had hitherto been acquainted only in detached portions, appeared before them as an

³ It was evidently doubted by Pausanias, *Attic.* XXXVII. 3. See also Aristotle, *de Anima*, I. 5.

⁴ II. B. 594.

⁵ II. 2. 570.

⁶ Sect. II. *sub fine*.

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74

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procure a maintenance for herself and her child, who was called, from the river near which he was born, *Melesigenes*, she took to the occupation of spinning⁹, which afforded them a scanty subsistence, till she had the good fortune to become acquainted with one Phe-mius, a schoolmaster, who eventually married her. Homer, in the mean time, was receiving his education under an eminent teacher, named Pronepides¹⁰, and giving early proof of that mighty genius, which was destined to be the admiration of all future ages. After the death of his father-in-law, he succeeded to his employment, in which he was found by Mentès, a merchant of considerable attainments, trading at Smyrna, who was attracted by the poet's learning, and invited him to relinquish his school, and travel :—a proposition with which he gladly complied.

Whatever truth there may be in these statements, it is unquestionable that Homer was a great traveller. This is a fact established beyond the possibility of doubt, by his minute and exact geographical description of the Troade, and the Grecian states, in the Catalogue of Ships¹¹. The accuracy with which he has delineated the manners, and customs, and peculiarities of the different nations, must have been the result of personal acquaintance and attentive observation. From the frequent descriptions of scenery which occur in the *Odyssee*, and which are at once so striking and so natural, and painted with a vividness that proves them to have been deeply impressed upon his mind, the celebrated Mr. Bryant has fixed upon Ithaca as the birth-place of the poet; and built thereon a theory, far more ingenious indeed than satisfactory,—that he describes himself in the person of Ulysses, and the constancy of his own wife in the faithful Penelope¹². The arguments, however, by which this singular

birth is magnified into a miracle. He attributes the pregnancy of Crytheis to a Genius, or companion of the Muses; and states that she was married to Mæon, king of the country, before she gave birth to Homer, who was called *Mæonides* from his reputed father. His mother dying in child-birth, the infant was brought up by Mæon; at whose death he was left in extreme poverty.

⁹ The poet is thought to allude to his mother's condition in *Il. M. 433*.

¹⁰ *Diod. Sic. lib. III.*

¹¹ See note on *Il. B. 494*.

¹² The speculations of this ingenious, though fanciful writer, on the subject and the

assumption is supported, are only so far conclusive as they regard the perfect acquaintance of the poet with the country of Ulysses ; and we are informed in his Life, that he was left by Mentès in Ithaca, where he was detained a considerable time, in consequence of a defluxion in his eyes ; and that during his stay he was furnished by one Mentor with the materials for the composition of the *Odyssee*. It is further related, that he had visited Italy and Spain ; but this is exceedingly incredible, as no vestiges exist in his writings of any knowledge westward of Greece. Towards the south, his acquaintance extended beyond Thebes, as far as Æthiopia ; but, though he mentions Arabia and Lybia, he probably had not travelled thither. His intimate acquaintance with the manners, customs, and rites of the Phœnicians and Ægyptians, is evidence sufficient that he resided for some time in both countries. From the former, whom he constantly represents as a sea-faring and commercial people¹³, he probably derived the extensive information with regard to early naval affairs, which we meet with in his works. In Egypt, as we are informed by Herodotus¹⁴, he was furnished with the outlines of his system of Mythology, which became the basis of the religion of Greece. It has also been inferred by some, from the striking similarity which subsists between manners and opinions as they are exhibited in his works and in the Sacred Writings, that he was made acquainted, during his stay in this country, with the Scriptures of the Old Testament. These points of resemblance are, indeed, numerous and striking, and extending sometimes even to expressions of sentiment and verbal allusions ; but they are very far from proving the object which they have in view. It would

characters of the *Iliad* and the *Odyssee*, on the non-existence of Troy, and on Homer himself, are not of a nature to require notice in these observations. They are altogether hypothetical, and supported with a greater waste of learning than solidity of argument. It is generally believed, however, that the poet has transplanted many events of his own life into those of his heroes ; and that in many of his characters the names of persons are preserved, with whom he had been connected in life by the ties of friendship or hospitality. We may instance that of Tychius, the leather-dresser, in *Il. H.* 220. ; of Mentor, in the *Odyssee* ; and others.

¹³ See on *Il. Z.* 291.

¹⁴ *Lib. II. ubi supra.*

be more to the point, if Mr. Wood's supposition were well founded, that the poet was not a stranger to Judæa and its inhabitants; but the main authority for such an opinion is derived from a conjectural emendation of a line, cited by Strabo from the *Iliad*, but found in none of the MSS. of Homer¹⁵. But the analogy which undeniably subsists between the ideas and expressions of the Asiatic Greeks in the age of Homer, and those of the historical times and places of the Old Testament,—many of which will be pointed out in the notes¹⁶,—is readily and sufficiently explained by referring them both to the same patriarchal origin, and to countries situated at no remote distance from each other.

The complaint in his eyes, which caused the detention of the poet at Ithaca, is said to have returned upon him in after life, and with such increased violence, as to end in total blindness. The period at which he was visited with this calamity is uncertain, but the fact itself is very generally admitted; and if the Hymn to Apollo be genuine, there can be no doubt of its truth. In this Hymn the poet himself, like Milton, tells us of his misfortune¹⁷; and, though it has been referred with the rest of these compositions to a more recent age, Thucydides¹⁸ does not hesitate to ascribe it to Homer. It seems most reasonable to suppose, however, that he did not entirely lose his sight till he was considerably advanced in years: at all events, the opinion which has been sometimes maintained, that he was born blind, is altogether inadmissible. This is a supposition which is so manifestly contradicted by his accurate and extensive knowledge of men and countries, by his exquisite perception of natural objects, his picturesque delineation of scenery, and more especially by the

¹⁵ The line, as preserved in Strabo, XIII. p. 929. stands thus: *χωρῶ ἐνὶ δρυόεντι* "Υδης ἐν πτόνι δημῶ. It is thus corrected in Dr. Taylor's *Civil Law*, p. 554. *χωρῶ ἐνὶ δρυόεντι* 'Ιούδης ἐν πτόνι δημῶ.

¹⁶ See particularly on II. A. 27. It may be worth relating, as a literary anecdote, that the celebrated Joshua Barnes composed a Treatise, which, however, was not published, in order to prove that Homer was no other than King Solomon. This will appear less extraordinary, though the position must necessarily have been relinquished, in favour of the more recent discovery of the identity of the poet with Moses himself. This theory was gravely advocated in an Essay, which appeared in the year 1825.

¹⁷ Vers. 172. *τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίω ἐνὶ παιπαλοέσσῃ.*

¹⁸ Lib. III. 104.

length and number of his writings, in none of which, with the above exception, there is the most remote allusion to the fact, that we may fairly conclude with Paterculus: *Siquis eum cæcum genitum putat, omnibus sensibus cæcus est*¹⁹. The author of his Life observes, that his name originated in his blindness, and that he was called Homer ἀπὸ τοῦ μὴ ὁρᾶν. This derivation, however, rests upon a tradition, which carries with it every appearance of fable. It is said that, while at Cumæ, he was induced by his straitened circumstances to request an allowance from the public treasury, to which the Senate would probably have acceded, had it not been for the ill-timed observation of one of their body, that if they should undertake to maintain all the blind men (Ὀμήρου), their resources would shortly be devoured. In consequence of this treatment, the poet left Cumæ for Phocæa, expressing an earnest wish at his departure, that the town might never be immortalized as the birth-place of a poet. Other significations have been repeatedly affixed to the name by those, who consider it merely as an epithet of his real appellation, *Melesigenes*; but all are equally conjectural, unimportant, and unsatisfactory²⁰.

In pursuing his travels, Homer took frequent occasion, according to the custom of the times, of reciting his poems in the public assemblies, in the several places which he visited. Their intrinsic beauty and excellence were universally perceived and admired; except, indeed, at Smyrna, where they were received with inattention and unconcern. At Phocæa, they were heard with such peculiar delight, that a maintenance was offered to the poet by one Thestorides, a schoolmaster, on condition of being allowed to transcribe them; whereupon he immediately sailed for Chios, and there recited them as his own compositions. In order to expose the imposture, Homer followed him to Chios; and being set on shore by the crew of a fishing-boat, in which he had

¹⁹ Lib. I. 5.

²⁰ Some have derived it from ὁ μῆρος, a thigh; upon the supposition that he had some mark upon that part to indicate his illegitimacy. Proclus understands Ὀμηρος to signify an hostage; and states that he was delivered up by Smyrna to Chios, in order to conclude a truce between them. Plutarch, in his Life, says that the name implies following; but the reason which he assigns for the opinion is sufficiently absurd.

obtained a passage from Erythræ, he was prevented by his blindness from proceeding, and wandered along the shore two days in quest of a guide. At length, falling in with a goatherd, named Glaucus, who came up providentially to rescue him from the fury of his dogs²¹, he was introduced by him to his master, with whom he lived some time at Bolissus, and attended to the education of his children. Thestorides fled at his arrival, and left him in the undisputed possession of the productions of his genius, and in the enjoyment of encreasing prosperity and fame.

In the later years of his life, it appears by the Hymn to Apollo, cited above, that he settled at Chios. Here he is said to have amassed considerable wealth, and to have married. One of two daughters, who were the fruit of this alliance, died young; and the other was married to the person whose children he had educated. Of his death nothing is positively known: but Plutarch relates an absurd tradition, that he died from grief, in consequence of his inability to solve a riddle which had been proposed to him by some fishermen at Io; having been previously warned by an oracle to beware of attempting the solution²². For want of more authentic information, it may be sufficient to reject the marvellous addition to the account given in the Life attributed to Herodotus; in which it is stated, that having undertaken a voyage to Athens, he fell sick at Io, where he died, and was buried on the sea-shore.

It now remains to notice the conflicting opinions, and to enter briefly into the merits of the question, respecting the place of Homer's nativity, and the chronology of his birth.

In very early times, the honour of giving birth to the prince of poets was contested with great pertinacity, and little pretension, by several of the states of Greece. This spirit of rivalry gave rise to the following distich, in which seven of the principal parties in the dispute are enumerated:

²¹ This adventure is supposed to have suggested the narrative in *Od.* *Æ.* 30. of the escape of Ulysses from his own dogs.

²² The oracle and riddle are also preserved in the *Crestomathia* of Proclus, appended to Gaisford's edition of *Hephæstion*, p. 466. In this Treatise, however, his death is attributed to a fall, occasioned by striking his foot against a stone.

Smyrna, Chios, Colophon, Salamis, Rhodos, Argos, Athenæ,
Orbis de patria certat, Homere, tua ²⁵.

The grounds, upon which most of them supported their respective claims, were trivial in the extreme. At Colophon, for instance, they had a school in which the poet was said to have taught; at Io, as an evidence of his birth, they could produce only the record of his death,—his tomb upon the sea-shore ²⁶. If any credit is due to the unknown author of his Life, he was born, as we have already seen, at Smyrna; but it is somewhat singular, if that were really the case, that there is no mention of the place in any of his writings. It appears, indeed, that the Smyrnæans treated him with indifference during his life, which may in some measure account for this extraordinary silence; and it is certain that they paid far greater respect to his memory, than any of the other claimants. They struck medals in honour of him ²⁷; they dedicated a temple to him; and they burnt Zoilus in effigy, in angry contempt of the abuse which he had heaped upon his works.

The claims of Chios have found a warm advocate in Leo Allatius ²⁸, a native of the island; but his arguments are by no means conclusive. From the above-cited passage in the Hymn to Apollo, wherein the poet describes himself as *a blind-man resident* (*οἰκεῖ*) at Chios, it cannot possibly be inferred that he was born there. Neither will the testimonies of Simonides ²⁷ and Theocritus ²⁸, to a similar effect, which this writer has adduced in support of his assumption, prove any thing more than the simple fact, that Homer had lived for some time in the country. With respect to Homer himself, Aristotle ²⁹ expressly affirms, that he

²⁵ Cicero mentions four of the competitors in his Oration, *Pro Archia Poeta*:—*Homerum Colophonii civem esse dicunt suum; Chii suum vindicant; Salaminii repetunt; Smyrnæi vero suum esse confirmant; itaque etiam delubrum ejus in oppido dedicaverunt. Permulii alii præterea pugnant inter se, et contendunt.*

²⁶ Plin. IV. 12.

²⁷ In one of these, which is still in existence, he is represented *reading*. This is evidently at variance with the opinion noticed above, that he was born blind.

²⁸ In a Treatise *de Patria Homeri*: published A. D. 1640.

²⁹ Cited on Il. Z. 146.

²⁸ Theoc. Idyl. VII. 47.

²⁹ Rhet. II. 23.

has given no intimation in his writings that he was a native of Chios. In speaking of the Homeridæ, as the descendants of the poet, Allatius has mistaken their occupation for their descent. They were merely a company of wandering Rhapsodists ³⁰, as they were otherwise called, who obtained a subsistence like the old Welch harpers or Celtic bards, by reciting the compositions of Homer in the public assemblies, and more especially at the quinquennial games, which the Chians had instituted in honour of the poet. Plato ³¹ speaks of these Homeridæ as still in existence in his time, not only in Chios, but dispersed throughout the states of Greece. Strabo ³² has fallen in with the opinion that Homer was a Chian, upon the ground that he speaks of the Icarian Sea in terms which prove his perfect acquaintance with its coast and navigation. It does not appear, however, that he has displayed a greater knowledge of this, than of the other seas which he has occasion to notice.

But whatever may be the respective claims of each contending state, it is certain that Homer was an Asiatic Greek; and, most probably, of Ionia. His descriptions of scenery, and his impressions of natural objects, are perfectly in accordance with this opinion. From several of his geographical statements and local allusions, it is sufficiently apparent that his early associations were formed in a country east of Greece: and the character which he has given of the wind Zephyrus is perfectly Ionian ³³. At the same time, many of the customs which he describes, and more especially those which relate to sacrifices, are confessedly Æolian.

³⁰ The portions of the poem delivered at each recitation were called, from these persons, *ῥαψῳδία*, whence this title has been fixed to each respective book of the *Iliad* and the *Odyssey*, though it does not appear that a book was necessarily spoken at a time. Probably only a part, such as the duel of Hector and Ajax, the meeting of Glaucus and Diomed, and the like, constituted the original rhapsody. The commentators are divided as to the origin of the word, some deriving it from *ῥάπτω*, to sew, and others from *ῥάβδος*, the staff, which the rhapsodist carried in his hand. See Wolfe's *Prolegom.* Mr. Penn suspects it to be of Egyptian origin; and he has given an ingenious explanation of it, upon that supposition, in his treatise *on the Primary Argument of the Iliad*, p. 324. note.

³¹ In his Dialogue, entitled *Ἰων*, where the *Rhapsodist* and the *Ionian* are one and the same person.

³² Strabo, XIII. p. 355.

³³ See on Il. B. 145.

Still, when it is remembered in how narrow a compass these contiguous countries lie, and that their customs must in consequence have been in a great degree similar, and equally familiar to Homer, it will not be possible to determine from thence, that he was necessarily a native of Æolia³⁴. In fact, the point can never be finally settled in favour of either country; nor do the pretensions of Chios or of Smyrna appear to have one whit the greater claim respectively to the honour in dispute; except, perhaps, that the first impressions of scenery and of nature are more calculated to root themselves deeply in a rich and vivid fancy, than popular habits and peculiarities.

The question of the age of Homer has given rise to more discussion, and with greater latitude, than that of his country. While some would make him contemporary with the Trojan war, there are others who fix him to a comparatively recent æra. Some indeed would even make him coeval with Lycurgus, and Strabo³⁵ mentions an interview which was said to have taken place between the poet and the lawgiver, for the purpose of settling the constitution of Sparta. Thucydides³⁶ affirms indefinitely, that he lived long after the siege of Troy: and Cicero³⁷ is almost as indecisive in observing, "that though his age is uncertain, he lived many years before the foundation of Rome." Now there are several incidental circumstances which seem to favour the opinion of an early date, for the composition of the Iliad and the Odyssey; at the same time that there is positive proof that the poet was not an eye-witness of the events which he describes³⁸. It appears, for instance, that although works in ivory were of very remote antiquity, yet the elephant was known only to the Indians, until the Macedonians passed into Asia. Accordingly, we meet with no mention of this animal in Homer, although he repeatedly speaks of the use of ivory in ornamental workmanship³⁹. In the

³⁴ See Wood's Essay on the *Original Genius of Homer*.

³⁵ Lib. X.

³⁶ Lib. I. 3.

³⁷ De Clar. Orat. 10.

³⁸ Il. B. 486. Ἡμεῖς δὲ κλῖος οἶον ἀκούομεν, οὐδὲ τι ἴδμεν.

³⁹ Pausan. Attic. I. 12. Ἐλέφαντα, ὅσος μὲν ἐς ἔργα καὶ ἀνδρῶν χεῖρας, εἰσὶν ἐν

Odyssee, the Nile is spoken of as the *Ægyptus*, or the river of *Ægypt*, by which name it passed in the time of Moses and of Joshua⁴⁰; so that, in the time of Homer, it had not received its more recent appellation. Of the Amphictyonic council there is no mention in the writings of the poet; whereas it could scarcely have failed of notice in a poem like the *Iliad*, if it had acquired that extensive importance to which it attained even in the early times of ancient Greece. Had Homer lived, however, after the æra of the Olympiads, the public annals would have afforded a satisfactory record of his birth.

But there is evidence much more definitive to be collected from the works of Homer, which will bring the question respecting his chronology within much narrower limits than that already produced. In turning to the history of the times immediately succeeding the Trojan war, we may naturally expect that Homer would have incidentally alluded to some of the more important events, which happened between that age and his own. Now, according to Newton's Chronology, Troy fell 904 years before the Christian æra; and eighty years after, i. e. B. C. 824, is the date of the return of the Heraclidæ:—an event by which a complete revolution was effected not only in the Peloponnesus, but in all the Grecian states along the western coast of Asia Minor, and the adjacent islands. To this occurrence, however, there is no allusion whatsoever throughout the *Iliad* and the *Odyssee*; and though there are several references to Hercules⁴¹, there is not one word respecting his descendants. It has been supposed, indeed, that Homer intended to represent Jupiter as predicting the destruction of Argos, Sparta, and Mycenæ, in the opening of the fourth *Iliad*⁴²; in which case Homer must have lived subsequently to that event, which followed the return of the

παλαιῶν δηλοὶ πάντες εἰδότες· αὐτὰ δὲ τὰ θηρία πρὶν ἢ Μακεδόνας διαβῆναι ἐπὶ τὴν Ἀσίαν, οὐδὲ ἰωράκεναι ἀρχὴν, πλὴν Ἰνδῶν τε αὐτῶν, καὶ Ἀρκίων, καὶ ὅσοι πλησιόχωροι τούτοις. Δηλοὶ δὲ καὶ Ὅμηρος, ὃς βασιλεῦσι κλίνας μὲν καὶ οἰκίας τοῖς εὐδαιμονιστέροις αὐτῶν, ἐλέφαντι ἐποίησε κεκοσμημένας, θηρίου δὲ ἐλέφαντος μνήμην οὐδεμίαν ἐποίησατο. See II. Δ. 141. E. 383.

⁴⁰ Compare Od. Γ. 300. Δ. 355. Gen. xv. 18. Exod. viii. 6.

⁴¹ See II. A. 689. Ξ. 249.

⁴² See note on v. 41.

Heraclidæ, unless we suppose, with Eustathius, that he hazarded a prophecy, which was eventually realized. If the words of Jupiter are intended to convey any more than a general menace; the destruction of Mycenæ, to which they refer, is that which happened shortly after the time of Agamemnon⁴³. It is further observable, that Homer himself has distinctly stated his opinion, that recent occurrences, from their nearer interest, are preferable for celebration⁴⁴; which could not possibly apply to the fate of Troy, after the return of the Heraclidæ. It should seem also that the declaration, which has been already noticed, that he did not speak from personal observation, would be altogether unmeaning, if he had lived at so distant a period from the times he describes, as to render it unnecessary. And it may be added, that the Catalogue of Ships, which exhibits a correct account of the Peloponnesus, before the Dorian conquest, does not contain a single reference to any political change, which took place therein, subsequent to that event.

Hence, then, it appears, that Homer must have written his two great poems before the return of the Heraclidæ⁴⁵. It is also further remarkable, that the last event which he records, is the accession of the great-grand-children of Æneas to the throne of Troy. This circumstance, therefore, will bring the date of the *Iliad* to the beginning of the third generation after the Trojan war; and the probable date of Homer's birth within a few years of the same period. So that we may fairly consider him to have been in the zenith of his glory about the middle of the ninth century before the birth of Christ. And it will be some confirmation of this date, that it precisely coincides with that which Herodotus has assigned to the age of Homer. The Father of History flourished B. C. 444, and he places the Father of Poetry 400 years before himself; i. e. B. C. 844⁴⁶. The Arundelian Marbles, dating probably from his birth, fix him B. C. 907.

⁴³ Strabo: *Μερὲ τὰ Τρώϊκα Ἀγαμέμνονος ἄρχης λυθείσης.*

⁴⁴ *Odyss.* I. 251.

⁴⁵ This argument was proposed by Mr. Wood in his *Essay on the Original Genius of Homer*, and is followed up in Mitford's *Hist. of Greece*, vol. I. p. 251.

⁴⁶ The author of the *Life*, attributed to Herodotus, affirms him to have lived more than 600 years before the Persian invasion under Xerxes.

SECTION II.

OF THE WRITINGS ATTRIBUTED TO HOMER ; MORE PARTICULARLY OF THE ILIAD AND THE ODYSSEE ; THEIR GENUINENESS, AND THE METHOD OF THEIR PRESERVATION.

THE uncertainty in which the Life of Homer is involved has doubtless been, in some measure, the cause of similar uncertainty respecting his writings. While some, on the one hand, have been too ready to receive him as the author of poems, which he never could have written, many, on the other, have been equally anxious to deprive him of the merit of those, to which he has the justest claim. The reputation in which his productions were held in Greece would naturally induce the bards of the day to impose their own compositions upon the public, under the sanction of so great a name ; and the Ionian Rhapsodists in particular, incited by the prospect of gain, and the improbability of detection, would occasionally recite their own effusions before an audience, assembled to hear, and predisposed to admire, the verses of Homer. It was with the view, perhaps, of facilitating these impositions, that they assumed the appellation of *Homeridæ* ; at least, if the name was intended to represent them as the descendants of the poet. For their rapid increase, and their wide dispersion, in the time of Plato, exceeds, on this supposition, the bounds of credibility ; so that the title must be referred either to a different origin, or to the purpose of imposition and fraud.

To one or other of these Rhapsodists then may fairly be assigned

a great proportion of those poems, which in very early times seem to have been attributed to Homer; and the production of which, both from their number and variety, must greatly have surpassed the extent of human life and the powers of human intellect. As learning advanced, and the merits of each composition were tried by the strict rules of criticism, many of them were easily discovered to be forgeries, and their manifest inferiority caused them soon to be thrown aside, and eventually forgotten. The titles of the following are preserved by different writers, but very little else is known respecting most of them; and it is extremely doubtful whether any of them really belong to Homer¹. In the Life attributed to Herodotus, several *Epigrams* are still extant, which he is supposed to have written; some verses also are cited from a poetical contest, in which he is said to have engaged with Hesiod; and there is mention of the *Phocæis*, *Eiresione*, and some of his *Gnômæ*. Suidas, in v. "Ὀμηρος, speaks of his *Epithalamia*, *Amazonia*, *Cyclus*, and of the *Geranomachia*, *Arachnomachia*, and *Psaromachia*, three mock-heroic pieces of a similar class with the *Batrachomyomachia*. This last is still extant, and is generally supposed to be a juvenile production of the poet, though it has been attributed to Pigres², of Halicarnassus, brother of the celebrated Artemisia, who commanded in the Persian fleet under Xerxes. But from the character of the language, and other internal marks, Mr. R. P. Knight is of opinion that it is the production of some Athenian writer of an earlier age³. Another humorous poem, of a somewhat different description, was the *Margites*. Of this, only three verses remain, which are expressly quoted from the poem; a fourth is found interwoven with the prose of Plato's Alcibiad. II. and three other lines which,

¹ In the opinion of an ancient Grammarian, cited by Leo Allatius, οὐδὲν αὐτοῦ θερίον ἔξω τῆς Ἰλιάδος καὶ Ὀδυσσεύς. This judgment, though doubtless incorrect, is true to a very great extent.

² This indefatigable writer is recorded to have undertaken the extremely amusing and profitable task of inserting a Pentameter between every verse of the Iliad. Suidas has favoured us with a specimen of his ingenuity in v. πύργης.

Μῆνιν ἀνδρὶ θεῷ Πηληϊάδεω Ἀχιλῆος
Μοῦσα, σὺ γὰρ πάσης πείρας ἔχεις σοφίας.

³ Prolegom. in Hom. §. 6.

appear in the Scholia on Eurip. Orest. are supposed to belong to it. Zeno, the philosopher, was of opinion that the *Margites* was the first production of Homer, and the poet Callimachus viewed it with great admiration⁴. In addition to these testimonies, the concurrent voice of antiquity is decisive in favour of its genuineness. Aristotle⁵, Plato, and Aristophanes⁶, quote from it, without the least hesitation, as an undoubted work of Homer; which is ample authority for rejecting the contrary opinion of Suidas and Eustathius⁷.

To proceed with the list of his reputed works, Herodotus mentions the *Epigoni* and the *Carmina Cypria*, but without any belief in their genuineness⁸; the former on the subject of the second Theban war; the latter comprising a series of events, in eleven books, from the marriage of Peleus and Thetis to the opening of the *Iliad*: and attributed, with great probability, to Stasinus, a Cyprian⁹. The *Little Iliad*, which includes the time from the death of Achilles and the Judgment respecting his Arms to the Destruction of Troy by the stratagem of the Wooden Horse, and which has been attributed to Homer, was more probably the composition of the Lesbian poet, Lesches. The arguments of this last and the *Carmina Cypria* are preserved in the *Crestomathia* of Proclus¹⁰, together with that of the *Νόστοι*, or the *Returns of the Grecian Leaders* from the siege of Troy. In the *Bibliotheca* of Fabricius¹¹, together with many of those above mentioned, there is notice of the *Cecropes*, founded on the metamorphosis of a set of jugglers into monkies; also of the *Capture of Æchalia by Hercules*, and of the *Αἰξ' Ἑπταπекτός*, a humorous piece written in Iambic verse, and therefore, in all probability, much posterior to Homer. Athenæus¹² mentions the *Epicichlides*;

⁴ Harpocration in v. *Μαργίτης*: "Ὅπερ ποίημα Καλλίμαχος θαυμάζειν ἔοικε.

⁵ Poet. c. 4.

⁶ Aristoph. *Av.* 914. See Schol.

⁷ See Penn on the *Primary Argument of the Iliad*, ch. XI. 353.

⁸ See notes on Il. Δ. 406. Z. 291.

⁹ Phot. Lex.

¹⁰ Pp. 471. 481. 485. ed. Gaisford. See Heynii Excurs. I. ad Virg. *Æn.* II.

¹¹ Lib. II. c. 1. ed. Harles.

¹² Lib. II. p. 65. XIV. p. 639.

and Pausanias" the *Thebais*, in seven books, which he considers inferior only to the *Iliad* and the *Odyssee*. The *Hymns*, in number thirty-three, are still in our hands; but though confessedly of very high antiquity, they are generally considered spurious. The Scholiast assigns them to a Rhapsodist named Cynæthus. Professor Hermann, however, argues strongly for their genuineness, and he is supported by the authority of Thucydides and Lucian. But there are several internal marks of a later age in each of them¹³, if we except the Hymn to Venus; which, if not Homer's, is a production of very great merit, and evidently not much later than the poet's time. In all the rest also, corruptions and interpolations abound; and the Hymn to Ceres, which was lately discovered by Matthiæ at Moscow, varies materially from that to which Pausanias has alluded, though Hermann considers it a different copy of the same work.

But whatever doubts may have existed among the Ancient^s respecting the authorship of all or any of the above compositions, it remained for modern scepticism to question the genuineness of the *Iliad* and the *Odyssee*. The German critics, with Wolfe and Heyne at their head, have exerted their strongest efforts in support of a theory—which may, indeed, almost be called their own,—that these two poems, as we now possess them, are not the work of one mind. The theory is founded upon the supposition, that there existed originally a set of detached pieces, or rhapsodies, as they were called; that these separate productions, of different writers, upon the same subject, were at length collected into a series by some person of more than ordinary talent, and that the result of this compilation was the *Iliad* and the *Odyssee*. And of this extraordinary genius, after reducing Homer into a mere non-entity, and robbing him at once of his personality and his fame, Heyne thus triumphantly concludes: *Jam ingenium illud præclarum, cui compagem hancce tam miræ artis debemus, nobis HOMERUS esto*¹⁴. This hypothesis was originally started in France,

¹³ Bæot. p. 729.

¹⁴ The word *réχη*, for instance, which is introduced into the Hymn to Minerva, does not occur throughout the *Iliad* and the *Odyssee*. See note on Il. Z. 489.

¹⁵ Heyn. Hom. T. VIII. p. 806.

about the commencement of the last century, where it was immediately rejected as untenable and absurd ; and however strange it may appear to Heyne and his countrymen, that any individual should have appeared on a sudden, in the midst of a barbarous age, with a mind capable of producing an epic poem, so perfect in every point of art, of diction, and of versification, as the *Iliad* or the *Odyssee*, the alternative to which they resort is far more miraculous. Paterculus observes of Homer : *Neque ante illum quem ille imitaretur, neque post illum qui eum imitari posset, inventus est*¹⁶. Now, if the latter part of this assertion is confessedly true, why might not the former be true also ? Poetry is not like science, progressive ; but a bright genius arises at intervals, like Burns or Bloomfield among ourselves, whose untutored lays eclipse, with their beauty and simplicity, the laboured numbers of their predecessors in the art for many generations. The *Poëta nascitur* of Horace was doubtless founded upon deep observation and an exact knowledge of the powers of the human mind ; and Homer is a striking proof of the justice of the maxim. At all events, the unity of design, of action, and of character, which pervades the respective poems, the same peculiarities of language and of sentiment, and the intimate connexion which subsists between the whole and every part, must form an argument in the mind of every unprejudiced admirer of Homer, almost amounting to conviction, of the unity of the person who produced them.

The main prop by which this singular theory is supported, is derived from an assumed impossibility of preserving two poems, so long as the *Iliad* and the *Odyssee*, without the aid of alphabetical writing. There is more weight, however, in this consideration at first sight, than it will appear to possess upon an attentive investigation. Admitting, for a moment, that writing

¹⁶ Lib. I. c. 5. This opinion coincides with that of Herodotus already noticed ; and although poetry had existed previous to the age of Homer, it fell infinitely short of that perfection to which it rose in the *Iliad*. The great inferiority of all preceding poets, which is clearly evinced in the few fragments which still remain of the works attributed to them, probably induced a negligence respecting them, which was the ultimate cause of their destruction.

was not in use at the time when Homer composed the *Iliad*, the difficulties of its transmission to posterity were by no means insurmountable. In the early ages of society, while the mind was unfettered by variety of occupation, the memory would easily be rendered, by cultivation and exercise, retentive to a very high degree. Now it is distinctly asserted by Xenophon¹⁷, that there were several persons at Athens in his time, who could repeat the *Iliad* and *Odyssey* throughout. If this was the case, therefore, at a period when copies of those works existed in every part of Greece, it may safely be inferred that the like facility would not be wanting, when the absence of every other means for their preservation rendered it absolutely necessary. It may be remarked, however, that so great an extension of the memory as that recorded by Xenophon was scarcely requisite under the circumstances, with which the early history of the poems is connected. For if this were the medium through which they were transmitted in the first ages of their production, the Rhapsodists, who procured a maintenance by reciting them from town to town, and were therefore more deeply concerned in them, were doubtless the persons who delivered them from that fate, in which the works of all preceding poets were involved. And as it was impossible to give the whole of either poem at a single recitation, it would be sufficient for each Rhapsodist to commit to memory such part of the whole as he might select for the amusement of his audience, so that the complete poems would thus be distributed between the different members of their community. By this division, however, the connexion would, in all probability, be gradually lost; and such we shall find to have been actually the case in European Greece, in the reign of Pisistratus. Upon the same grounds we might also plausibly account for the frequent repetitions which are found in Homer. Since detached portions only of the *Iliad* and the *Odyssey* were delivered at each recitation, it would sometimes be necessary to introduce an explanatory paragraph from the preceding part of the poem. But it is far more probable that they were so originally given by the poet himself,

¹⁷ Sympos. III. 5.

and though to modern ears they appear tedious and out of place, the defect may fairly be charged upon the early simplicity of the times. Instances of a similar nature are occasionally met with in the Sacred Writings of the Old Testament.

But though the difficulty respecting the transmission of the Homeric poems may be thus readily removed, a question may fairly be hazarded, as to the truth of the premises upon which the objection proceeds. The main considerations alleged by Mr. Wood¹⁸, who favours the opinion that alphabetical writing was unknown in Greece in the age of Homer, are the lateness of the period at which any prose work subsequently appeared, and the non-existence of written laws and contracts. There is no prose writer upon record before Cadmus the Milesian, and Pherecydes of Scyros, who flourished B. C. 544; and the first of any note were Hecataeus of Miletus, and Pherecydes of Athens, who lived about half a century later. About the same time also, the laws of Draco were the first written code, nearly 350 years after the date which has been assigned to the birth of Homer. Hence it is inferred, that if writing had been in use at this early period, it is highly improbable that composition in prose should be so long subsequent to poetry; and that laws should have remained so long unwritten. Now it is generally admitted, that the comparative ease with which poetry is retained in the memory, whereby it afforded a ready channel of communication both for the historian and the legislator, will satisfactorily account for its priority of success in the first instance. How then does it follow, that the pre-eminence thus attained would be immediately relinquished, as soon as the way was opened for the introduction of prose? It is far more probable, that the species of composition, by which their predecessors had sealed their immortality, would induce others also, for a time at least, to follow in their path: and accordingly it is affirmed by Strabo¹⁹, that the first prose writings were poetry in every thing but the want of measure; so that the latter was only gradually discontinued, or rather, shared the reputation which prose was gradually acquiring. The only case of parallel to

¹⁸ In his Essay on the *Original Genius of Homer*.

¹⁹ Lib. I. p. 34.

which we have the means of adverting, is the Book of Job. That this work is a poem of very high merit, is now settled beyond the reach of controversy, and the most probable date of its composition is about 184 years before Abraham, and somewhat above 2000 years before the birth of Christ²⁰. On the other hand, the earliest prose compositions, with which we are acquainted, are the historical books of the Old Testament, of which Moses was the author; B. C. 1570. Now that alphabetical writing was known to the Israelites long before the time of Moses, is confirmed by several passages in his histories, wherein he speaks of it in terms, which plainly prove it to have been in common use²¹. Here, then, is an instance of poetry antecedent to prose; and by a period far more considerable than that contended for in the works of Homer. To the argument derived from the non-existence of written laws, the case of the Israelites cannot indeed be opposed, since their Decalogue was manifestly written. But although the code of Draco is the first that can be affirmed to have been written in Greece with historical certainty, there is still ground for believing that something of the kind was in existence at a much earlier date. There is a passage in Euripides, from which this may fairly be inferred, in relation to the æra of the Trojan war; and Sophocles speaks even more distinctly on the point, in reference to the age of Œdipus²². At all events, it does not appear that the absence of a written legislation argues much against the knowledge of writing in general, as applied to the ordinary purposes of life.

With regard to the objection, that all treaties and agreements were verbal, and for that reason accompanied by sacrifices and appeals to heaven, in order to ensure their performance, it will appear to have little weight, when it is remembered, that a similar custom prevailed in the Patriarchal ages, and among the Jews to a very late period. Thus Abraham purchased the cave at Machpelah in the presence of all those who entered into the gates of

²⁰ Hales's *Analysis of Chronology*, vol. II. B. 1.

²¹ See, for instance, Numb. v. 23. Deut. xxiv. 1.

²² Eurip. Hec. 854. Ἡ πλῆθος αὐτὸν πόλει, ἢ νόμων γραφαὶ Εἰργουσι χρῆσθαι. μὴ κατὰ γνώμην τρόποις. Soph. Ant. 454. Ἐγραπτα θεῶν νόμιμα.

the city of Hebron²³; so that the publicity of the bargain rendered any written contract unnecessary. Nor does it appear that any other than verbal covenants, if we except the Bill of Divorce²⁴, were resorted to, up to the time of the prophet Jeremiah, who mentions a written contract upon a purchase²⁵. The Romans likewise always adhered to the form of making agreements before witnesses in the Forum, which they called *Stipulatio*. It may be remarked also, that the formality of written documents was not likely to occupy the attention of warriors, who had spent their lives in the service of arms; just as a *σῆλη*, or the emblem of his profession, was a more ready mark of the grave of a departed hero than a graven epitaph and a laboured inscription. Hence an oar was the only monument on the tomb of Elphenor²⁶.

As to actual historical evidence, there is none, either on one side or on the other. Josephus, indeed, who wrote as late as the first century of the Christian æra, expresses a doubt on the subject, and mentions an opinion maintained by some persons, that Homer did not leave his poems in writing²⁷. But even if the historian spoke more decidedly, his authority could not be admitted as conclusive; since the passage in question is found in the midst of a laboured attempt to throw discredit upon the early history of Greece, and a partial eulogium on his own country, where the knowledge of letters had existed at a much earlier period. The general belief, however, respecting the introduction of literal characters into Greece, seems to fix it to the age of Cadmus; B. C. 1045²⁸: and the very uncertainty, in which the circumstance is involved, is strongly in favour of high antiquity. Now whatever difficulties may be supposed to have attended the first discovery of the art of writing, it does not appear that there were any impediments to its reception and progressive improvement, which would not be amply counterbalanced by the exertions which its paramount utility must have induced, in order to render it practicable. Making every allowance, therefore, for the scar-

²³ Gen. xxiii. 10. 18.²⁴ Deut. xxiv. 1.²⁵ Jerem. xxxii. 6.²⁶ Od. M. 14.²⁷ Contra Apion: I. 2. *Φασίν, οὐδὲ Ὅμηρον ἐν γράμμασι τῇ αὐτοῦ ποιῆσιν καταλείπειν.*²⁸ Herod. V. 58.

city and rudeness of materials in the infancy of the invention, it is highly improbable that the lapse of five centuries, which is the period from the arrival of Cadmus in Greece to the earliest date of prose composition, should have intervened between the first introduction of writing and its general application. It is moreover certain, that a species of parchment or prepared skin, upon which they wrote with a kind of ink, was very early in use among the Jews²⁰; the best of which, called *charta Pergamena*, was prepared at Pergamos, about sixty miles above Smyrna. It is highly probable, therefore, that Homer, who was an Asiatic Greek, was acquainted with this article. Indeed, Heyne himself allows, that alphabetical writing was employed by the Ionians much earlier than in European Greece, on account of their knowledge of parchments; and that they had also their written books, though it is uncertain what became of them, amid the ruin of their literature, which happened about the time of the revival of learning in Europe²¹.

When it is considered, then, that Homer himself, in one passage at least, has a probable allusion to alphabetical characters²², there are no light grounds for inferring that he committed his poems to writing, and that copies of them were dispersed throughout Ionia during his life. In European Greece, however, the knowledge of them seems to have been limited, and derived entirely from the recitations of the Rhapsodists, who travelled with them through the different states, perhaps delivering from memory such detached portions as they deemed most likely to attract attention. Nothing else, therefore, could be reasonably expected, but that the connection of the whole should gradually have become confused; some parts, perhaps, lost, and others interpolated. Such, indeed, was the natural consequence; and so deeply was it lamented at Athens, a short time before the usurpation of Pisis-tratus, that a law was enacted by Solon for the arrangement of the Iliad and Odyssey, which seems to have been undertaken

²⁰ Isaiah xxxiv. 4. Jerem. xxxvi. 2. 18.

²¹ Heyn. Hom. T. VIII. pp. 814, 815.

²² See on Il. Z. 168. To the illustrations there cited may be added, the letter sent by Agamemnon to Clytemnestra, in the opening of the first Iphigenia of Euripides.

by Pisistratus himself. *Quis doctior*, asks Cicero, *illis temporibus fuit, aut cujus eloquentia literis instructior fuisse traditur, quam Pisistrati; qui primus Homeri libros, confusos antea, sic disposuisse dicitur, ut nunc habemus*? To the same historical fact, we have the united testimonies of Pausanias, Ælian, Libanius, Suidas, and Eustathius²³. Plato, however, lodges the merit of the undertaking with Hipparchus²⁴; so that we may safely conclude with Leo Allatius, in supposing that the son completed the work which the father had begun. And this opinion, be it remarked, derives considerable support from the above passage of Cicero, in which the adjective *primus* seems evidently to point at a subsequent revision to that of Pisistratus.

It is necessary to state, that the authorities above cited are also adduced by Wolfe, in proof of his hypothesis, that the Iliad and the Odyssey were committed to writing for the first time, and collected into their present form by Pisistratus, or one of his family. In this doctrine he goes beyond Heyne, who admits the existence of written copies of the component parts in Ionia long before the age of the Pisistratidæ, though he maintains, with greater inconsistency perhaps, the distinct authorship of those parts, which were afterwards formed into a connected series. But, waiving the singularity of admitting the unity of the poems, and denying the unity of mind in their composition, it is evident that these authorities will not bear the assumption out. The writers in question attribute to Pisistratus nothing more than a re-arrangement of the scattered portions of the poems, which had been originally connected. This import is more particularly manifest in the passage of Cicero, where the word *confusos* distinctly refers to a prior connection and orderly arrangement. The τὰ Ὀμήρου,

²³ De Orat. III. 34.

²⁴ Pausan. VII. 26. p. 594. Πεισίστρατος ἔπη τὰ Ὀμήρου διεσπασμένα τε καὶ ἀλλὰ χωρὶς μνημονεύμενα ἡθροΐζετο. Ælian. V. H. XIII. 14. "Υστερον Πεισίστρατος συναγαγὼν, ἀπέφηνε τὴν Ἰλιάδα καὶ τὴν Ὀδυσσεΐαν. Liban. Panegy. in Julian. T. I. p. 170. Reisk. Πεισίστρατον ἐπαινοῦμεν ὑπὲρ τῆς τῶν Ὀμήρου πεποιημένων συλλογῆς. And to the same effect, Suidas in v. Ὀμηρος, and Eustath. Comment. p. 5.

²⁵ Platon, Hipparch. p. 228. B. ὅς ἄλλα τε πολλὰ καὶ καλὰ ἔργα σοφίας δπεδέξατο, καὶ τὰ Ὀμήρου πρῶτος ἐκόμισεν εἰς τὴν γῆν ταυτηνί.

which are said to have been brought to Athens by Hipparchus,—though Heyne affects to doubt what poems are intended,—must have been the whole of the acknowledged works of the poet; just as τὰ Πλατωνος are *the works of Plato*; τὰ Ἀριστοτέλους, *the works of Aristotle*; and the like. The verb κομίζω also, as Mr. Penn observes³⁴, applies to the conveyance only of things real and material, and consequently to the works of Homer in an embodied form or volume. From the foregoing observation, therefore, the following inferences may be fairly and probably deduced:

That the *Iliad* and the *Odyssey* are the production of one mind:—that they were originally committed to writing by Homer himself³⁵;—that the confusion in which they were afterwards involved, arose from the unconnected manner of reciting them in European Greece;—that this confusion, did not extend to the written copies, dispersed throughout Ionia;—that they were again reduced into their original form, and edited in the order in which we now possess them by Pisistratus;—and that the arrangement of Pisistratus was confirmed, or amended if necessary, by collating it with a MS. copy of the two poems, which had been obtained for that purpose from Ionia, by his son Hipparchus.

³⁴ Primary Argument of the *Iliad*, chap. XI. p. 310.

³⁵ It is not to be inferred, that Homer used the same form and characters in his writing, which were afterwards employed. The Greek alphabet was, at first, very imperfect, consisting only of sixteen letters; so that several distinct sounds were expressed by the same character. The vowels H and Ω, and the double consonants, were unknown; of which the former were represented by E and O, and the latter by their component sounds, or by the aspirate. This circumstance, however, cannot affect the means by which the poems were preserved. See Kidd on Dawes' *Misc. Crit.* p. 32. Knight on the Greek Alphabet, p. 17.

SECTION III.

ON THE PRIMARY ARGUMENT OF THE ILIAD.

THE extraordinary notion of the German critics respecting the composition of the Iliad, by which they have been induced to deny the personality of its author, seems in a great measure to have originated in the ideas which they had imbibed with respect to its object and design. It is well known that Aristotle, in his Poetics, has laid down a set of rules for the composition of an epic poem, which he founded upon the basis of the Iliad and the Odyssee, and of which he pronounced those poems to be complete and perfect models. Now, in the case of the Odyssee, the judgment of Aristotle is generally allowed; while, with respect to the Iliad, it has been as generally denied; inasmuch as, when measured by the assumed argument, with which it should be exactly commensurate, it is found to leave a considerable excess. Of course, this excess is at once condemned as spurious; and, the work of rejection commenced, book after book is pronounced an interpolation, till the whole work is divided among an unlimited set of writers, *all equally unknown*. But the fact is, that the argument, which they have assumed, is not the true one which Homer designed, and which was recognized by Aristotle. Nor is it probable that that illustrious critic would have been so completely deceived in the application of his own rules, as to offer the Iliad as an exact illustration, when in fact it was a direct violation, of them. Since, therefore, he has no where stated what he took for the primary argument, it is much more likely that his modern

followers have tried the poem by a different scale from that which he employed.

If we turn to the proem, or introduction of the subject, in which we naturally look for a brief notification of the whole argument,—and such Quintilian declares to be afforded in the opening of the *Iliad*¹,—we find that it embraces two distinct propositions, connected with each other by the adversative particle *δέ*. It appears also that the *μήνις Ἀχιλλῆος* in the first clause is opposed by the *Διὸς βουλή* in the second, and in such a manner as to denote the superiority of the latter. According to the commonly received punctuation of the passage, indeed, this connexion and opposition does not immediately appear; but by removing the parenthesis in which the words *Διὸς δὲ τελείετο βουλή* are usually inclosed, so as to render them unintelligible, the bearing and intent of the exordium is manifest². What this *Διὸς βουλή*, or *Will of Jove*, was, and its gradual accomplishment during the time of Achilles' anger, is proposed as the subject of the poem, and must be collected from a perusal of the poem itself.

From the poem, then, we find, that it is fixed in the determinate counsels of Jupiter, that Troy should be eventually destroyed, together with the whole race of Priam, by the allied Greeks; Hector having first nobly fallen in the field, and received the rites of honourable burial. The period fixed by the declarations of fate for the final developement of the divine plans was now rapidly drawing to a close in the tenth year of the war, when the expectations of Greece are suddenly clouded by a contest, apparently irremediable, between Agamemnon and Achilles, which ends in the secession of the latter with his forces, and leaves the decrees of Jupiter, to all human appearance, likely to be unfulfilled. Still we perceive the divine mind gradually effecting its purposes: and though he complies, to a certain extent, with the prayer of Thetis, in favour of her son, yet he discloses to Juno, partially in *Il. ☉. 473.* and completely in *Il. O. 59. sqq.*³, his

¹ See note on *Il. A. 1.*

² See note on *Il. A. 5.*

³ See the notes on these passages.

intention of bringing back Achilles to the war, by means of the death of Patroclus. Accordingly we observe, that till this stated period, the entreaties of friends, the distresses of his countrymen, and the concessions of Agamemnon, are alike unavailable in working upon the mind of Achilles, who feels an unnatural, and almost inhuman delight, in the disastrous effects of his fury. But in spite of this unbending spirit of inveterate revenge, no sooner does the counsel of Jupiter see fit, than he effects a means for completing his purpose, by diverting the obstinacy of Achilles into a different channel, and rendering him as anxious for battle, and to meet and slay Hector, as he had been for the success of Troy, and determined to remain inactive. He accordingly issues from his retirement, revenges himself upon Hector, and determines to give his unburied corse to the birds and beasts of prey. This, again, is in direct opposition to the will of Jove, who destines Hector for honourable burial. Accordingly, he is again diverted from his purpose by a command from Jupiter, and the body being given up to Priam, and honoured with funeral rites, the will of Jove is accomplished, and the poem concludes. So that we readily recognize the full extent of the preposition in the proem, and detect the argument of the *Iliad*, which is clearly intended to display "the irresistible power of the divine will over the most resolute and determined will of man,—exemplified in the death and burial of Hector, by the instrumentality of Achilles, as the immediate preliminary to the destruction of Troy⁴."

Now it is easy to discover, by applying this argument to the *Iliad*, that it corresponds exactly with the rules laid down by Aristotle, and with the judgment which he has delivered respecting that poem. For it is engaged with one action⁵, and is in itself a one, entire, and perfect whole, possessing those essential qualities of unity and entireness, a beginning, a middle, and an end⁶. Thus the anger of Achilles, and its consequent effects upon the Greeks, are the proper ἀρχή, or *beginning*; the death of Hector,

⁴ Penn's *Primary Argument of the Iliad*, ch. V. p. 164.

⁵ Aristot. Poet. c. 8. περί μιαν πράξιν, ὡς ἀποφασίζουσιν τὴν Ὀδύσσειαν ὁμοίως δὲ καὶ Ἰλιάδα.

⁶ Ibid. c. 7. Ὅλον δὲ ἔστι τὸ ἔχον ἀρχὴν, καὶ μέσον, καὶ τελευτήν.

followed by his sepulchral honours, in which the *Διὸς βουλῇ* is accomplished, is the *τελος*, or *end*; and the point at which the will of Jupiter first shews its manifest superiority over the will of man, in recalling Achilles to the field,—i. e. the death of Patroclus, is the *μέσον*, or *middle*. Whence it clearly appears that the main action of the Iliad is single and simple, *μία καὶ ἀπλοῦς*, and always directed to one and the same point, to which all its various incidents directly tend: viz. the bringing an honourable death and burial upon Hector by the instrumentality of Achilles. On the other hand, that of the Odyssee is complicated, tending not only to the prosperity of Ulysses, but also to the destruction of the suitors⁷. And lastly, the argument of the Iliad is exactly co-extensive with the length of the poem, so that there is neither deficiency nor redundancy in its extent.

Hence, then, we at once perceive the nature of the error into which modern critics have fallen, with respect to the action of the Iliad. The first thing, which strikes the eye at the opening of the poem, is the anger of Achilles, and this has been generally assumed, independent of any connexion with the second clause of the proem, as the primary argument. But in applying this argument to the poem itself, it is found to fail at the opening of Book XVIII. leaving an excess of nearly Seven Books. A less excess, but still equally fatal to the assumption, is observed by those critics of the French school, who have thought that the argument may be discovered in the prayer of Thetis. There is in this case a redundancy of Two Books. Now it is, at all events, certain, that both of these arguments cannot be true; and one would think, that as neither of them gives the necessary results, the fairest conclusion is, that both are false. Still the one or the other had been invariably adhered to, till Mr. Penn vindicated Aristotle from the charge of being incompetent to apply a simple rule of his own, and established what we have just seen to be the primary argument of the Iliad⁸.

⁷ Arist. Poet. c. 24. ἡ μὲν Ἰλιάς, ἀπλοῦν καὶ παθητικόν· ἡ δὲ Ὀδύσσεια, πεπλεγμένη.

⁸ The whole of Mr. Penn's Treatise will amply repay the reader for its perusal. A brief sketch only of its subject is given in these observations.

This gratuitous assumption, it has been already observed, has doubtlessly materially contributed to the propagation of those errors, which are so injurious to the fame of Homer, and the value of his poems. Not only has it been the means of condemning as spurious the final books of the Iliad, by which it is supposed to exceed the legitimate length, but passage after passage has been treated in the same unceremonious manner, until it is difficult to determine what portion the critics in question allow to belong to the poet, and what they reject. Heyne, in particular, has not hesitated to assign a merciless proportion of the poem to the Rhapsodists; striking out, without any other assignable reason, whatsoever seemed to oppose his own theoretical views. So great, in fact, have been the depredations which have thus been attempted, that, had the passages been actually erased, the connected unity of design, which is so much and so preposterously admired, even by those who deny the unity of the writer, would have been inevitably destroyed. Interpolations, as well as omissions, have, in all probability, corrupted the text in the course of so many ages, more particularly during the revision of the Alexandrian critics; but there is far less faith to be reposed in the amputating system of Heyne and his disciples, than in the other extreme, so forcibly maintained by Macrobius: *Tria hæc ex æquo impossibilia judicantur; vel Jovi fulmen, vel Herculi clavam, vel versum Homero subtrahere* ⁹.

⁹ Macrob. Saturn. V. 3.

SECTION IV.

ON THE DIALECT OF HOMER.

FROM the use of many words in the *Iliad* and the *Odyssee*, which the grammarians consider as exclusively *Æolic*, it has been very generally supposed that Homer's language is a mixture of the *Ionic* and *Æolic* Dialects, and Bentley has accordingly distinguished it by the characteristic epithet, *Æolico-Ionic*¹. A confusion of dialects, however, seems to be a species of anomaly, which Homer would not have admitted into his poems ; and it will be found, upon enquiry, that his language is essentially *Ionic*, and that which was currently spoken in his native country, during the age in which he lived.

The origin of dialects in Greece may be traced to the immediate descendants of Hellen, son of Deucalion, from whom the country received its name. Two of the sons of this prince, *Æolus* and *Dorus*, having fixed upon settlements apart, and intermixing their own language with that of the hordes to which they attached themselves, gave rise to the peculiar dialectic varieties which bear their respective names. In the meantime *Xuthus*, their younger brother, passed into *Attica*, and married a daughter of *Erectheus*, by whom he had two sons, *Achæus* and *Ion*. *Achæus*, in consequence of an accidental homicide, retired into *Laconia*, and gave his name to that country : while the Athenians adopted that of *Ion*, and from him were called, in the age of Homer, *Ἰάονες*², and their language *Ionian*. *Neleus*, the son of *Codrus*, led a colony

¹ *Horsley de Prosodiis*, p. 156.

² See on II. N. 685.

of these Ionians into Asia Minor, who carried their language with them³.

With the colonization of Asia, the age of Homer must have been nearly co-æval; and it is even supposed by Mr. Knight, that he was one of the original settlers⁴. It may fairly be inferred, therefore, that the language of the *Iliad* is an unmixed specimen of the old Ionic, and nearly the same that was spoken in Attica at the time of the above migration. In this early stage of the dialect it can scarcely be supposed to have possessed those distinguishing peculiarities, by which it is marked in the work of Herodotus. The several dialects originally retained many forms and inflexions in common with each other, and with the mother tongue, from the barbarities of which they had but recently emerged; and the grammarians, in attributing to Homer the usage of Æolic and Doric peculiarities, forget that they were not peculiarities at the time when he wrote⁵. They take the language of Herodotus as the standard of *pure* Ionic; and because the poet employs many forms which are not to be met with in the historian, they conclude at once, that the dialect of the former is *impure*. Now there is no more reason to suppose that the old Ionic remained stationary in Asia, than that the old Attic, which was the same dialect, remained stationary in Greece; and it would be as just to examine the language of Homer by the standard of Thucydides, as it is by that of Herodotus. At the same time, the dialect of Herodotus, in essentially characteristic points, is by no means so distinct from that of Homer, as may perhaps be supposed; and certainly less so, than the lapse of four centuries, between their respective ages, would reasonably lead us to expect⁶.

³ Mitford's *Hist. of Greece*, ch. 3. §. 1.

⁴ Prolegom. in Hom. §. 66.

⁵ Knight's Proleg. in Hom. §. 70. *Parvens et fons, e quo reliquæ omnes effluerunt, est lingua Homérica; quæ non e diversis dialectis et licentis Poeticis, ut grammatici somniarunt, conflata est; sed Achæorum vel Danaorum veterum sermo quotidianus et universalis fuit; quo, Homericis temporibus, omnia publica et privata negotia transigebantur; atque omnes sensus et affectus animorum exprimebantur.* See also Matt. Gr. Gr. §. 6.

⁶ The Attic dialect varied from the parent stock considerably more than the Ionic. See Bishop Blomfield's remarks on Matt. Gr. Gr. p. 31., and an article on the Ionic Dialect in the *Mus. Crit.* vol. II. p. 237.

But though the language had not yet arrived at that fulness and perfection which it afterwards acquired, it had risen, nevertheless, to a considerable degree of consistency and polish. The Ionians, who were in possession of a rich and luxurious soil, and soon began to rise in commercial prosperity, were the first who softened the asperities, and laid aside the harsh and inharmonious inflexions of their mother tongue. It is extremely natural to suppose that Homer would take every advantage of the improvements which had been already introduced into the language; if he was not led by his own exuberant genius, and musical ear, to extend its refinement. The poets, who preceded him, had doubtless contributed something to the beneficial change; and he was not likely to neglect the materials which they had prepared for its farther advancement. It is evident, in fact, from the trifling alteration which appears to have taken place in the Ionic dialect, between the times of Homer and Hippocrates, that it had received its characteristic form, and attained a high degree of polish in the time of Homer himself. It will be necessary to point out the chief peculiarities by which it is distinguished, and to note those which afterwards ceased to be Ionic, and were retained by the Æolic and Doric respectively. The reference must be made of course to the Attic as a standard; and it will appear that the most striking difference between the two dialects, which were both originally the same, is that which arose out of the national character of the people, by whom they were respectively employed. The frequent concurrence of vowel sounds, which Homer has so admirably adapted to the heroic measure of the *Iliad*, were too harsh and inharmonious for the delicate ears of the refined Athenians, who gradually softened their native tongue into the regular and polished dialect of the Tragic writers. In a word, the Attic is essentially contracted Ionic. With regard to the general properties of Homer's language the following are the most remarkable, to which the attention of the student is directed in this place, as they are only occasionally noticed in the notes.

I. TERMINATIONS AND INFLEXIONS OF NOUNS.

In nouns masculine, of the first declension, ending in *ας* and *ης*, the nominative singular is frequently changed into *α*; as *Θυέστα*, in Il. B. 107. So also the nouns adjective *εὐρύοπα*, *νεφεληγερέτα*, *μητιέτα*, and the like; *passim*. This nominative was afterwards an Æolic peculiarity. The termination of Feminines, of this declension, which in Attic is *α* after *ρ* or a vowel, in Ionic is universally *η*: as *ἡμέρη*, *σοφίη*.

The genitive singular of nouns in *ης* has two terminations in Homer; *εω* and *αο*. Il. Φ. 85. *θυγάτηρ Ἀλταο γέροντος*, Ἀλτεω, ὅς κ. τ. λ. The former of these, which is always monosyllabic, was retained by the Ionians, and is found continually in Herodotus. The latter was afterwards confined to the Doric, and is frequent in Pindar.

Of the genitive plural also in this declension there are two terminations in the Iliad; *εων*, and *αων*. Il. Γ. 273. *κεφαλέων*. B. 146. *νεφελάων*. The former only was retained by the later Ionic writers.

The dative plural *ῆς* for *αῖς* is common also in the Attic poets.

In the second declension the termination *οῖο* is a poetic, rather than a dialectic variety. The proper noun *Περεῖο*, Il. B. 552. is supposed to have arisen in a similar manner, from the form which the grammarians call Attic, forming the nominative in *ως*. Of this class *Μενελέως*, and other nouns occur in the Iliad. From Ἀθως we meet with Ἀθόω for Ἀθω in Il. κ. 229.

The genitive and dative of imparisyllabic nouns in *ς*, *ιδος*, frequently omit the *δ*. Thus we have *μήνιος* for *μήνιδος* in Od. Γ. 135. In the dative also a further change takes place by contraction: as in *Θέτι* for *Θέτι*, Il. Σ. 407. See also on Il. A. 238.

The last syllable of the accusative is frequently syncopated in those nouns, of which *ω* is the final vowel; as, *Ποσειδῶ* for *Ποσειδῶνα*. See on Il. E. 416.

The genitive dual in *οῖν* is poetic.

In the genitive and dative singular, and in the nominative plural of nouns in *ες*, the Ionians used *η* in the penultima instead of *ε*,

e. g. βασιλῆος, βασιλῆϊ, βασιλῆες. The Attics contracted this Ionic form by omitting the ε; as βασιλῆς from βασιλῆες, instead of βασιλεῖς.

Instead of the contraction ους, Homer sometimes adopts ευς. Il. Θ. 368. Ἐρέβευς. P. 573. θάρσευς. It may be observed that in some verbal terminations also εο is contracted into εν. Il. I. 54. ἔπλεν. M. 160. δῶτεν. This was afterwards a Doric usage.

Lastly, in the genitive and dative singular and plural the syllable ϕι is frequently added; in which case the final ς of substantives in η is omitted, and the diphthong ου drops the last vowel in nouns in ες. To the genitive also the syllable θεν, or θι, is sometimes added in a similar manner. Examples of both cases abound. The latter forms were afterwards used as adverbs of place. See on Il. Δ. 500. I. 300.

II. PECULIARITIES IN THE INFLEXION AND TERMINATIONS OF VERBS.

The omission of the augment is mentioned by the grammarians as a peculiarity of the Ionic dialect; and, although there is a considerable fluctuation in its use and rejection in Homer, the latter certainly prevails; and from many verbs, to which it has been prefixed by the copyists, it should probably be removed. The correct reading of Il. A. 5., for instance, is undoubtedly Διὸς δὲ τελείετο βουλῇ, though the Edd. and MSS. for the most part read Διὸς δ' ἐτελείετο. Some verbs, however, regularly have the augment, as ἦλυθον and ἦλυθε; and others are found sometimes with, and sometimes without it; but in this case the metre will frequently account for the inconsistency. For a similar reason a single ρ is occasionally retained after the syllabic augment in verbs beginning with that letter; and on the other hand, the initial consonant is sometimes doubled. Thus we have ἔρρεζε, in Il. B. 400., and ἔλλαβε in Il. E. 83⁷. Homer also prefixes to some verbs the syllabic augment instead of the temporal, unless it is understood to be the temporal augment resolved: as in ἐάφθη for ἦφθη, Il. N.

⁷ This is most generally in the case of a *liquid*; but sometimes in other letters also; as ἔδδαισε, ἔββαλε, &c.

543. \mathfrak{A} . 419. So also Herodotus, as $\epsilon\alpha\delta\epsilon$, I. 151. $\epsilon\acute{\alpha}\lambda\omega\kappa\alpha$, I. 191. In these cases also the augment is occasionally lengthened, by substituting the diphthong $\epsilon\iota$ or $\epsilon\upsilon$; as, $\epsilon\iota\omicron\iota\kappa\nu\acute{\iota}\tau\alpha\iota$, II. Σ . 418. $\epsilon\upsilon\alpha\delta\epsilon\nu$, II. \mathfrak{A} . 340. The termination $\sigma\kappa\omicron\nu$, which the Ionians sometimes affix to the imperfect, is supposed by the grammarians to supply the place of the augment, which is then omitted. It seems more probable that these are derivative forms of the original verb, and that the augment is omitted, *more Ionico*^s. II. Λ . 330. $\epsilon\acute{\alpha}\sigma\kappa\omicron\nu$. Σ . 546. $\delta\acute{o}\sigma\kappa\epsilon\nu$. Herod. VII. 106. $\pi\acute{\epsilon}\mu\pi\epsilon\sigma\kappa\epsilon$. The augment, however, is not always dropped; as, for instance, in $\epsilon\phi\alpha\sigma\kappa\omicron\nu$, II. N. 100. And the present imperative $\beta\acute{\alpha}\sigma\kappa\epsilon$ occurs in II. B. 8., and elsewhere.

With respect to the reduplication, it is sometimes omitted, and sometimes doubled in Homer, as in the case of the augment. Thus, for $\epsilon\delta\acute{\epsilon}\delta\epsilon\kappa\tau\omicron$ we have $\delta\acute{\epsilon}\kappa\tau\omicron$ in II. B. 420., and $\delta\epsilon\acute{\iota}\delta\epsilon\kappa\tau\omicron$ in II. I. 224., $\delta\acute{\epsilon}\gamma\mu\epsilon\nu\omicron\varsigma$ for $\delta\epsilon\delta\epsilon\gamma\mu\acute{\epsilon}\nu\omicron\varsigma$ in II. B. 794., $\beta\lambda\acute{\eta}\mu\epsilon\nu\omicron\varsigma$ for $\beta\epsilon\beta\lambda\eta\mu\acute{\epsilon}\nu\omicron\varsigma$ in II. Λ . 191. In some verbs also the letters of the reduplication are inverted, as in $\epsilon\grave{\mu}\mu\omicron\rho\epsilon$ for $\mu\acute{\epsilon}\mu\omicron\rho\epsilon$, in II. O. 189., $\epsilon\sigma\sigma\upsilon\mu\alpha\iota$ for $\sigma\acute{\epsilon}\sigma\upsilon\mu\alpha\iota$, in II. N. 79. The grammarians notice a peculiar usage of the reduplication with the aorist, which they expressly distinguish as the Ionic Reduplication. The following instances, among others, frequently recur; $\pi\epsilon\pi\iota\theta\epsilon\acute{\iota}\nu$, $\lambda\epsilon\lambda\alpha\chi\epsilon\acute{\iota}\nu$, $\tau\epsilon\tau\acute{\upsilon}\kappa\epsilon\sigma\theta\alpha\iota$, $\lambda\epsilon\lambda\acute{\alpha}\beta\epsilon\sigma\theta\alpha\iota$, $\kappa\epsilon\kappa\alpha\mu\epsilon\acute{\iota}\nu$, $\kappa\epsilon\kappa\acute{\alpha}\delta\epsilon\sigma\theta\alpha\iota$, &c. In the notes they have been occasionally explained in the usual manner; but it appears highly probable that they are really forms of a new derivative present, from the perfect of the original verb. See Od. Θ . 61. So also $\tau\epsilon\tau\alpha\gamma\acute{\omega}\nu$, in II. Λ . 591., and $\kappa\epsilon\kappa\lambda\acute{\eta}\gamma\omicron\nu\tau\epsilon\varsigma$, in II. M. 125., which are sometimes considered as perfect participles declined *Æolicè*, like the present, are in all probability formed from new verbs, $\tau\epsilon\tau\alpha\gamma\acute{\omega}$, $\kappa\epsilon\kappa\lambda\acute{\eta}\gamma\omega$.

There are likewise to be met with in Homer new forms of verbs, derived from the futures of other verbs. Thus, $\epsilon\beta\acute{\eta}\sigma\epsilon\tau\omicron$ and $\epsilon\delta\acute{\upsilon}\sigma\epsilon\tau\omicron$ recur continually; we have $\omicron\acute{\iota}\sigma\epsilon\tau\epsilon$ in II. Γ . 103. $\lambda\acute{\epsilon}\xi\epsilon\omicron$ in II. I. 613. and several others. Of the future itself it may be observed, that the termination $\epsilon\sigma\omega$, which appears originally to have been the only form in use, is occasionally found in Homer, in verbs whose

^s Clarke generally renders these verbs by *soleo*; as $\pi\lambda\acute{\upsilon}\nu\epsilon\sigma\kappa\omicron\nu$, *lavare solebant*; II. X. 155.

characteristics are λ and ρ : as δλέσω, in Π. M. 250., ἀρέσω, Π. I. 120. This form, however, had already undergone a double change, by omitting the ε and the σ respectively. Thus we have ὄρσω in Π. A. 136. διαφθέρσω, in Π. N. 625., βαλέω, in Π. Θ. 403., ἀγγελέω, in Π. Θ. 609. The first of these forms was afterwards Æolian, and the latter was retained by the Ionians. Hence διαφθαρέεται, Herod. VIII. 108.

There were some peculiarities also in several verbal terminations among the Ionians. That of αται and ατο, in the third person plural, for νται and ντο is common both in Homer and Herodotus : as is also the original form of the plusquamperfectum in εα. In the perfect also of some verbs *pure*, they reject κ ; as, in ἑσταώς, Π. B. 170., for which Herodotus uses ἑστεώς, V. 92. In the third person plural of the imperative they write ων for ωσαν ; as λέξασθων, Π. I. 67., κτεινέσθων, Herod. VII. 10. The termination οντων for ἐτωσαν, is common also in the Attic writers. Of the termination θεν for θησαν, of the Ionic form of the subjunctive, and of the addition of the syllable σι to the third person singular, see the notes on Π. A. 57. 129. 62. respectively. The terminations εμεν and εμεναι, of the infinitive, are poetical. Many forms also are found in Homer which must necessarily be referred to obsolete verbs in μι.

In contractions, the termination is frequently extended by the reinsertion of one of the vowels forming the contraction, or of the corresponding long vowel, if required by the metre. Thus we meet with the participle κομοῶντες, *passim* ; ὀράας, Π. H. 448. ; βοοῶσι, P. 265. ; αἰτιάαν, N. 215. ; ὀρόω, E. 244. ; ἡβώοιμι, A. 669. Sometimes also, without a contraction, a long vowel is doubled ; as, δῶωσιν, Π. A. 137. ; σπήη, E. 598. ; ἐμβήη, Π. 94. ; φθήη, Π. 861.

III. VARIETIES IN THE USE OF CERTAIN LETTERS.

The principal literal changes in the Homeric dialect are :

A for E ; as τάμνειν for τέμνειν, which is common both in Homer and Herodotus.

E for H ; as ἔσαν for ἦσαν, *passim*.

H for A ; as *πῆξις* for *πᾶξις*, *passim* : *ιητρός* for *ιατρός*, Il. A. 832.

I for E ; as *ιστία* for *ἐστία*, Od. T. 304 ; and in Herodotus.

Υ for O ; as *ἄγυρις* for *ἀγορά*, Il. II. 661. Ω. 141.

Ω for H ; as *πτώσω* for *πτήσω*, Il. E. 634.

EI for E ; as *κεῖνος*, *ξεῖνος*, &c.

EY for E ; as *εὐκηλος* for *ἐκηλος*, Il. A. 554. *δεύομαι* for *δέομαι*, Il. N. 300.

OI for O ; as *χροῖη* for *χροή*, Il. Ξ. 184.

OY for O ; as *μοῦνος*, *νοῦσος*, *οὔνομα*, &c.

OY for Y ; as *εἰλήλουθα* for *ἐλήλυθα*, *passim*. This was afterwards peculiar to the Æolians.

Δ for Σ ; as *Ὀδμή* for *ὀσμή*, Il. Ξ. 415. and *passim* : Herod. VII. 111.

Φ for Θ ; as *φῆρ* for *θῆρ*, Il. A. 268. B. 743.

ΣΣ for ΠΤ ; as *πέσσω* for *πέπτω*, Il. B. 237. Herod. II. 37⁹.

Besides the above peculiarities, many other will continually present themselves to the student, for which the metre will frequently afford a satisfactory reason. There are many varieties in the pronouns which it has not been necessary to point out, as they must soon become familiar, and some of them have been occasionally explained in the notes. The resolution of diphthongs, as *παῖς* for *παῖς*, in Il. B. 609., and the doubling of consonants in the middle of words, are purely metrical : except, perhaps, *μέσσοις*, *τόσσοις*, and the like, which are doubtless dialectic varieties, though they are sometimes to be met with even in the dialogues of the Greek tragedians.

⁹ See Matt. Gr. Gr. Part. I. *passim*. Burgess. Præf. ad Dawes. Misc. Crit. Heyn. Obs. Hom. T. VII. p. 712. sqq. T. VIII. p. 226. sqq.

SECTION V.

ON THE VERSIFICATION OF HOMER.

THERE is nothing in Homer more deserving of admiration than the expressive simplicity and the harmonious cadence of his *Versification*. In an age when Greece was in a state of comparative barbarism, and the language fell infinitely short of that perfection which it afterwards acquired, he has succeeded in painting the loftiest sentiments in the most effective colours; and in adapting the yet unformed dialect of his countrymen to the most exquisite beauties of poetry. The majestic force of compound epithets, the harmonious pauses, the easy flow of the numbers, and the unvaried adaptation of the sound to the sense, are felt and appreciated even by a cursory reader; and the general principles of the structure of his verse, which is the pure heroic Hexameter, are sufficiently understood by the common rules of prosody. It will, therefore, be sufficient to point out some of the less obvious niceties, and to account for some apparent anomalies, which the critics have been too eager to class under the head of *Poetic licenses*, without considering that they may be reduced, for the most part, to fixed and regular rules.

. I. First, then, of the *Cæsura*. This term has been variously defined by different writers, in reference to the properties of different species of metre; nor are they by any means agreed in their opinions, where the same metre is concerned. In the Hexameter, however, the *Cæsura*, properly so called, is the division of the verse (*ῥομῆ*) at the end of a word, in the middle of the *third*

foot, where the voice naturally pauses in reading it. In technical language, the Cæsura is *penthemimeral*; of which the prevailing forms are:—

- A. Il. A. 1. Μῆνιν ἄειδε, θεὰ, | Πηληϊάδεω Ἀχιλῆος,
 B. Il. A. 2. Οὐλομένην, ἣ μυρὶ | Ἀχαιοῖς ἄλγε' ἔθηκε.

The proportion of these forms is nearly equal throughout the Iliad, though the latter exceeds in the first book; which, consisting of 611 lines, contains 290 instances of the form A, and 315 of the form B; the remaining six lines, viz. vv. 145. 218. 307. 400. 466. 584. having no Cæsura. Of those verses, which have no Cæsura, the greater proportion divide themselves into three distinct syzygies, or pairs of feet, many of them consisting entirely of proper names. Thus:—

- Il. A. 145. Ἡ Αἴας, ἦ | Ἴδομενεὺς, ἦ | δῖος Ὀδυσσεύς.

A division of the verse also frequently occurs in the middle of the fourth foot, which is usually called an *Hepthemimeral* Cæsura. The only legitimate Cæsura, however, seems to be that already mentioned; and there are very few instances in which the other is found, that do not contain this also. The Iliad contains the following, and probably some few more, examples of the Hepthemimeral division only: Il. F. 71. Δ. 124. 329. 451. Θ. 346. I. 186. K. 502. Λ. 494. N. 715. O. 368. Σ. 567. T. 38. Φ. 292. X. 258. Ψ. 362.

II. Of the *Arsis*. It is a well known property of the Cæsura, that if the vowel upon which it falls be the last of a word, and ~~short~~, such vowel is consequently lengthened. In addition to this, however, there are continual instances in Homer of the lengthening of short syllables, both at the beginning and end of words, provided always that such syllables be the first of the foot. The principle upon which this proceeds is similar to that of the Cæsura, and arises from the swell of the voice upon the first syllable of every foot, which was evidently considered necessary to the proper reading of the verse. The increase of time which this rising inflection of the voice, called the *Arsis*, re-

quired to elevate it above the ordinary tone, was of course considered a sufficient cause for lengthening the syllable upon which it fell. For examples, see Il. A. 36. Δ. 135. I. 313. T. 5. 43. 367. 390. 400. In order to lengthen a syllable in the middle of a word, and sometimes, indeed, in other cases, it was usual to double the succeeding consonant; or to substitute, instead of the vowel, the corresponding diphthong. Instances of this occur in every page; and it is hardly safe to admit the theory of Professor Dunbar, who proposes to read such words as *ἔδδαισι, κύνεσσι, τελείετο, ἔμμεναι*, and the like, wherever they occur, with a single consonant, and to account for the production of the syllable upon the same principle, as in other cases¹. In Il. A. 342. X. 5. the adjective *ὀλοός* seems to be an exception, as it occurs with the penultima long; the only apparent reason for which is derived from the *Arsis*. Some, indeed, would read *ὀλωῆσι* and *ὀλωῆ*, and others *ὀλοιῆσι* and *ὀλοιῆ*, in the two instances respectively; but there seems to be no authority for the change. In the compounds *ἀποιπών*, Il. T. 35. *ἀποιέρση*, Φ. 283. and the like, the verb and preposition must be considered as distinct.

There are some instances also of the lengthening of short syllables at the end of a foot, i. e. in the *thesis*, or fall of the voice, before a *liquid*. Hence these letters are supposed to have possessed a certain property of doubling themselves in the pronunciation, by which means the preceding vowel becomes long. Thus Il. E. 358. *πολλὰ λισσομένη*. This *vis ἐκτατική*, as it is called, unquestionably belonged to the initial ρ². The case is different in Il. A. 193. *ἕως ὃ ταῦθ' ὤρμαινε*. Here it is probable that the pronoun is emphatic, and the stress of voice, which in consequence rested upon it, had the effect of lengthening the syllable. Compare Il. K. 507. O. 539. P. 106. Σ. 15. Φ. 602. In all these places Bentley proposes to read *ἕως ὃγε*.

III. Of the *shortening* of long vowels or diphthongs. It may be observed, as a general rule, that a long vowel or diphthong at the end of a word, before another vowel or diphthong, is

¹ The Professor, however, has ably illustrated the principles of Homeric versification in an English dissertation, attached to his *Prosodia Græca*.

² See on Soph. CEd. T. 847. Pent. Gr. p. 60.

always made short, except in the *Arsis*; but in the beginning or middle of a word it generally remains long, under the same circumstances. There is but one passage which militates against the former part of the rule; viz. Il. B. 144. where Professor Dunbar, to whom the canon is due, would read Πόντον τ' Ἰκαρίω, κ. τ. λ. observing that πόντος is usually applied to this sea by Homer, and θάλασσα to the *Ægean*; so that two seas are, in fact, intended, and not one only, by means of an apposition. With regard to long vowels or diphthongs remaining so in the middle or beginning of words, exceptions are chiefly confined to the word ἐκεῖ, as in Il. A. 156. 169. and elsewhere. In Il. B. 415. and other passages where the word δῆϊος occurs with the first syllable short, the ι may be subscribed; and in Il. A. 380. the true reading is probably βέβληαι, the 2 sing. pres. pass. of βέβλημι, which is found in the Venetian MS.

With respect to the *Correptiones Atticæ*, as they are called; i. e. the shortening of vowels before words beginning with a double consonant or a mute and a liquid, it is a distinguishing peculiarity in Homer, that he seldom adopts them, unless in those words, chiefly proper names, which could not otherwise have place in an Hexameter. Thus the words βραχίων, δράκων, κραδαίνω, and some cases, as the genitive plural for instance, of βροτός, must have been entirely excluded from the *Iliad*, without a partial admission of this license. Compare Il. M. 389. B. 308. N. 504. H. 446. et passim. The same observation applies to the words Ἐκάμανδρος, Il. B. 465. Ζάκυνθος, B. 634. Ζέλειαν, B. 824. and several others. In Il. Γ. 414. however, the word σχετλίη occurs with the first syllable short, which, unless it be corrupt, cannot be excused on the plea of necessity; neither can the shortening of δέ, before δράγματα, in Il. A. 69. and before χρεῖαν, in Il. Ψ. 186. We also meet with μεμνέμεν δρόμον, in Il. Ψ. 361. and τετράγωνον, with the first syllable short, in Il. Ω. 324³. Such instances, however, are extremely rare; and it is in the Pseudo-Orpheus, and writers of a later age, that the want of melody, which the

³ In Il. A. 656. the true reading is unquestionably that of the Harleian MSS. βέβηαι βεβλήγεται, which should have been admitted into the text.

too frequent admission of them produces in the heroic Hexameter, is more particularly discernible⁴.

IV. Of *Elision*, or *Apostrophe*; and *Crasis*. The principles need but little explanation. It is well known that all the short and doubtful vowels are elided by Homer, except Υ; together with the diphthong AI, and sometimes, though rarely, OI. The latter usage has indeed been doubted altogether; but there are some unquestionable examples in the Iliad; e. g. Il. N. 481. δεῦτε, φίλοι, καὶ μ' οἴψ' ἀμύνετε. Compare Il. Z. 165. I. 673. K. 544. Il. 207. This elision, however, seems to be confined to μοι and τοι; of the elision of αι before a short vowel, the instances are numerous. With respect to vowels, the only observation of importance relates to the final ι of the dative singular, of which the elision is extremely rare. In Il. E. 5. we have ἀστέρ' ὀπωρινῷ, and in Il. II. 385. ἤματ' ὀπωρινῷ. Compare Il. Δ. 259. Λ. 588. M. 88. N. 289. Ω. 26. The most usual Crases in Homer are those of η, with the diphthong ου, as in Il. E. 349. ἡ οὐχ ἄλυσ, and with ει, as in Il. E. 466. ἡ εἰσέκε. The particle δὲ, also, sometimes forms a Crasis with the initial vowel of the following word; as in Il. Υ. 220. δε δὲ ἀφνειότατος. A Crasis of a somewhat remarkable nature is constructed between the diphthongs ει and ου, in Il. N. 777. μάλα' ἐπεὶ οὐδ' ἐμὲ κάρπαν κ. τ. λ. Compare Od. Δ. 352. Λ. 1.

V. Of *Synicesis*. This figure is nearly allied to Crasis, and consists in the extrusion of a short vowel before a long one or a diphthong, by which means two syllables coalesce into one. This is particularly the case with the vowels εω; as in Il. A. 1. Πηλεΐδew; and εα, as in the accusative singular of nouns in ες. The two last syllables, however, do not necessarily coalesce in these accusatives, as some suppose; since the final α, though generally long, is not necessarily so; and the few deviations from the rule, which are to be found in the Attic poets, have most probably arisen out of the sanction which the Ionic dialect affords⁵.

⁴ See Hermann's Appendix to the *Argonautica*, p. 755. sqq.

⁵ See Porson and Schæfer on Eurip. Hec. 870.

SECTION VI.

ON THE DIGAMMA.

THERE is yet one important point connected with the Versification of Homer, which seems to demand a separate consideration; viz. the use of the Digamma in his poems. If a word ending with a vowel is succeeded by another beginning with a vowel, it produces an hiatus, which was excessively disagreeable to the delicate ears of the Greeks, and is, in fact, inconsistent with the general usage of the language. The Athenians, to whom such hiatus were peculiarly offensive, invariably avoided them either by the *N ἐφεκυστικόν*, apostrophe or contraction. In Homer, however, these anomalies, if so they may be called, incessantly occur, and words ending even with short vowels, are followed by others beginning with short vowels, in which the construction of the verse will not admit of the application of any of those means, which are usually employed in such cases. Hence an hypothesis suggested itself to the celebrated Bentley, that many words beginning with a vowel were originally pronounced with a consonant, or with some sound, which had the effect and power of a consonant. Now it appears from Dionysius Halicarnassensis¹, that it was the custom of the ancient Greeks to prefix to many words beginning with a vowel, a letter somewhat resembling a Γ, with two cross lines joining one straight one, in the form of a double Gamma (F). Hence this letter was called a *Digamma*,

¹ Antiq. Rom. I, 20.

and it is supposed to have occupied the sixth place in the original Pelasgic alphabet of ancient Greece. The grammarian Trypho also attributes the use of the Digamma to the early *Æolians*, *Ionians*, *Laconians*, and *Bœotians*²; but since its use was retained by the former to a much later period than in any other of the Grecian States, it has been generally distinguished by the name of the *Æolic Digamma*. No document, however, of its existence as a written character remains, except in inscriptions; of which the most remarkable is the celebrated Delian marble, discovered by Montfaucon, in 1708, and some coins of Velia.

Since, then, it appears that such a letter did exist in early Greece, and more especially in those parts in which Homer, in all probability, composed his poems, it can scarcely be doubted that its effects were still perceptible in the poet's time, and that its application may be fairly applied to the removal of metrical difficulties in his writings. Bentley, indeed, has satisfactorily established his point to a considerable extent, and would probably have strengthened his hypothesis into a greater degree of certainty, had he lived to prosecute his plans, in spite of the paltry and malicious ridicule to which his ingenious discovery exposed him³. The principles, upon which he had proceeded, rested upon the observation, that there were certain words in Homer beginning with a vowel, which were never preceded by a consonant; and others, of which the two first syllables were short, which were never preceded by a double consonant, except in cases of manifest corruption and easy emendation. In proof of this position, Dawes, who followed up the enquiry in his *Miscellanea Critica*, has actually exhibited the result of an examination of all the

² In his Πάθη λεγόμενα, §. 11. Mus. Crit. T. I. p. 34. προστίθεται δὲ τὸ δίγαμμα πρὸς τὰ Ἰῶσι, καὶ Αἰολεῦσι, καὶ Δωριεῦσι, καὶ Λάκωσι, καὶ Βοιωτοῖς ὅλον ἀναλ, Εἰναλ, Εἰλίνα, &c. &c.

³ Among others, Pope; Dunciad IV. 215.

*Roman and Greek grammarians, know your better,
Author of something yet more great than Letter:
While towering o'er your alphabet, like Saul,
Stands our digamma, and o'ertops them all.*

places in the *Iliad*, in which the words *ἀνὰ* and *ἔπος* occur⁴; from which it appears that, in every instance, the preceding word invariably ends with a vowel in the one case, and with a syllable naturally short in the other; or may be made to do so, either by removing a final *ν*, or the expulsion of a useless particle. Hence it should seem, that in these and similar instances, the Digamma necessarily formed a constituent part of the word, in order that the metre might not be violated; and when it is known, upon the testimony of Dionysius, that *ἀνὰ* was originally written *ἑνὰ*, the evidence in favour of the theory is unquestionably powerful.

Still there are several points to which the Digamma will not apply; and others, with which its use is altogether irreconcilable. A scholar indeed, no less eminent than Matthiæ⁵, has ventured, upon these grounds, to dispute its existence in Homer altogether; and, according to the system of Professor Dunbar, there are but two words, *ὄλος* and *εἶδω*, in which its application is necessary. The Benteian theory, however, is generally admitted by the learned; and the weight of argument is certainly in favour of its truth, at the same time that its failure, in a variety of instances, and in words to which in other cases it belongs, together with its fluctuating application in compound words, are matters which have not yet been satisfactorily accounted for. Instances of its arbitrary employment will be seen in the list of words which concludes this Section.

But though Dawes and Bentley are generally agreed upon the subject of the Digamma, there are yet two points upon which these great critics are entirely at issue. In the first place, instead of the *Æolic* Digamma, Dawes affirms that it should be distinguished by the title of the *Ionic Vau*, and assigns to it the power of the English W. No great importance, however, seems to attach itself to the mere name of this imaginary character; and as to the power of the letter, whether it was that of the Roman B, V, or F, or of the English W, or some intermediate labial pronunciation, the question is still undecided, and likely

⁴ Misc. Crit. pp. 239, 262.

⁵ Gr. Gram. §. 41.

to remain so. Mr. Knight⁶ has supported the opinion of Dawes, however untenable, with considerable ingenuity; and Bishop Marsh⁷ is far more successful in contending against it, than in establishing his own hypothesis; according to which the Digamma was pronounced like the Roman F. The more received opinion, however, and by far the more probable, is that which affixed to the letter the power, as near as may be, of the Roman V. According to Dionysius⁸, in the passage already referred to, the Digamma had the force of the diphthong *ou*, which is constantly interchanged with the Roman V. Thus for the names *Virgilius* and *Severus*, the Greeks wrote Οὐργιλίος and Σεούρος, and the Romans expressed Ἀριστόβουλος, ARISTOBVLVS. In some inscriptions of the emperor Claudius, we meet with the Roman V under the form of an inverted F; and many digammated Greek words, which have been transferred into Latin, are spelt with a V. Thus, Φῶινος, *vinum*; Φοῖκος, *vicus*; Φῆρ, *ver*; Φῖς, *vis*; ὄΦῖς, *ovis*; αἰΦᾶν, *ævum*; ἄφορνος, *Avernus*; &c. &c.

The other point of disagreement between Dawes and Bentley relates to the non-appearance of the Digamma in any of the Poems of Homer. It is well known that Bentley had conceived an intention of preparing an edition of Homer with the character restored throughout, of which a specimen will be found in Kidd's edition of the Miscel. Crit. p. 336. Dawes, on the other hand, maintains, that although it would be well to insert a sign of the same kind for the instruction of modern readers, the form of the letter was entirely unknown in the time of Homer, and that its power alone existed. Which of these opinions is correct, it would be difficult to determine. If, on the one hand, the form of the letter was unknown, whence is it, that it appears on several ancient monuments? And if, on the other, Homer actually employed it in writing his Poems, how can its total disappearance from all existing copies, without trace or vestige, be accounted for? The only hypothesis, within the compass of

⁶ In his *Prolegomena in Homerum*, and *Essay on the Greek Alphabet*.

⁷ In his *Hære Pelagica*.

⁸ *Antiq. Rom.* I. 20.

probability, seems to be this; that at the time of the revision of Homer under Pisistratus, the Digamma had fallen into complete disuse in Greece; that the orthography was consequently remodelled, according to the form of language and writing which then prevailed; and that the Asiatic originals, in which the character was exhibited, have been irretrievably lost.

The investigation of the Theory of the Digamma has been prosecuted by Heyne with great learning and research, upon the principles laid down by Dawes, in three Excursions on *Il. T.* Vol. VII. p. 708. sqq. The list of the digammated words which he has given in the second Excursion is highly valuable; as is also the Catalogue of Mr. Kidd, in his *Notes on Dawes' Misc. Crit.* p. 234. sqq.⁹ The liberties, however, which Heyne has taken with the writings of Homer, in condemning, without mercy, as corrupt or spurious, the numerous passages which oppose his ideas respecting the universal application of the Digamma, are unwarrantable in the extreme. That difficulties, perhaps insurmountable, do exist on this head, the following instances of inconstancy and variation will clearly indicate. The list is by no means perfect, but it will be a sufficient proof that much remains to be done, before the doctrine of the Digamma can be reduced to any fixed principles of general application. It may also be observed, that there are several words digammated by the ancient grammarians, which do not admit the Digamma in Homer; as *ἀνῆρ*, *ἑλένα*, &c. &c.

LIST OF HOMERIC WORDS IN WHICH THE APPLICATION OF THE DIGAMMA IS FLUCTUATING AND ARBITRARY.

ἄλις. Generally digammated; as in *Il. B.* 90. *I.* 137. *Ξ.* 122. *Φ.* 352. There are two exceptions, however;—the one in *Il. P.* 54. where Bentley proposes *ὁ ἄλις*, and Heyne rejects the verse;—the other

⁹ It should be remembered, however, that the examples which Kidd has adduced, are rather conjectural emendations of the passages cited, than the passages themselves.

THE

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ῆ ΓΡΑΜΜΑ, Α’.

VOL. I.

B

BOOK I.

THE ARGUMENT.

THE CONTENTION OF ACHILLES AND AGAMEMNON.

In the War of Troy, the Greeks having sacked some of the neighbouring towns, and taken from thence two beautiful captives, Chryseïs and Briseïs, allotted the first to Agamemnon and the last to Achilles. Chryses, the father of Chryseïs, and priest of Apollo, comes to the Grecian camp to ransom her; with which the action of the poem opens, in the tenth year of the siege. The priest being refused, and insolently dismissed by Agamemnon, intreats for vengeance from his god, who inflicts a pestilence on the Greeks. Achilles calls a council, and encourages Chalcas to declare the cause of it; who attributes it to the refusal of Chryseïs. The king, being obliged to send back his captive, enters into a furious contest with Achilles, which Nestor pacifies; however, as he had absolute command of the army, he seizes on Briseïs in revenge. Achilles, in discontent, withdraws himself and forces from the rest of the Greeks; and complaining to Thetis, she supplicates Jupiter to render them sensible of the wrong done to her son, by giving victory to the Trojans. Jupiter, granting her suit, incenses Juno; between whom the debate runs high, till they are reconciled by the address of Vulcan.

The time of two and twenty days is taken up in this Book; nine during the plague, one in the council and quarrel of the princes, and twelve for Jupiter's stay with the Ethiopians, at whose return Thetis prefers her petition. The scene lies in the Grecian camp, then changes to Chrysa, and lastly to Olympus.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Α’.

‘Επιγραφαί.

ΛΟΙΜΟΣ καὶ ΜΗΝΙΣ.

“Αλλως.

“Αλφα, λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.

ΜΗΝΙΝ ᾄειδε, Θεὰ, Πηληϊάδεω ‘Αχιλλῆος
Οὐλομένην, ἣ μυρὶ ‘Αχαιοῖς ἄλγε’ ἔθηκε,

Vers. 1. Μῆνιν. Iram perdurantem: *enduring, retentive rage*. Schol. ὀργήν, χόλον ἐπόμενον. Eustathius also derives it from μένω, *to remain fixed*; and not from μαινομαι. Πηληϊάδεω is Ionic for Πηλείδω, from the patronymic Πηλείδης. Of the formation of *male* patronymics, it may be observed generally, that they are formed by changing the final syllable of the genitive of the father's name into *ίδης*, or if the penultima be long, into *ιάδης*; as, Πηλεΐδης, εως, Πηλείδης; Τελαμών, ὤνος, Τελαμωνιάδης. From nouns in *ος* the Ionic dialect forms the patronymic in *ίων*; as, Κρόνος, ε, Κρονίων. And if formed immediately from the Ionic, the patronymic from nouns in *εός*, may be obtained by changing the final *ος* of the genitive into *ιάδης*; as, Πηλεΐς, ῆος, Πηληϊάδης. See Matt. Gr. Gr. §. 99. For the general peculiarities of Homer's dialect and versification, we must refer to the Preliminary Observations, sect. IV. and V. Horace has twice referred to the opening of the Iliad: Od. I.

6. 5. *gravem Pelidæ stomachum cedere nescit*. Epist. II. 2. 42. *Iratus Graiis quantum novisset Achilles*. Besides, he has given his approbation to the judgment of Homer in hurrying the reader at once *in medias res*; introducing such previous occurrences, as were necessary to be mentioned, by way of episode. Hor. A. P. 136. *Non sic incipies*; &c. Compare Aristot. Poet. 23. Of the Proemium itself Quintilian speaks thus; Inst. Orat. X. 1. 48. *Paucissimis versibus legem Proemiorum non dico servavit Homerus, sed constituit. Nam et benevolam auditorem invocatione Dearum, quas praesidere votibus creditum est; et intentum, proposita rerum magnitudine; et docilem, summa celeriter comprehensa, facit*. In a similar manner, Homer repeatedly invokes the Muses, more particularly upon occasions where supernatural information was required, respecting those circumstances which he could only have known by tradition. See II. B. 484. 761. A. 218. Ζ. 508. II. 112.

2. οὐλομένην. Destructive. Schol. φλε-

Πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
 Ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν,
 Οἴωνοῖσι τε πᾶσι· Διὸς δὲ τελείετο βουλή,

5

θρίαν. The word, as Heyne observes, is explained by the context.

3. πολλὰς δ' ἰφθίμους ψυχὰς. *Many brave souls.* In the same way, we have πολλὰς ἰφθίμους κεφαλὰς. A. 55. where the expression, Ἄϊδι προΐαψεν, again occurs, and also in Z. 87. whence it is imitated by Æschylus in Sept. Theb. 310.—ψυχὰς ἡρώων may be looked upon as a common periphrasis for ἥρωες, unless perhaps there is an opposition between the word ψυχὰς and αὐτοὺς, *themselves*, i. e. *their bodies*, in the following line. There is no doubt of Homer's belief in the immortality of the soul; and his opinions on this subject may be derived from the XIth book of the *Odyssey*; but it is a gloomy and negatory immortality that he assigns to his greatest heroes. See *Mitford's Hist. of Greece*, vol. I. p. 121. The compound verb προΐαπτω, is supposed by most commentators to signify, *to send prematurely*; but Heyne and Ernesti consider it as implying nothing more than the simple verb, in which they are supported by the parallels in Virg. *Æn.* II. 398. *Multos Danaum dimittimus Oreo.* K. 662. *Obois multa virum demittit corpore morti.* Compare *Æn.* II. 85. IX. 527. 785. In Il. E. 190. προΐαπτειν is certainly used for the simple verb; not to mention that this preposition in composition is frequently redundant: e. g. *Infra* v. 336. P. 118. A. 398. Heyne, however, is decidedly wrong in considering ἰάπτειν as synonymous with πίμπειν, since the former verb includes the notion of violence, which the latter does not. See Damm. in voce. This distinction is marked by the passage cited by Heyne himself from Il. Θ. 367.

4. ἡρώων. This designation was originally affixed to those only who were supposed to be descended from one immortal parent; and the other, whether father or mother, mortal. During the heroic ages, the title was more extensively applied, and Homer has given it to all his principal characters. Compare Il. A. 102. B. 844. Γ. 377. H. 120. Thus also, B. 110. Ἡρώες Δαναοί, and elsewhere.—ἐλώρια, i. e. *a prey*; but ἄλω is more frequently used: Il. E. 488. 684. P. 151. 667. Homer could not have described the Grecian woes more forcibly than by representing them as deprived of interment. The rites of burial were considered as indispensable for the rest of the departed spirit; and the notion was prevalent among the generality of mankind during that period of time. Deut. xxxviii. 36. Jeremiah xxii. 19. The mode of expression is frequent in Homer, and it has been repeatedly imitated by the Greek tragedians. Compare *Æsch. Theb.* 1018. Supp. 709. *Soph. Ant.* 28. 205. 697. 1080. See also *Herod.* VII. 10.; and so Virgil in *Æn.* IX. 485. *canibus data præda Latinis Atreusque jacei.* Compare *Catul. Carm.* LXL. 152. During the truce, after the first battle, in book VII., the dead were interred: they were left unburied after the second and third battles, in books VIII. XVIII.

5. Διὸς δὲ τελείετο βουλή. *And the will of Jove*—viz. that Hector should fall by the arm of Achilles, and be restored to Priam for the purpose of honourable burial, as the immediate preliminary to the destruction of Troy—*was gradually accomplishing.* Heyne, and the generality of commentators understand this clause in a

Ἐξ οὗ δὴ τὰ πρῶτα διάστήτην ἐρίσαντε
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.
Τίς τ’ ἄρ σφῶε θεῶν ἐριδι ξυνέηκε μάχεσθαι;

parenthesis, referring the following $\epsilon\lambda\delta$ δὴ $\kappa. \tau. \lambda.$ to the verbs *προΐαψεν* and *τεῦχε*. Such a construction is totally at variance with the simplicity of Homer's language; besides, that in every instance in which he uses the expression $\epsilon\lambda\delta$, it is in reference to the verb immediately preceding. Compare II. $\Theta. 295. \Omega. 638. 766.$ and elsewhere. And that in this instance also it refers to *τελευτεῖν*, we have the testimony of Aristarchus, one of the oldest of the Grammarians; and of the unknown author of the *Epitome Iliades*, in the *Poetae Latini Mynores*, T. IV. p. 617. But see the Preliminary Observations, sect. III. where the reasons for the punctuation here adopted, which is due to the sagacity of Mr. Granville Paine, and the intent and bearing of the whole Prooemium, are fully explained. *τελευτεῖν*, imperf. indic. from *τελεῖω*, for *εὐλοῖω*; Augment omitted *Ionice*.

: $\delta. \epsilon\lambda\upsilon\delta$ δὴ. Scil. χρόνου. See Bos. El. Ep. Gr. p. 339. ed. Oxon. The expression in fall would be $\epsilon\kappa$ τοῦ χρόνου, $\epsilon\lambda\upsilon\delta$ δὴ, $\kappa. \tau. \lambda.$ —It may be observed, that all the particles in the Greek language seem originally to have had some specific meaning attached to them. The later writers, and particularly the Athenians, however, in softening down the Ionic dialect to their own refined ideas of harmony, frequently resorted to the insertion of several of these particles, such as $\gamma\epsilon$, $\tau\epsilon$, $\gamma\acute{\alpha}\rho$, $\delta\epsilon$, without any signification whatever, for the sole purpose of relieving an hiatus, which was unpleasant to their ears. In Homer, however, where the text is left to us uncorrupted by the corrections of the Alexandrian Copyists and Grammarians, the particles in general convey a peculiar beauty

and force to the passage, though, in many instances, we find them inserted from the prevailing ignorance of the peculiar verification of Homer, (see Prelim. Obs. sect. VI.) even when they are destructive to the sense. We shall, therefore, explain them as they occur, both separately and in combination.—With the particle, $\delta\eta$, indeed, is primarily connected the notion of *time*, as in this verse, and when joined with the adverbs of *time*, it is nearly equivalent to the Latin *jam*. Hence it is extended to other uses, being chiefly employed in exhortations with the imperative, as, infra v. 62.; and, in some instances, particularly after $\acute{\omega}\varsigma$, it is expressive of irony. The particle is also used in interrogative sentences, particularly where any intense feeling is expressed. It is observable also, that though $\delta\eta$ in prose is never put at the beginning of a sentence, in poetry it frequently stands at the beginning of a conclusion or consequence. See Matt. Gr. Gr. §. 605.

: 8. τίς τ’ ἄρ σφῶε θεῶν $\kappa. \tau. \lambda.$ Which then of the Gods? The primary use of the particle $\acute{\alpha}\rho$, or $\acute{\alpha}\rho\alpha$, (Poetice, $\rho\alpha$) is in syllogistic sentences, answering to the Latin, *ergo*; “consequently.” Thus in Lucian *Jov. Trag. sub fine*: $\epsilon\iota$ γάρ εἰσι βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὲν εἰσι βωμοί· εἰσὶν ἄρα καὶ θεοί. Hence it implies generally any consequence or effect; and must be translated *then*, *therefore*; and it still retains this power, though the words of the argument are sometimes transposed; as infra v. 56. where it may be rendered by *scilicet*, or *scilicet*. Hence, it often follows the relative $\delta\epsilon$, as in II. E. 612. and elsewhere. See Hoogeveen *de Particulis*, pp. 47. 489. It is frequently used in interrogations; and, joined

Λητοῦς καὶ Διὸς νίδς· ὁ γὰρ βασιλῆϊ χολωθείς
 Νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί· 10
 Οὐνεκα τὸν Χρῦσῃν ἠτίμησ' ἀρητῆρα

to another particle, is often equivalent to the English *perhaps*, as *infra* v. 65. It is found in the beginning of sentences only in the sense of *utique*, as in ἄρ' οὖν, *ergo*. In the construction ἱριδι ξυνέηκε must be taken together, ὥστε being supplied before μάχεσθαι. Thus we have in H. 210. ἱριδος μινεῖ ξυνέηκε μάχεσθαι. Y. 66. θεῶν ἱριδι ξυνιόντων. And so Φ. 390. Compare also Y. 134. Φ. 394. Euripides also has used the same construction in *Androm.* 122. ἱριδι συγχερᾶ ξυνεκλῆσαν. Homer would not have said ἱριδι μάχεσθαι, but ἱριδα. Thus μάχην ἐμάχοντο, O. 414. 673. Σ. 533. and elsewhere.

9. ὁ. The article is generally used in Homer in the same sense in which subsequent writers used the pronoun αὐτός or ἐκεῖνος. Even with the addition of a noun it may be frequently considered as retaining this pronominal import, like the relative *ille* in Latin. Thus, v. 33. ὁ γέρον, i. e. *ille senex*, which must refer to the *only* old man hitherto mentioned; and so in v. 19. τὰ δ' ἄπεινα, *this ransom*, where Heyne, without reason, proposes τὰδ' ἄπεινα. Hence the remark of several critics, that Homer knew nothing of the article; and in many instances, Heyne has pronounced the passage corrupt, where the article evidently occurs in the ordinary usage of other writers. But there are numberless passages in which the article occurs precisely in this acceptation, which cannot be got rid of in this manner. Compare IL A. 576. B. 278. Z. 41. K. 11. O. 74. P. 122. 695. &c. which correspond with the Attic idiom. In fact, in all writers, the article ὁ and the pronoun ὁ are essentially the same thing, differing only in having or not having a

noun annexed: and in both these ways it is constantly employed by Homer. See Middleton on the Greek Article, part I. ch. 2. Matt. Gr. Gr. §. 262.

10. ὀλέκοντο δὲ λαοί. Hence the proverbial expression in Horat. Epist. I. 2. 14. *Quicquid delirant reges, plectuntur Achivi*. Compare Hesiod. Op. D. 260. Ὅφρ' ἀποτίσῃ δῆμος ἀσασθάλιας βασιλῆων. We have a remarkable parallel in the History of David; 2 Sam. xxiv.

11. ἀρητῆρα. Properly, *one who prays*. Compare v. 35. Hence, a *priest*. The word occurs again *infra* v. 94. and in E. 78; the same person is called *ιερεὺς* in v. 23. Aristot. Poet. 21. *παισκέμενον δὲ ἴσθιν, δ, ἔλως μὴ καλόμενον ὑπὸ τινων, αὐτὸς τίθεται ὁ ποιητῆς· δοκεῖ γὰρ ἔνια εἶναι τοιαῦτα· οἷον, τὸν ἱερέα, ἈΡΗΤΗΡΑ*. The priests of the gods were held in the highest reverence by the ancients. Artemid. Oneirocr. III. 13. θεὸς εἰ τις ὑπολάβῃ γίνεσθαι, ἱερεὺς γίνονται ἢ μάντις· τῆς γὰρ αὐτῆς τοῖς θεοῖς καὶ οὗτοι τυγχάνουσι τιμῆς.—οὐνεκα, i. e. οὐ ἔνεκα. In regard to the occurrence of the article immediately before Χρῦσῃν, Heyne, who regards the article, especially before proper names, altogether unknown to Homer, gives several emendations of preceding critics, but leaves the passage as he found it. It appears, in general, that the Greek writers did not use the article before proper names, unless when the person had been already mentioned; which, in the present instance, is not the case. Still, however, Chryses was a person of great notoriety, and from the circumstances of the case, must have been uppermost in the speaker's mind; so that the use of the article must

‘Ατρείδης· ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας ‘Αχαιῶν,
Λυσόμενός τε θύγατρα, φέρων τ’ ἀπερεῖσί’ ἄποινα,

be considered as emphatic. Similarly in the speech of Hector, O. 532. the article is immediately prefixed to Τυδείδης, though Diomed had not been mentioned for some time previously; but Hector must have had him uppermost in his mind, as must also the Trojans, as his formidable antagonist. Thus also with respect to the Greek Tragedians: Valckenær on Phœn. 147. observes, that they never prefix the article to proper names; but Porson modifies the rule thus: *Articulum raro propriis nominibus præfigunt Tragicæ, nisi propter emphasin quandam, aut initio sententiæ ubi particula inseritur*: and instances Phœn. 522. Supp. 129. Dr. Blomfield, however, considers it more proper to call it the demonstrative pronoun; so that τὸν Χρύσην, is *Him, Chryses*; see the *Remarks* to Matt. Gr. Gr. p. xlv. Thus in the reports of our modern Parliamentary debates, we meet with *He* (Mr. A.), *Him* (Mr. B.), continually; in which form the person is first obscurely intimated, and his name afterwards declared, in order to prevent mistake. It may be observed, that it is common with Homer to begin a sentence with the article in reference to a proper name at the end of it, some action of the person being introduced by way of parenthesis. Compare Il. A. 488. B. 402. Γ. 81. Δ. 20. E. 17. 759. &c. Sometimes the article and proper name are only separated by some inferior word; as in Il. B. 105. 67. In all these instances, however, the person in question has been previously mentioned. See Middleton on the Greek Article, part I. ch. 4.

12. The passage commencing with this line, and ending with v. 45. has been converted into a prose narration by Plato, in his treatise *De Republica*, III. p. 275. ed. Bipont. for the purpose of illustrating the difference between the διήγησις ἀπλῇ, and

the διήγησις διὰ μίμησης, or *simple* and *dramatic narrative*. We shall give the passage entire, as it will serve to exemplify some of the different usages of the early poets, and the Attic writers, which are noticed in the following notes. Ἐλθὼν δὲ ἱερὸς εὐχετο ἐκείνοισ μὲν τοὺς θεοὺς δοῦναι, ἄλοντας τὴν Τροίαν, αὐτοὺς δὲ σωθῆναι· τὴν δὲ θυγάτερα οἱ αὐτῷ λῦσαι, δεξαμένους ἄποινα, καὶ τὸν θεὸν αἰδεσθέντας. Τοιαῦτα δὲ εἰπόντος αὐτοῦ, οἱ μὲν ἄλλοι εἰσέβοντο καὶ συνηνοῦν· ὁ δὲ Ἀγαμέμνων ἠγρίαιεν, ἐντελλόμενος νῦν τε ἀκίναί καὶ αὖθις μὴ ἰλθεῖν, μὴ αὐτῷ τό τε σῆπτρον καὶ τὰ τοῦ θεοῦ στίμματα οὐκ ἔπαρκίσαι· πρὶν δὲ λυθῆναι αὐτῷ τὴν θυγάτερα, ἐν Ἀργεὶ ἔφη γηράσειν μετὰ οὐ· ἀκίναί δὲ ἐκίλευε, καὶ μὴ ἱερεθίζειν, ἵνα σῶς οἴκαδε ἔλθοι. Ὁ δὲ πρεσβύτερος, ἀκουσας ἰδεῖσέ τε καὶ ἀπειθεῖ σιγῇ· ἀποχώρησας δὲ ἐκ τοῦ στρατοπέδου πολλὰ τῷ Ἀπόλλωνι εὐχετο, τάς τε ἱππονομίας τοῦ θεοῦ ἀνακάλων, καὶ ὑπομνήσκων, καὶ ἀπαντῶν, εἴ τι πρότε ἢ ἐν ναῶν οἰκοδομήσειεν, ἢ ἐν ἱερῶν θυσίαις κεχαρισμένον δωρήσαιτο· ὣν δὴ χάριν κατεύχετο, τίσαι τοὺς Ἀχαιοὺς τὰ δ δάκρυα ἐκείνου βέλειεν.

13. λυσόμενός τε θύγατρα. *To ransom his daughter Chryseis*; or, as she is called by some, *Asynome*. She had been allotted to Agamemnon as his portion of the spoil, which had been taken from *Thebes*, one of eleven towns belonging to the Trojans, which had been sacked by Achilles. See the Argument, and compare infra 336. and Strabo XIII. p. 875. The use of the middle voice, which strictly implies an action reflected upon the agent, or on something which belongs to him, is frequently extended to represent an action which a person obtains to be done for himself, or what belongs to him, by some other person.

Στέμμα τ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος,
 Χρυσέῳ ἀνὰ σκήπτρῳ καὶ λίσσετο πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν 16
 Ἀτρεΐδαί τε, καὶ ἄλλαι ἑυκνήμιδες Ἀχαιοί,
 Ὑμῖν μὲν θεοὶ δοῖεν, Ὀλύμπια δώματ' ἔχοντες,
 Ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἵκεσθαι.
 Παιῖδα δ' ἐμοὶ λύσαι τε φίλην, τὰ δ' ἄποινα δέχεσθαι, 20
 Ἀζόμενοι Διὸς υἱὸν ἐκηβόλου Ἀπόλλωνα.

Thus, *λύειν* is to grant a release upon receiving a ransom, as in vv. 20. 29. 95. *λύσεσθαι*, to receive back from another that which belongs to one, upon paying a ransom. A similar difference between *διδάσκει* and *διδάσκειται* is noticed by Porson on Eurip. Med. 297. See Tate on the Middle Verb in the *Museum Criticum*, vol. I. p. 102. Matt. Gr. Gr. §. 492. b.

14. *στέμμα τ' ἔχων*, κ. τ. λ. So infra v. 28. Of the ancient custom which prevailed among suppliants, of carrying before them olive-branches tipped with wool, which they called *στέμματα*, see the note on Soph. CEd. T. 3. in Pentalog. Gr. p. 1. In the present instance, the priest seems to have used for this purpose, the fillet of the god bound upon the sceptre, which indicated his office; thus at once inspiring the respect due to his sacred character, and exciting their attention to his prayers. Eustathius observes, that the ancients gave a golden sceptre to Apollo, as they did a silver one to the moon, and other sorts to the planets.

15. *Χρυσέῳ ἀνὰ σκήπτρῳ*. The proposition *ἀνὰ*, signifying *upon*, and constructed with a dative, is peculiar to the Ionic and Doric dialects. Thus, Il. O. 152. *ἀνὰ Γαργάρῳ ἄκρῳ*. Pind. Ol. VIII. 67. *ἀνὰ ἵπποις*. Pyth. I. 10. *ἀνὰ σκήπτρῳ*. So also in the Tragic Chorusses; Eurip. Iph. A. 759. *ἀνὰ ναυσίῳ*. See Matt. Gr. §. 579. 1.—*Χρυσέῳ* is a dissyllable, as

δενδρίῳ, in v. 152. So in Virg. *Æn.* VII. 190. *Aureâ percussum virgâ*. X. 487. *Unde eddemque viâ*. Eclog. VIII. 80. *Uno eodemque igni*. See Prelim. Obs. sect. V. §. 5.

18. *Ὑμῖν μὲν θεοὶ δοῖεν*, κ. τ. λ. The custom of introducing a petition with a blessing, is of Eastern origin. On the grammatical construction, see the note on v. 415.—*θεοὶ* is frequently a monosyllable, as well in the tragic poets as in Homer. See Porson on Eurip. Orest. 393.

20. The verbs *λύσαι* and *δέχεσθαι* are in the infinitive, which is frequently used instead of the imperative, some other verb, such as *μῦν' ἔσο* or *θέλε*, being understood. The ellipse is filled up in v. 277. *μήτε σὺ, Πηλεΐδῃ, τίλ' ἐπιζήμεναι βασιλῆϊ*. Hermann, however, on Viger, p. 591. ed. Oxon. seems to consider the idiom as a remnant of the old simplicity of the language, in which a wish was expressed by a verb itself in the infinitive, without any further reference. Sometimes an imperative and an infinitive occur in the same sentence, as in the prayer cited by Plato in Alcibiad. II. *Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐχομένοις καὶ ἀνέυκτοις Ἄμμυ διδοῦ· τὰ δὲ λυγρὰ καὶ εὐχομένων ἀπαλλέξειν*. See Bp. Blomfield's Remarks on Matt. Gr. p. xlviii. To this reading, however, which is Heyne's, objections have been raised; but, perhaps, without any sufficient reason. The old reading, *λύσατε*, is against the metre; and Barnes' *λύσασθε*,

‘Ενθ’ ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ,
 Αἰδεῖσθαι θ’ ἱερῆα, καὶ ἀγλαὰ δέχθαι ἅποινα·
 Ἄλλ’ οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
 Ἄλλὰ κακῶς ἀφίει, κρατερὸν δ’ ἐπὶ μῦθον ἔτελλε· 25
 Μῆ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
 ἥ νῦν δηθύνοντ’, ἥ ὕστερον αὖτις ἰόντα·

against the sense: see on v. 13. Clarke's observation, that λύσαι and δέχεσθαι in the infinitive do not agree with what follows, is refuted by Ernesti, who produces instances of similar construction from Il. P. 692. γ. 338. To the reading, however, which Clarke adopts, no material objection exists, as the optative λύσαις will imply the earnest entreaty of Chryses for the release of his daughter; and the change to the imperative in δέχεσθε, denies any reluctance in paying the ransom in case of such release.—τὰ δ’ ἅποινα, *this ransom*; pointing to it. See on v. 9.

22. Virg. *Æn.* XI. 132. *Unaque omnes andem ore fremebant.* But ἐπενφημεῖν signifies, *to testify one's assent*, whether by words or otherwise. See Damm in voce.

23. δέχθαι. Ionice for δεδέχθαι, the reduplication being omitted: and so in Il. B. 430. 794. T. 10. *et passim.* See Matt. Gr. Gr. §. 164.

24. ἀλλά, *but*. This particle never actually loses its adversative property. It frequently introduces an exhortation, as *infra*, vv. 393. 565. and elsewhere; or a prayer, as in Il. Z. 464.; and sometimes marks a degree of abruptness, as in v. 32. It is frequently followed by other particles, which will be noticed as they occur.

25. κακῶς ἀφίει· *ταυτίσιν, ἀγριῶς καὶ ἀνθαδῶς καὶ παρὰ τὸ προσήκον.* Plutarch. de Audiend. Poet. c. 16.—*κρατερὸν μῦθον, a threatening speech.* Eustathius: τὸν μὲν ἀπειλῆς λέγει λόγον. Thus, again, in Il. O. 302. μῦθον ἀπηνία τε, *κρατερὸν τε.* The expression is different in Il. 199.

26. μή σε κιχείω. We must supply φυλάσσω, or some such verb, which Agamemnon drops in the vehemence of his address. It is worthy of remark, that the conjunctive particles, ἵνα, ὅρα, ὅπως, and μή, are used to express an object both with the optative and subjunctive moods. With the latter, as in the present passage, they are used without ἄν, after verbs of present or future signification, in which case, the verb governed of the conjunction must denote the same time. This construction particularly occurs in negative propositions after μή or οὐ μή, but only the subjunctive aorist 1. pass. or aor. 2. act. and mid. Compare Matt. Gr. Gr. §. 516. b. and §. 578. 1. κιχείω is, therefore, the Ionic subj. aor. 2. for κίχω, from κίχημι. See Matt. Gr. Gr. §. 239. We have the same construction with ὥς, in v. 32. The construction with the optative is used after verbs of past time, which will be noticed in its proper place. Compare the passage of Plato cited at v. 12.

27. ἥ νῦν δηθύνοντ’. The particle νῦν is, properly, an adverb of time, being equivalent to the English *now*; and though found with verbs in the past and future, it never loses its primary signification of the present. Compare *infra*, v. 354. and E. 279. νυνί, with the ἰ paragogic, is always found with the present. Like the particle δη, however, (see v. 6.) it acquires other uses, involving the notion of time; particularly in exhortations, since earnest persuasion excludes every idea of delay; and in interrogations of importance and

Μή νύ τοι οὐ χραίσμη σκῆπτρον, καὶ στέμμα θεοῖο.
 Τὴν δ’ ἐγὼ οὐ λύσω, πρίν μιν καὶ γῆρας ἔπεισω,
 ‘Ημετέρῳ ἐνὶ οἴκῳ ἐν’ Ἀργεῖ, τηλόθι πάτρης, 30
 ‘Ιστὸν ἐποικομένην, καὶ ἐμὸν λέχος ἀντιώσαν.

emphasis, as in Il. A. 414, where the enclitic and poetic form, νύ, is used, and in a sense precisely similar to δὴ in the common interrogative expression τί δὴ; in fact, the particles δὴ and νύ are so nearly allied, that *ἔπειδ’* νύ is sometimes used for *ἔπειδ’*, as in Il. A. 416. See Hoogeveen *de Particulis*, p. 361. Some writers, among whom is Damm, distinguish between νῦν and νύ, considering the former only as an adverb of time, and the latter equivalent to *certainly*, v. 28.; or, more frequently, to *therefore*, *consequently*; v. 382. B. 258. Γ. 183. *et passim*. The particle αὐτίς has the idea both of *time* and of *motion*; in the former case implying *repetition*, (*again*) as in v. 140. ταῦτα μεταφρασόμεσθα καὶ αὐτίς; and in the latter *returning*; in which sense it is usually joined with the verbs of *going* and *coming*; as in Il. Θ. 271. αὐτίς ἰών. A. 446. αὐτίς ὑποστρέψας. In this sense, it is frequently joined with πάλιν. Thus, Il. E. 257. οὐ πάλιν αὐτίς ἀποιόσεν. The pleonasm is doubled in Aristoph. Nub. 971. εἴτ’ αὖ πάλιν αὐτίς ἀνισταμένους σύμφησαι, and so Soph. Phil. 952. See Monk on Eur. Alcest. 189. The two forms αὐτίς and αὐτίς are both in use, and synonymous; of which Vigerus considers the latter to be Ionic, after Suidas and Eustathius.

29. The verb χραίσμειν signifies, *to avert an evil*; and is constructed with an accusative of the evil averted, and a dative of the person from whom it is averted; from χράω, *utendum do*. Il. H. 148. 8θ’ ἄρ’ οὐ κορύνη οἱ ὀλεθρον Χραῖσμε σιδηρείῃ. Compare A. 120. Υ. 296. Sometimes the accusative is wanting, as in the present instance, where χόλον ἐμὸν must

be supplied; and so again in Il. A. 117. O. 32. Π. 837. and elsewhere. We occasionally also meet with the ellipse of both cases, as in v. 588. *infra*. τότε οὐ τι δυνήσομαι, ἀχνυμένος περ, Χραῖσμεῖν. See Damm in voce.

29. τήν. For ταύτην. See on v. 9. Heyne has a full point after λύσω, referring πρίν to the latter part of the line, in the sense of *potius*; thus, *I will not release her*:—rather than this, *she shall grow old at Argos*. But the sense is not improved by the alteration, and we want instances where such construction is requisite.—ἔπεισω. The verb εἶμι and its compounds are used in a future signification. Eustathius, *ἔπεισω, ἀντὶ τοῦ μέλλοντός ἐστι, ἐπελεύσεται*. Hesych. εἶμι πορεύσομαι. Compare *infra* vv. 169. 420. and elsewhere. This usage, however, is more peculiarly Attic; and a variety of examples have been collected to illustrate it, from the tragedians and other Attic writers, in an excellent note of Mr. Kidd’s, in his edition of Dawes’ *Misc. Crit.* p. 126. See also Porson on Eur. Hec. 1161. Matt. Gr. Gr. §. 504. 3.

31. ἰστὸν ἐποικομένην. *Plying the loom*. Virg. *Æn.* VII. 14. *Arguto temes percurrens pectine telas*. Eustathius notices the use of the word ἐποικεσθαι as peculiarly appropriate in expressing the ancient custom of *standing at the loom*. His words are: ἰστὸν ἐποικομένην, περιφραστικῶς ἀντὶ τοῦ ὑφαίνουσιν ἐστῶσαι γὰρ καὶ ἐπιπορευόμεναι ὑφαίνον αἱ ποιούμεναι τὴν ἰστοργίαν, διὰ τὴν τῶν ὑφανομένων, ὡς εἰκός, πλατότητα. πρώτη δὲ τις Αἰγυπτία γυνὴ καθιζομένη ὑφαίνεν, ἀφ’

‘ΑΛΛ’ ἴθι, μή μ’ ἐρέθιζε, σαώτερος ὥς κε νύηαι.

‘Ὡς ἔφατ’· ἔδδεισεν δ’ ὁ γέρων, καὶ ἐπέθετο μύθῳ·
Βῆ δ’ ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης.
Πολλὰ δ’ ἔπειτ’ ἀπάνευθε κίων ἠρᾶθ’ ὁ γεραίδης 35

ἥς καὶ Διγύπτιοι Ἀθηνᾶς ἄγαλμα καθη-
μένης ἰδρύσαντο. See also Schol. Pind.
Pyth. IX. 33. But this is fanciful, as ap-
pears from the use of the verb, in the same
sense, in the phrase ἔργον ἐποιχεσθαι, in
Il. Z. 492. The verb properly signifies *to*
approach, or *to attack*, as infra, v. 50. *et*
passim; hence, *to undertake*, or *be busy*
about a thing. It is to be observed, how-
ever, that *spinning*, or *weaving*, was not a
servile, but rather a princely occupation;
as we find Helen and Andromache engaged
in it; as also Penelope, Calypso, and Circe,
in the *Odyssey*.

Ib. ἀντιώσαν. Poetice for ἀντιῶσαν,
contr. from ἀντιῶ. See Prelim. Obs.
sect. IV. Eustathius observes, that Homer
has used this word, which may signify
either to *make*, or to *partake the bed*, in
delicacy to the feelings of the father of
Chryseïa. There can be no doubt that the
latter is the sense in which the reader is to
understand it, (compare vv. 111. seqq.);
and, that Agamemnon was not studying
civility of expression, appears, as Pope re-
marks, from the whole tenor of his speech.
And although females were employed in
preparing the beds, as Eustathius observes,
referring, at the same time, to Theocrit.
Idyl. V. 35. Eurip. Hel. 59.: still it is not
probable that such was the office designed
for Chryseïa. Mistresses, however, and
even those of distinction, did not disdain
to perform this service; as appears from
Catalanus, in the lament of Ariadne to The-
seus, Carm. LXIV. 160. *Attamen in ves-*
tras potuisti ducere sedes, quæ tibi jucundo
familiaræ serva labore; Candida permulcens
Hygida vestigia lymphis; purpureave tuum

consternens vestis cubile. Hesychius also
follows Eustathius in his interpretation;
ἀντιώσαν· ὑποσποννύουσαν.

32. νύηαι. Ionice for νύη, pres. subj.
from νύομαι. The particle *κε*, which the
poets use for *άν*, has properly the signifi-
cation of *power*. It is joined with the sub-
junctive generally in present actions; fre-
quently also with the optative, as infra,
v. 60.; and occasionally with the indicative.
Thus, infra v. 66. the regular construction
would be εἰ βούληται *άν*, or ἐάν βούλη-
ται. But those particles which, in Attic
writers, are usually found with the sub-
junctive, are frequently met with in Homer
after different moods, precisely in the same
signification. The adjective *σαώτερος*, in
the comparative, may be understood, as it
frequently is, without any idea of compa-
rison, for the positive. See Musgr. ad Eur.
Alcest. 763. and compare the passage cited
from Plato on v. 12. Or, we might supply,
more securely than thou otherwise wouldst.
Compare Il. Φ. 101. Ω. 52. See Matt. Gr.
Gr. §. 457. 3.

34. βῆ δ’ ἀκίων, κ. τ. λ. We may take
notice here, once for all, that Homer is fre-
quently eloquent in his very silence. Chry-
ses says not a word, but walks pensively
along the shore, and the melancholy flowing
of the verse admirably expresses the con-
dition of the mournful and deserted Father.
POPE.

35. The particle *ἔπειτα* is nearly equi-
valent to the Attic *εἰτα*, *then*, *afterwards*.
Hence, it is frequently preceded by *πρῶ-*
τον, as in v. 50. E. 883. and elsewhere.
The only difference which exists between
the two adverbs, is, that the preposition

'Απόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Λητώ·

Κλυθί μεν, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε Ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,
Σμινθεῦ· εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,

ἐπὶ gives to the compound the idea of a time immediately subsequent. See Hoogeveen *de Particulis*, p. 186. This difference is, however, not always discernible. After numerals, it has the idea of *succession*; as in Il. Δ. 462. *τρίς μὲν ἔπειτα*, *thrice successively*.

36. ἡύκομος. *Ionic* for εὕκομος, by the figure *Diæresis*.

37. ἀμφιβέβηκας. *Hast protected, and still protectest*. This repetition of an action, continued from the past to the present, is often implied in a past tense; in the sense of the English, *to be wont*. See Matt. Gr. Gr. §. 503. Chrysa was situated on the sea-coast, near Adramyttium, in the territory of Eetion, king of Asiatic Thebes; where a temple was dedicated to Apollo Sminthens, in which Chryses was the officiating priest. Compare vv. 100. 430. The origin of this title of Apollo is referred to a colony of Cretans, who, having settled in a district of Troas, which was grievously infested by mice, (called, in the Cretan language, *σμίνοι*) invoked the assistance of Apollo, who destroyed the vermin. The Scholiast gives a somewhat different account of the matter.

38. Ζαθέην. *Perdivinam, præclaram*. A usual epithet of cities consecrated to a deity, as Cilla was to Apollo. Compare Il. B. 508. 520. I. 151. O. 432. From the Æolic intensive particle *ζα*, and *θέος*.—*ἴφι*, *powerfully*. Schol. *ἰσχυρῶς, γενναίως*. Also, *bravely*. *Infra* v. 151. *ἀνδράσιν ἴφι μάχεσθαι*, *et passim*. Hence, *ἰφθιμος*, v. 3.

39. εἴ ποτέ τοι, *ε. τ. λ.* It was usual in supplications to the gods, to begin with a *conditional* intimation of their own me-

rita. So Virg. *Æn.* IX. 466. *Siqua tuis unquam pro me pater Hyrtacus aris Dona tulit*. XII. 778. *Colui vestros si semper honores*. We shall have to speak hereafter of the various governments of the conditional particle *εἰ*.—*ἐπὶ νηὸν ἔρεψα*, by *Tmesis*, for *ἐπὶρεψα*; and so *κατὰ μηρί' ἔρεπα*, for *κατέρεπα*, in the following line. This separation of the preposition from the verb, with which it is compounded, is very frequent in Homer, arising probably from the circumstance, that, in composition, prepositions are always used adverbially; hence we find them frequently placed immediately after the verb; as in Il. M. 195. *ἐνάρμζον ἀπ' ἔνρεα*. See Matt. Gr. Gr. §. 594. 2. In their religious ceremonies, it was usual to place garlands of flowers upon the shrines, statues, and altars of the gods. Thus, Virg. *Æn.* II. 248. *Nos delubra Delam miseri, quibus ultimus esset Ille dies, festa velamus fronde per urbem*. The verb *ἐρέπω* is, properly, *to cover*, or *arch over with earth*, and hence, generally, *to cover*. Compare Il. Ω. 450. Apoll. Rhod. II. 1079. Scholiast. *ἔρεψα· ἰσσεφάνωσα*; and in this sense it occurs also in Apoll. Rhod. II. 159. *Ξανθὰ δ' ἐρεψάμενοι δάφνη καθύπερθε μέτωπα*. Eurip. Bacch. 323. *κισσῶ τ' ἐρεψόμεσθα*. Oppian. *Cyneget.* IV. 260. *Πρόμναν δ' ὠραίη σίλινος καὶ κισσός ἔρεπτον*. Hesychius, however, has explained this word by *ψοδόμνησα*, and so also Plato understood it; but this interpretation must be incorrect.—Hence, the adjective *ἀμφηρεφής*, *undique contextus*, in v. 45.—*χαρίεντα* for *χαριεντῶς*, adverbially. See Pentalog. Gr. on Soph. *Œd.* T. 180. For *ποτέ*, see on v. 202.

Ἦ εἰ δὴ ποτέ τοι κατὰ πλῖνα μηρί’ ἔκβα
 Ταύρων, ἠδ’ αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
 Τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.
 ὦς ἔφατ’ εὐχόμενος τοῦ δ’ ἔκλυε Φοῖβος Ἀπόλλων·
 Βῆ δὲ κατ’ Οὐλύμποιο καρήνων χωόμενος κῆρ,
 Τόξ’ ὤμοισιν ἔχων, ἀμφηρεφέα τε φαρέτρην·
 Ἐκλαγξαν δ’ ἄρ’ οἶστοι ἐπ’ ὤμων χωομένοιο,
 Αὐτοῦ κινήεντος· ὁ δ’ ἦϊε νυκτὶ εἰοικώς·
 Ἐζετ’ ἔπειτ’ ἀπάνευθε νεῶν, μετὰ δ’ ἰὸν ἔηκε·
 Δεινὴ δὲ κλαγγὴ γένητ’ ἀργυρέοιο βιοῖτο.
 Οὐρήας μὲν πρῶτον ἐπώχετο, καὶ κύνας ἀργούς·

41. κρήνην. *Poeticè* for κρήνον, from κραίνω, perficio.

45. ἀμφηρεφέα τε φαρέτρην. The arrows were completely covered in the quivers of the ancients, which were closed at the top. Eustathius: *λοικάσιν οὐ μικραὶ τοῖς παλαιῶς αἱ φαρέτραι εἶναι, οὐδὲ τοὺς οἶστοὺς ἔξω προκύπτοντας ἔχειν, ἀλλὰ ὅλους αὐτοὺς ἔσω στέγειν.*

46. ἐκλαγξαν δ’ ἄρ’ οἶστοι, κ. τ. λ. So Virg. *Æn.* IV. 149. *Tela sonant humeris.* IX. 660. *Pharetramque fuga sensere sonantem.* XI. 652. *Aureus ex humero sonat arcus.* The rattling of the arrows beautifully marks the irregular and hurried motion of the angry god; in which respect, Clarke considers the passages cited from Virgil as greatly inferior. The Latin poet, however, is also describing a similar motion; as Heyne justly remarks, and quotes a similar expression from Valer. Flacc. II. 511. *Pulsentque graves ut terga pharetræ.*

47. αὐτοῦ κινήεντος. *As he moved.* The genitive absolute is often thus used as a definition of time; and would be resolvable by the adverb ὅτε, ἐπειδὴ, &c. and the finite verb. See Matt. Gr. Gr. §. 565. 1. —*νυκτὶ εἰοικώς*, is explained by Eustathius as implying, in its direct signification, *ἀγριον τὴν ἰδίαν, i. e. terrible in aspect*;

comparing Il. M. 463. where Hector is described *νυκτὶ θεῶν ἀτάλαντος ὑπώπια.* He considers the expression, however, as an allegorical allusion to the thick and vapoury appearance of the atmosphere, proceeding from the corruption of the air, during the season of a pestilence.—*ἦϊε* may be the third person, either of the Ionic perfect *ἦϊα*, which occurs in Herod. IV. 82. Hom. Od. Δ. 427. and elsewhere: or of the imperf. *ἦϊον* (Od. K. 274. &c.) from the verb *εἶμι, to go.* Matthiæ observes, (Gr. Gr. §. 214. 4.) that the *η* appears to be a sort of augment for *ιε*, as in *ἡεῖδεν* for *ῖδεν*, from *εἶδω*, (Il. X. 280.) which was used in order to keep the chief syllable of the verb distinctly marked.

48. μετὰ, i. e. μετὰ νῆας. *Towards the ships*: in which sense *μετὰ* is used by the poets. See Matt. Gr. Gr. §. 587. 3 c. Some consider the words *μετὰ δ’ ἰὸν ἔηκε*, as a Tmesis for *μεθέηκε*, which is not Greek. The proper construction would be *ἰὸν ἐφῆκε*, followed by a dative, as in v. 51.

50. οὐρήας μὲν πρῶτον, κ. τ. λ. Wakefield refers to the remark of Heraclides Ponticus, in his Treatise on the Allegories of Homer, that, from the concurring testimony of physicians and philosophers, the commencement of pestilential diseases first discovers

Αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπενκὲς ἐφίεις,
 Βάλλ', αἶει δὲ πυραὶ νεκύων καίοντο θαρμειαί.
 Ἐννῆμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,
 Τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
 Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·

55

itself among four-footed animals. Eustathius attributes this to the subtlety of their smell. Aristotle, de Poet. 26. intimates, that Homer intended to represent the Delty as backward to punish, and giving the Greeks the first intimation of his anger, by destroying the most useful of their cattle. Thus, in the plagues of Egypt, the murrain among the cattle preceded the boils and blains. Exod. ix. 1.—So close is the connexion between the particles μὲν and δέ, that when the latter is found alone, the former must be considered as suppressed. So also when μὲν occurs without a δέ, it is generally followed by some equivalent particle; as in this passage, *et passim*, in Homer, by *ἀντάρ*, or *ἀτάρ*, and by *ἀλλὰ*, *μέντοι*, and the like, in the Attic writers. See Matt. Gr. Gr. §. 606. 5. Before *ἔπῳχετο* we must supply βέλος, from the following line. Compare v. 53.

51. The poetic particle *ἀντάρ*, in prose *ἀτάρ*, is nearly the same with the adversative particle δέ, except that it always begins a sentence, and that *ἀρα*, with which it is compounded, imparts to it an *inferential* power; (see v. 8.) as *infra*, v. 118. where it is followed by γάρ. Hoogeveen *de Particulis*, p. 79. It is frequently followed, as in this verse, by *ἔπειτα*, which together signify, *but then, and then, and hereupon*. Also, by *ἐπειδή*, *but as*; and by *ἐπει*, *but when*. See also on v. 35.—*ἔχεπενκὲς*, properly, *distat*. Eustathius: *ἔχον τι πείκης, πικρίαν δηλαδὴ· καὶ γὰρ πικρὸν καὶ τῆς πείκης τὸ δάκρυον*. Hence, *powerful*, or, perhaps, *destructive, deadly*. Compare II. Δ. 129.

53. *ἔννῆμαρ*. For nine days. Plutarch.

in Vita Homeri, c. xxii. καὶ ἐν πολλοῖς τῷ τῶν τριῶν, καὶ πέντε, καὶ ἑπτα, ἀριθμῷ χρῆται, μάλιστα δὲ τῷ τῶν ἑννέα. Eustathius attributes this preference to the poet's partiality towards the Muses. See II. B. 96. 654. Z. 174. H. 161. II. 785. Σ. 578. There is a similar affection in the sacred writers for the number seven. Compare Lev. xxv. 18. Numb. xxiii. 1. Job xlii. 8. Ps. cxix. 164. Jer. xv. 9. Ezek. xxxix. 9. Zech. iii. 9. Matt. xviii. 22. Luke xvii. 4. Rev. i. 4. 20. v. 6.

54. *τῇ δεκάτῃ*. We must supply *ἡμέρα*, which is evident from the preceding adverb, *ἔννῆμαρ*. The ellipse of this substantive is very common after the numeral adjectives *μία*, *δευτέρα*, *τρίτη*, and the rest. After *δεκάτῃ* it is omitted in Arist. Av. 388. *εἰς δεκάτην γὰρ πότε*, κ. τ. λ. 585. *οὐκ ἄρτι οὕω τὴν δεκάτην ταύτης ἐγώ*. With the present omission we may compare Theoc. Idyl. xxvi. 29. *εἴη δ' ἐνναετης, ἢ καὶ δεκάτω ἐπιβαίνοι*. See Bos. Ellipse. Gr. p. 108. ed. Oxon.—*ἀγορήνδε*. The termination *δε*, affixed to the accusative case of a noun, constitutes an adverb of place, answering to the question, *πῶς*? as *οἰκόνδε*, *πεδίονδε*, *κλισίονδε*, and the like. These abound in Homer, who sometimes uses the termination twice, as *ὄνδε δόμονδε*, in II. II. 445. If *ς* precedes the *δε*, *σδ* is changed into *ζ*, as *θύραζε* for *θύρασδε*; and when the termination had once obtained, it was annexed also to other words, without respect to the form of the accusative. Thus, we have *φύγαδε* for *φύγηνδε*, and *οἰκαδε* for *οἰκόνδε*. See Matt. Gr. Gr. §. 259.

Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
Οἱ δ’ ἐπεὶ οὖν ἤγερθεν, ὀμηγερέες τε γένοντο,
Τοῖσι δ’ ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας ὄψω

56. See on v. 8.

57. οἱ δ’ ἐπεὶ οὖν, κ. τ. λ. *When therefore they, &c.* The conjunction ἐπεὶ is applied in a two-fold signification: to denote a consequence whether of *time* or of *argument*. The analogy of the two usages is easily discernible; in the first of which it is to be rendered by *when*, as in this verse; in the latter, by *since*, *because*, as *infra*, v. 112. and elsewhere. The particle οὖν, primarily denotes the final determination of any argument or circumstance; and thence it generally signifies *then*, *therefore*. It must not, however, be confounded with ἀρα, which is simply *inferential*, whereas οὖν is *conclusive*. See Hoozeveen *de Particulis*, p. 446. Hence, it is often used in resuming the thread of a discourse, which has been sometime discontinued, as in *Il.* 49. since this resumption is, as it were, a new beginning, and therefore necessarily implies a prior conclusion. The expression, οἱ δ’ ἐπεὶ οὖν, repeatedly occurs in Homer, wherein the particular import of each component particle is distinctly marked.—ἤγερθεν, by Syncope, for ἡγέρθησαν, *they had been collected*; 3 pers. pl. Aor. 1. pass. from ἀγείρω, *colligo, congreco*; and not from ἐγείρω, *excito*, as some have thought. This will readily appear by comparing the following passages: *Il.* B. 438. 664. Γ. 47. Δ. 28. 377. I. 388. Α. 715. 769. II. 129. and elsewhere. Neither is there any tautology in the following member of the sentence, which expresses an act posterior to that already performed. *When the chiefs had been assembled* (by Achilles), *and were* (in consequence) *gathered together*. The termination *θεν*, for *θησαν*, is considered

by the author of the *Etym. Mag.* under this word, as peculiar to the *Æolic* and *Doric* dialect. We have, however, an example or two of its adoption by the *Tragic* poets; for instance, *Æsch. Pers.* 994. *Eurip. Hippol.* 1242.

58. πόδας ὠκὺς Ἀχιλλεύς. It is usual with Homer to select some quality of mind or body, for which his several heroes were remarkable, and to apply it to them as a distinguishing, yet honourable designation. Thus, upon the same principle with the present characteristic of Achilles, we repeatedly meet with πολύμητις Ὀδυσσεύς, βόην ἀγαθὸς Διομηδής, ἀρηϊφίλος Μενέλαος, and the like. Equivalent to πόδας ὠκὺς, are the adjectives, ποδώκης, ποδάρκης, continually applied to Achilles. Euripides, also, in *Androm.* 1225. calls him ταχὺν πόδας, and so *Hom. Il.* N. 348. The particle δέ, in the foregoing line, is repeated in this, in the same manner as, in Latin, *cum autem* is answered by *tum vero*—τοῖσι μετέφη for ἐφη μετὰ τοῖσιν, i. e. *among them*. *Matt. Gr. Gr.* §. 587. 3 b.

59. παλιμπλαγχθέντας. *Wandering back*; which is invariably the idea of πάλιν, in Homer, whether in or out of composition: its use to signify *again*, is of later date. *Imago est a sagitta*, says Damm, *illisa solido allici, a quo resiliit et repellitur*. The adverb ἀψ is frequently redundant, not only with πάλιν, (compare Σ. 280.) but also after the verbs compounded with the preposition ἀνά, as in *Il.* Γ. 35. ἀψ ἀνεχώρησεν; and so *B.* 411. Δ. 392. &c.—ἄμμε is the *Doric* or *Æolic* accusative plural for ἡμᾶς; and in the same way we meet with ἄμμι and ἔμμι, for ἡμῖν and

Ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν· 60
 Εἰ δὴ ὁμοῦ πόλεμός τε δαμῶ καὶ λοιμὸς Ἀχαιοῦς.
 Ἄλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἣ ἱερῆα,
 Ἥ καὶ ὄνειροπόλον, (καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν·)

ἔμην, in the dative; and in the nominative ἄμμις for ἡμῖς, and ἔμμες for ὑμῖς. Some, however, consider ἄμμις as the dual. Dionysius Halicarnas. in his treatise περὶ τέχνης, c. 9. has pointed out the peculiar beauty and address of this speech of Achilles, and the reply of Calchas. Ἴδωμεν οὖν τοῦς ἐκατέρων λόγους, πῶς ἔχουσι δι' ἀλλήλων, καὶ πῶς τὸ εὐπρεπὲς ἔχουσιν· οἱ μὲν τοῦ Ἀχιλλεύως ἐν βαθύτητι ζητήσεως, οἱ δὲ τοῦ μάντιος ἀσφαλείᾳ πρὸ τῆς ἀποκρίσεως. Though, perhaps, we should not altogether agree with this writer's observations, yet the entire passage is worthy of perusal.

60. εἴ κεν θάνατόν γε φύγοιμεν. On this construction, see v. 32. The particle γε is at once the most forcible and the most beautiful in the Greek language. Its primary signification is *certe, saltem*, (Anglice, *at least*) in which sense Hoogeveen considers it elliptical, as in Hom. Il. E. 303. δ' οὐ δύο γ' ἄνδρες φέροιεν, i. e. *two men at least, if not more*. Hence, it derives various significations, such as *yet*, infra vv. 82. 553.; in which last, and elsewhere, it is expressive of indignation: *perhaps*, vv. 393. 527.; and others, particularly in connexion with other particles, which will be noticed as occasion requires. In the following line, εἰ is used simply as an inferential particle, followed by an indicative; *εἰ δὴ, since indeed*. Hoogeveen *de Particulis*, p. 152. Compare infra v. 574. M. 79. Il. 66. Φ. 216.

62. τινα μάντιν ἐρείομεν, κ. τ. λ. Augury, or divination, (*μαντεία*) seems to have been rising into repute in the age of Homer. Of the various persons who prac-

tised the art, two only are here mentioned; the *ιερεὺς*, who deduced his observations from the sacrifices to the gods, and the *ὄνειροπόλος*, or interpreter of dreams. Of the various kinds of divination, and the method of practising them, the student should consult Robinson's *Archæol. Græca*, book III. ch. 17.—ἐρείομεν is the Ionic form of the subjunctive, which is used in exhortations or wishes, in the first person plural, for ἐρίωμεν. When the penultima is long, the long vowel is changed into the short one without the insertion of the ι. Thus, in Il. B. 72. θωρήξομεν, for θωρήξωμεν. That these are real subjunctive forms is evident, since passages are to be found in which the common form is used alternately with them. Il. K. 449. ἀπολύσομεν, ἢ ἐμίθωμεν. See Matt. Gr. Gr. §. 195. 7. In similar hortatory passages, the optative is used, when the verb is in the second or third person. Compare Matt. Gr. Gr. §. 513. and §. 515.

63. ἣ καὶ, or *even*. *Kai*, besides its use as a conjunctive particle, has this also among other significations, which it may bear, perhaps, in the following parenthesis, καὶ γάρ τ' ὄναρ, κ. τ. λ. *for even dreams, &c.* where Hoogeveen improperly understands *kai γάρ τοι*. *De Particulis*, p. 263. On the addition of the particle *τε*, see on v. 81. Hence, also, *kai* is sometimes joined with a participle or adjective, in the sense of *although*, as in Il. A. 653. τάχα κεν καὶ ἀναίτιον ἀντιώωτο. See Matt. Gr. Gr. §. 607. Obs. Divination by dreams was in far less repute than other kinds of augury, from the variety of dreams which admit of no satisfactory interpretation, and from the

Ὅς κ' εἶπῃ, ὃ, τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων·
 Εἴτ' ἄρ' ὃγ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης· 65
 Αἷ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
 Βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.
 Ἦτοι ὃγ' ὧς εἰπὼν κατ' ἄρ' ἔζετο τοῖσι δ' ἀνέστη
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,

frivolous nature of dreams in general. See Aristotle's *Treatise* on this subject; Cicero *de Nat. Deor.* III. 40. If the above interpretation, therefore, be the true one, the parenthesis will imply, that although this species of divination was inferior to that which consisted in the inspection of the entrails, &c. of sacrificed victims, still dreams, or, at least, some of them, were really notifications of the divine will. And there can be no doubt that this was the popular belief; the origin of which may, perhaps, be traced to a higher source than Pagan superstition. We know that, in cases of high import, the God of Israel frequently revealed his will to the prophets and holy men, and sometimes even to heathens, such as Pharaoh and others, by dreams and visions. See Numb. xii. 6. Gen. xx. 3. xl. 5. xli. 1. Matt. ii. 12. and elsewhere.

64. The vulgar reading, which Heyne retains, is ὅς κ' εἴποι, in the optative; which would be *qui fortasse dicat*. We have adopted the reading of the Vienna MS. Compare Il. i. 165. The relative is frequently used for *quia*, as in Latin *qui* for *ut*. See Matt. Gr. Gr. §. 528. 3.

65. ἐκατόμβης. The *hecatomb*, which was properly a sacrifice of one hundred oxen, is used in Homer, by a very common poetical figure, for any animal sacrifice, whatever the number of victims might be. In Il. Z. 115. it consisted only of twelve oxen, which appears from v. 93. and in Ψ. 146, 7. It is a sacrifice of fifty sheep. We are told in Herodotus, that a real hecatomb was offered by Clisthenes. The repetition of

εἴτε is the same with that of the Latin *sive*. See also on v. 8. In the construction there seems to be an ellipse of the particle *ἵνεκα*, which is supplied *infra* v. 94.

66. τελείων. It was essential that there should be no imperfection in the victim. The same was also enjoined to the Israelites, respecting the sacrifice of the paschal lamb. Exod. xii. 5. The construction in the Attic and the later writers would have been εἰ βούληται ἀν, or ἐὰν βούληται. See on v. 60.

67. ἀντιάσας. From ἀντιάω, not from ἀντιάω, since the penultima is short. The two verbs are the same in signification, and, with a genitive, imply *fruition, enjoyment*; (ἀπόλαυσιν γευστικὴν). See Damm. in voce.

68. The particle ἦτοι, *igitur*, is always affirmative in Homer, and never used to mark the division of a whole into distinct parts. It is, therefore, distinct from ἦτοι, which is so used in later writers, (see Hoo-geveen *in voce*) and which is a compound of the disjunctive particle ἦ. Damm considers it as synonymous with μὲν, except that it is more poetical, and that it always occurs at the beginning of a sentence; as ἀντάρ is a poetical equivalent for δέ. But as ἦτοι μὲν are frequently used in conjunction, (as *infra* vv. 141. 211. and elsewhere) it should seem that, when the former is followed by δέ, as in this place, the latter must be considered as suppressed. Before τοῖσι, there is an ellipsis, which is very frequent, of the preposition ἐν.

69. ὄχ' ἄριστος. In Homer and the

Ὅς ἤδη τά τ' ἐόντα, τά τ' ἐσσόμενα, πρό τ' ἐόντα, 70
 Καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
 Ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπολλων.
 Ὅς σφιν εὐφρονέων ἀγορήσατο, καὶ μετέειπεν.
 ὦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μνησθῆσθαι
 Μῆνιν Ἀπόλλωνος, ἐκατηβέλεταο ἄνακτος. 75
 Τοιγάρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καὶ μοι ὁμοσσον,
 Ἥ μὲν μοι πρόφρων ἔπεσι καὶ χερσὶν ἀρήξειν.

Ionic poets, ἔτοχα, and, by aphæresis, ὄχα, are frequently joined adverbially to superlatives, in order to strengthen the signification. Compare Il. B. 761. E. 843. Z. 76. O. 282. Sometimes, in the same sense, we find πολλὸν, as infra v. 91; and μέγα, as in Il. B. 82. where the Attics would use πῶλλω or μακρῶ. In Eur. Alcest. 758. 924. however, the Homeric form occurs. See Matt. Gr. Gr. §. 461. Pierson on Mæris, p. 194.

70. Virg. Georg. IV. 392. *Novit namque omnia vates, Quæ sint, quæ fuerint, quæ mox ventura trahantur.* We may also compare a similar expression in the Revelations, i. 19. γράψον ἃ εἶδες, καὶ ἃ εἶσι, καὶ ἃ μέλλει γένεσθαι μετὰ ταῦτα. In the poets τε is frequently used as a connecting particle, and that, too, many times successively. So supra v. 38. This usage in prose also, though more rarely, sometimes occurs. Matt. Gr. Gr. §. 607.

71. Ἴλιον εἴσω. In Attic, the adverbs εἴσω and εἴσω are always joined with the genitive. Some copies have γνώμην εἴσω in Eur. Hipp. 512. but this has been properly corrected in the best editions. In Homer they always take the accusative. The Augurs were persons of great importance in the armies of the early Greeks. They were consulted upon all occasions, and their advice punctually followed. Calchas had already been referred to in matters of difficulty. See Il. B. 300.

75. ἐκατηβέλεταο ἄνακτος. Macrob.

Saturn. 1. 17. *Inde ἐκηβόλος et ἐκατηβόλος dictus Apollo, (i. e. Sol) ἔκαθεν τὰς ἀκτῖνας βάλλων, e longissimo altissimoque radios in terram usque demittens.*

76. τοιγάρ ἐγὼν ἐρέω. The affirmative particles, τοί and ἦ, which latter occurs in the two following lines, are nearly synonymous, except that the former does not begin a sentence. They may be rendered in Latin by *nimirum*, in English, *certainly, doubtless*. Hoogeveen thinks that, besides τοί, two other particles enter into the composition of τοιγάρ, namely, γέ and ἄρα, of which the former limits the force of τοί, and the latter conveys its usual notion of consequence or effect. See on v. 8. This is, most probably, correct, though the illustration of the use of the particle in reference to this passage is unsatisfactory. Calchas would say, *Since it is your desire, I shall, therefore, certainly speak; but you, at least, will undertake to protect me.* The condition upon which he speaks, plainly marks the limiting power of γέ. Some consider τοί as the Doric dative of the pronoun σὺ, which would not materially alter the signification of the particle. After σύνθεο, we must supply θυμῶ. Compare Il. Z. 334. The ellipse is filled up in Il. H. 44. σύνθεο θυμῶ Βουλῇ. Od. A. 328. φρεσὶ σύνθεο θέσπιν ἀειδήν. In the same manner Cicero simply employs *agitare* for *agitare animo*. Offic. I. 24. See Bos. Ellips. Gr. p. 121. ed. Oxon.

77. ἦ μὲν μοι. Hesych. ὄντως μὲν

Ἦ γὰρ ὅτομαι ἄνδρα χολωσέμεν, δς μέγα πάντων
 Ἀργείων κρατέει, καί οἱ πείθονται Ἀχαιοί.
 Κρείσσω γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηϊ· 80
 Εἵπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 Ἀλλά γε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,

μοι. It seems probable that this is the Ionic form of expression for ἡ μὴν, which is used by later writers, and sometimes by Homer himself, to introduce any energetic asseveration, such as an oath, a promise, a threat, or the like. Xenoph. Cyrop. VIII. 4. γ. νῦν δὲ θεὸς δμνυμι, ἡ μὴν ἐμοὶ δοκεῖν, κ. τ. λ. and so Thucyd. IV. 88. VIII. 81. Compare Il. I. 57.

78. χολωσέμεν. This verb seems to be derived by Epenthesis from χόωμαι, (see v. 80.) of which the root is χίω, fundo; whence the substantive χόλος implies any violent, though transitory, emotion or perturbation of the mind, in contradistinction to μένος, v. 82. which denotes suppressed anger, malice, or revenge: *manens alta mente repositum*. Virg. Aen. I. 26. Hence Eustathius: χόλος καταπεφθεις, μένος γίνεται· τοῦτο δὲ καὶ ὀρισμὸς μνησικακίας ὄντιν. Another species of anger, μῆνις, is explained in the note on v. 1. Clarke and the generality of interpreters, render χολωσέμεν by *iratum fore*, which is incorrect: the active verb χολοῦν, is *to exasperate*; the passive, χολοῦσθαι, *to be enraged*. Il. 2. 111. ὥς ἐμὲ νῦν ἐχόλωσεν. And so the Scholiast, εἰς ὀργὴν ἐμβαλεῖν.

79. καὶ οἱ πείθονται. For καὶ ᾧ. The demonstrative pronoun is frequently used for the relative, in a continued proposition beginning with a relative, which should be repeated in a different case. The construction is somewhat similar, when the relative occurs only once, and must be supplied again in another case; as in Il. Γ. 235. See Matt. Gr. Gr. §. 468. 3.

80. χέρηϊ. This is the dative of the old

positive χίρης, from which were derived the well-known comparative χείρων, and superlative χείριστος. The accusative occurs in Il. Δ. 400. See Matt. Gr. Gr. §. 135.

81. The enclitic περ, (see on v. 131.) subjoined to the conditional εἰ, gives it the signification of the Latin *quavis*, or *si modo*. Hence, the passage may be thus rendered: *for even though he may, perhaps, subdue his anger for the present day, &c.*; in which not one of the several particles is redundant. For, in the Ionic dialect in particular, the particle τε is frequently put after γάρ, δέ, μὲν, when it gives a degree of emphasis to the expression. This position of the particle seems to have originated in the early state of the language, and to have first given that connecting power, which afterwards existed between μὲν and δέ. Hence, Il. E. 139. τοῦ μὲν τε σθίνος ὤρσεν, ἔπειτα δέ τ' οὐ προσάμυνει. See Koen. ad Gregor. p. 192. Matt. Gr. Gr. §. 607. Obs. The verb καταπέπτειν is here metaphorically applied, in the sense of *to repress*, *to subdue*: ὁ γὰρ κρυψιχόλος πίσσειν δοκεῖ τὸν χόλον. Eustathius. Compare Il. Δ. 513. I. 561. Eustathius observes, that the sentiment contained in this and the following lines, is the first moral sentiment which occurs in Homer, and compares Eurip. Med. 119. καὶ πῶς Ὀλίγ' ἀρχόμενοι, πολλὰ κρατοῦντες, Χαλεπὸς ὀργὰς μεταβάλλουσιν. Hence the sentence of Publius Syrus: *Fulmen est, ubi cum potestate habitat Iracundia*; which may be illustrated in the character of Tiberius, given by Tacitus

Ἐν στήθεσσι νῶϊσι· σὺ δὲ φράσαι, εἴ με σώσεις.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Θαρσήςσας μάλα, εἰπὲ θεοπρόπιον, ὃ, τι οἶσθα. 85

Οὐ μὰ γὰρ Ἀπόλλωνα, Διὶ φίλον, ὥτε σὺ, Κάλχαν,
Εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
Οὐτίς, ἐμεῦ ζώντος καὶ ἐπὶ χθονὶ δερκομένοιο,
Σοὶ κίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
Συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἴπῃς, 90
Ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.

Animo revolvente iras, etiam si impetus offensionis langueret, memoria valebat.

82. Ἀλλὰ γε. These particles, taken separately, amount to *but at least*; hence, conjointly, *nevertheless*. On the construction of ὅφρα, with the subjunctive, see on v. 26.

83. σὺ δὲ φράσαι, εἴ με σώσεις. Consider, or, reflect with yourself, in order that you may protect me. The particles εἰ, ὥς, ὅπως, are frequently used by Homer instead of ἵνα, and the verb φράζομαι, in the middle, signifies, *to reflect*. Thus, Il. P. 144. φράζεο νῦν, ὅπως κε πόλιν καὶ ἄστυ σώσῃς. Compare infra 554. B. 14. Il. 646. X. 358. *et passim*.

86. οὐ μὰ γὰρ Ἀ. The adverb μὰ is used only in adjurations, and it is almost invariably accompanied by the affirmative ναι, or the negative οὐ, to determine its power. In negative asseverations, it is sometimes used as a solitary particle, as if for μή· but never, at least in Homer, in affirmations, without ναι prefixed. Thus, infra v. 234. ναι μὰ τόδε σκήπτρον. See on v. 286.—Κάλχαν is the proper vocative from the original nominative Κάλχανς, in which the ν is rejected, and the preceding short vowel lengthened. Thus also Αἴαν, Θόαν, and the like. We find, however, Πουλυδάμα, Il. N. 751. and some other exceptions. See Matt. Gr. Gr. §. 74. 3.

88. ἐπὶ χθονὶ δερκομένοιο. *Me vivente*

et vivente. The verbs δῖκεσθαι, βλέπειν, and ὀρεῖν, are frequently used, and more especially in the Tragic poets, in the sense of ζῆν, *to live*. Eurip. Hec. 311. Οὐκ οὖν τόδ' αἰσχρὸν, εἰ βλέποντι μὲν φίλῳ Χρῶμεσθ', ἐπεὶ δ' ὀλωλε, μὴ χρώμεσθ' ἔτι. Suppl. 77. γὰρ φθιτῶν τοῖς ὀρώσι κόσμος. Iph. T. 719. Soph. Aj. 982. More frequently still with the addition of φῶς, or φέγγος, or the like. Eur. Hipp. 4. φῶς ὀρεῖν ἡλίον. Hec. 250. ὥστ' εἰσορᾷν γε φέγγος ἡλίου τόδε. Alcest. 18. θανὼν πρὸ κείνου, μηκέτ' εἰσορᾷν φάος. Compare vv. 282. 683. And so Hom. Il. Σ. 61. ὅφρα δέ μοι ζῶει καὶ ὀρεῖ φάος ἡέλιος. Thus the Latins use *lux* for *vita*: Virg. Æn. IV. 31. *Anna refert: O luce magis dilecte sorori*. See also the note on Eurip. Phœn. 1100. Pentalog. Gr. p. 336.

90. ἦν εἴπῃς. When a condition is expressed, which may probably or possibly take place, this particle is used, as it is here, with the subjunctive.

91. Madame Dacier observes, that the verb εὐχεται is intended to throw a degree of contempt upon the authority of Agamemnon, who, though he now (νῦν) boasted of his sovereignty over all the Grecian forces, would, at the close of the war, be reduced to a level with the princes of the other Grecian states, as king of Mycenæ. But the Homeric signification of the verb εὐχομαι, is not *to boast*, but simply *to profess*; or,

Καὶ τότε δὴ θάρσθησε, καὶ ἡὔδα μάντις ἀμύμων
 Οὗτ' ἄρ' οὐ γ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἐκατόμβης,
 Ἀλλ' ἔνεκ' ἀρητῆρος, δν ἡτίμησ' Ἀγαμέμνων,
 Οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95
 Τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος, ἡδ' ἔτι δώσει.
 Οὐδ' οὔγε πρὶν λοιμοῖο βαρέας χεῖρας ἀφέξει,
 Πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην

more properly, *εὐχεται εἶναι*, is nothing more than a simple periphrasis for *ἔστι*, in proof of which, Ernesti adduces Il. B. 82. where Nestor uses precisely the same words, to add to the authority of Agamemnon, which are here supposed to detract from it.—Of the expression, *πολλὸν ἀριστος*, see the note on v. 72.

92. Of the particle *οὐδ'*, with adverbs of time, see on v. 6. In the next line, the particle *ἀρα* retains its primary signification, though the clauses of the sentences are inverted: *The god is incensed on account of his priest, and not, therefore, on account, &c.* See on v. 8.

97. *οὐδ' οὐγε πρὶν*, κ. τ. λ. The particle *πρὶν*, together with *ἔως*, *ἔστ' ἂν*, *μέχρι*, *ἔθ*, which denote a space of time beyond which something takes place, are usually constructed, like *ἔνα*, *ὥς*, &c. (see on v. 26.) with the optative, when the action of the proposition is past, and with the conjunctive when it is present or future. See Matt. Gr. Gr. §. 522. In Homer, however, in future actions, it is often constructed with the indicative, as in the present case, and *supra* v. 29. and elsewhere. The general signification of *πρὶν*, in the poets, is that of a simple adverb, *formerly*, in the sense of *πρότερον*, as used by prose writers: thus, in Il. B. 112. it is opposed to *νῦν*. Compare Il. E. 472. and so *πολλὸν πρὶν*, *long ago*; A. 236. N. 161. Hence, in the same manner as *πρότερον* is followed by *πρὶν* in prose, the poets frequently double *πρὶν*.

Il. B. 348. 354. Ξ. 46. 839. Σ. 334. T. 170. Φ. 294. Ω. 781. And in these instances the former particle is not redundant, but adds a degree of emphasis to the preposition, which is here and elsewhere increased by the addition of *γε* in the succeeding clause. Eustathius observes, that wherever *πρὶν* is thus repeated, the latter must be followed by an infinitive. But though universally true in Homer, the rule does not apply to succeeding writers. Aristoph. Pac. 1112. *οὐ γὰρ οἶον τε ἡμῖν πρὶν δίδόναι, πρὶν καὶ λύκος οἶν ὕμναιοι*. Hoogeveen *de Particulis*, p. 477.

98. *ἀπὸ π. φ. δόμεναι*. A Tmesis. Heyne prefers the derivation of the adjective *ἑλικώψ*, or *ἑλικώπις*, from the verb *ἐλίσσω*, to roll: *vigore oculorum per mobilitatem declarato*. Hence it would be rendered, *having rolling eyes*. Eustathius derives the word in the same manner, but his explanation is different: *ἑλικώπις*: οἱ ἀξιοθάταροι καὶ ἐλίσσοντες τοὺς ὤφας τῶν βλεπόντων εἰς αὐτούς. *κούρη* δὲ ἡ *ἑλικώπις*, ἡ ἀξιοθάταρος καὶ τοὺς ἱραστάς ἐφελκομένη. Thus it would imply, *attractive, beautiful*; and, as applied to the Grecian princes in v. 389. *majestic, dignified*. Perhaps, however, the best interpretation is that of the Scholiast and others, who deduce the word from *ἐλικός*, *black*, which is evidently the root of the cognate word *ἐλικοβλέφαρος*, in Pind. Pyth. IV. 305. It is certain that large and black eyes were looked upon by the ancients as marks of

Ἀκριάτην, ἀνάποιον, ἄγειν θ' ἱερὴν ἐκατόμβην
 Ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπύθοιμεν. 100
 Ἦτοι ὃγ' ὧς εἰπὼν κατ' ἄρ' ἔξετο τοῖσι δ' ἀνέστη
 Ἥρωσ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
 Ἀχνύμενος μένεος δὲ μέγα φρένες ἀμφὶ μέλαιнай
 Πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην·

great beauty. Hor. Od. I. 32. 11. *Et Lycum nigrie oculis nigroque Crine decorum*. And hence arose a custom which was prevalent throughout the East from the earliest ages, and which is frequently alluded to in Holy Writ, of tinging the corner of the eyes with black, for the purpose of increasing their lustre, and making them appear larger. See Jerem. iv. 30. Ezek. xxiii. 40. 2 Kings ix. 30. See Lowth on Isaiah iii. 16. The same peculiarity is noticed as still in existence by Son-nini, who relates in his Travels, vol. I. p. 263, that "the most remarkable trait of beauty in the East, is large black eyes, and it is well known that nature has made this a characteristic of the women of those countries. But not contented with these gifts of nature, those of Egypt employ every art to make their eyes appear larger and blacker. For this purpose, females of every description, Mahometan, Jew, Christian, rich and poor, all tinge the eye-brows and eye-lashes with black lead; an operation which the Roman ladies practised of old, and which Juvenal has described with so much exactness. They besides mark with it the angles of the eye, which makes the stature appear greater." The passage of Juvenal to which the traveller alludes, is Sat. II. 93. *Ille supercilium madida fuligine tectum Obliqua producit acu, pinguisque tumens detollens oculos*. Tertullian also observes in his Treatise *De Habitu Mulierum*, ch. II. *Nigro putere oculorum caecidia producantur*. See also Jul. Pollux, V. 16. Plin. N. H. XXXII. 6. 100. πεπύθοιμεν. For τῖθοιμεν, with the

Ionic reduplication. On the construction, see the note to v. 32.

103. φρένες. *The Diaphragm*. In general, φρήν is the principle of thought and action, *the understanding*; as distinguished from θυμός, *mental energy*. Damm: θυμός dat impetum; φρήν vero consilium. From the intimate connexion, however, between the operation of the mind, and the *pneumonia* or *diaphragm*, the word is frequently transferred from the mental to the corporeal functions. Eustathius: φρένας οὐ μόνον ἀσωμάτως καὶ νοητῶς ἐπὶ λογισμοῖς, ἀλλὰ καὶ μέρος τι τῶν σπλάγχων, ὃ καὶ διάφραγμα λέγεται. Pollux, II. 4. 45. τὸ διάφραγμα, ὃ καλεῖται φρήνας. In this sense it is not unusual in Homer; (compare II. II. 481. 504.) and so it occurs in Æsch. Prom. 906. καρδία δὲ φόβῳ φρένα λακτίζει. The epithet μέλαιнай is appropriate, as in violent bursts of passion, the veins about the *pneumonia* become swollen and black with blood. Schol. μέλαιнай τεταραγμένοι διὰ τὴν ὀργήν.

104. ἔϊκτην. Plusq. Perf. for ἐπέκτεην, from εἶκω, *to resemble*; used only in the perfect. The vowel or diphthong in this tense is frequently syncopeated in the poets: thus, in Il. B. 341. ἐπέκτεμεν for ἐπεκτέομεν. I. 49. εἰλόλουσμεν for εἰλόλουσθαμεν and the like. See Matt. Gr. Gr. §. 195. 5. With the expression compare Virg. Æn. XII. 101. *His agitur furis, totaque ardentis ab ore Scintille abiciunt; oculis micant acris ignis*.

Κάλχαντα πρώτιστα κάκ’ ὀσσύμενος προσέειπε. 105

Μάντι κακῶν, οὐπω ποτέ μοι τὸ κρήγγυν εἶπας·

Αἰεὶ τοι τὰ κάκ’ ἐστὶ φίλα φρεσὶ μαντεύεσθαι·

Ἐσθλὸν δ’ οὐδέ τί πω εἶπας ἔπος, οὐδ’ ἐτέλεσσας·

Καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,

Ὡς δὴ τοῦδ’ ἕνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει, 110

Οὔνεκ’ ἐγὼ κούρης Χρυσηίδος ἀγλά’ ἄποινα

Οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν

105. *κάκ’ ὀσσύμενος*. This should not be translated *surely ominous*, with the generality of commentators; but *male presagings*, ‘boding ill.’ Although *ὀσσομαι* would be the regular Æolic form for *ὀπτομαι*; it usually, if not invariably, in Homer, signifies *to presage*; whence it may be derived from *ὄσσα*, which in this poet always denotes an *ominous*, or *prophetic* voice; as in Il. B. 93. though used by later writers for the voice generally. Compare H. M. 17. Σ. 224. Q. 172. And so Vilkinson, and Porphyry in his *Quæstiones Homericæ*, 16.

106. *Μάντι κακῶν, οὐπω κ. τ. λ.* This passionate invective of Agamemnon, illustrates the proverb, *veritas odium parit*; and particularly in regard to persons in exalted stations, who are peculiarly impatient of reproof. We have a similar instance in Holy Writ, in the character of Ahab, in his reply to Jehoshaphat, respecting the prophet Micahiah: 1 Kings xiii. 8. LXX. *Εἰς ἵσταν ἀνὴρ εἰς τὸ ἐπερωτῆσαι δὲ πρὸς τὸν Κέριον, καὶ ἐγὼ μεμίσσηκα αὐτόν, ὅτι οὐ λαλεῖ περὶ ἐμοῦ καλὰ, ἀλλ’ ἢ κατὰ Μιχαίας υἱὸς Ἰεμβραά.* The former unfavorable predictions of Calchas, to which Agamemnon alludes, were the ten years’ duration of the siege of Troy, and the necessity of the expiatory sacrifice of his daughter Iphigenia at Aulis. The repetition of the same thing in this and the two following lines, is attributed by Eustathius to the violent passion of the speaker, which

makes him insist on the subject uppermost in his mind. The enclitic *πω*, which is subjoined for the most part to negative particles, as in *οὐπω*, *μήπω*, *οὐδέπω*, (v. 108.) and the like, limits either the *time* or *manner* of an action; and is respectively equivalent to *hitherto*, or *by any means*. In its *temporal* use it is often followed by *πότε*, which it limits to *the present and the past*; thus in this place, *οὐπω ποτέ*, *never hitherto*; *οὐ ποτέ*, of itself, being indefinitely, *never*; as in v. 234. Of *ποτέ* itself, see on v. 202. —*κρήγγυν*. Eustath. τὸ ἀγαθόν, as opposed to *μάντι κακῶν*. In the same sense, *ἔσθλόν* follows immediately. Hesych. ἀγαθόν, ὠφέλιμον, ὑγιές. Vilkinson: τὸ τῷ κταρι ἡδὺ καὶ προσηγές. And so Porphyry. Quæst. Hom. 16. The word does not occur again in Homer: in Theocrit. Epigr. 21. it is opposed to *κωνηρός*, and in Idyl. XX. 19. it is translated *verum*, true; which is certainly not its signification here. The article in this and the next line is strictly agreeable with the Attic idiom. See on v. 9.

111. *Χρυσηίδος*. For *Chryseïs*, i. e. the daughter of Chryses. Female patronymics are formed by changing the final syllable of the genitive of the father’s name into *ιδος* or *ιδς*; as *Ἀθηναίως*, Callim. H. Dian. 83. *Χρύσης, ἥος, Χρυσῆς· Βρισηός, ἥος, Βρισηίς* or into *ινη* or *ώνη*, according as a vowel or consonant precedes the termination; *Ἀκρίσιος, ον, Ἀκρисиώνη· Ἀδρησενος, ον, Ἀδρησινώνη*. See Matt. Gr. Gr. §. 101. For the formation of male patro-

Οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταίμνηστρης προβέβουλα,
 Κουριδίης ἀλόχου· ἐπεὶ οὐ̐ ἔθεν ἐστὶ χειρίων,
 Οὐ̐ δέμας, οὐδὲ φυὴν, οὐτ' ἄρ φρένας, οὔτε τι ἔργα. 115
 Ἀλλὰ καὶ ὧς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·
 Βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι.
 Ἀντάρ ἐμοὶ γέρας ἀντίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος

nymics, see on v. 1.—Before *κούρης* there is an ellipse of the preposition *ἀντι*, which is very usual after verbs of *buying* and *selling*, and other words of the same class. Compare D. Matt. x. 29. Act. Apost. vii. 16. The ellipse is supplied in Joel iii. 3. LXX. Hebr. xii. 16. See Bos. Ellips. Gr. p. 415.

113. καὶ γάρ ῥα. *Nec mirum hoc; nam illam uxorē præfero.* HEYNE. Such is the power of this expression, in which the force of each particle is manifest, either from an inversion of the clauses, or from a repetition of the foregoing; thus: *and I therefore wish it, for I prefer her, &c.* So that *καὶ* is *copulative*, *ῥα* *inferential*, and *γάρ* assigns the *reason* for the inference. The form is poetic, and equivalent to *καὶ γάρ οὖν*, in prose. Hoogeveen *de Particulis*, p. 215.

114. Κουριδίης ἀλόχου. The adjective *κουρίδιος*; as applied to a *wife*, is thus expressed in Virg. *Æn.* l. 349. *Cui pater intactam dederat primisque iugarat Ominibus.* In Il. E. 414. we have *κουρίδιον πόσειν*, i. e. *the husband, whom she married when a virgin.*—*ἔθεν.* *Æolic*, for *οὐ̐*, and that for *ἀντὶς*. On the particle *ἐπεὶ*, see on v. 57.

115. οὐ̐ δέμας, οὐδὲ κ. τ. λ. The accusative is frequently placed in this manner after verbs or adjectives, without a preposition, when the signification must be completed by the English *with respect to*. Thus *πόδας ὠκὺς Ἀχλλεύς*, *passim*. See Matt. Gr. Gr. §. 423. 4. The grammarians supply *κατά*.—The variation of the particle in the latter part of the line, implies a variation

in the tenor of the sentence; the former part of which relates to the personal qualifications of Chryseis, and the latter to her mental endowments. Hoogeveen, p. 437.

116. ἀλλά καὶ ὧς. *But even thus; nevertheless.*—*δόμεναι πάλιν.* *To give back; to restore.* Of the word *πάλιν*, see on v. 59.

117. Βούλομ' ἐγὼ, κ. τ. λ. We must supply *μᾶλλον*. The same ellipse occurs in Il. Γ. 41. A. 819. Ψ. 594. and elsewhere. So also in Soph. Aj. 966. *ἐμοὶ πικρὸς τίθνηκεν, ἢ κείνους γλυκύς.* Eur. Androm. 351. *Πόσας δ' ἄν εὐνὰς θυγατὶρ' ἠδικομένην Βοῦλοι' ἄν εὐρεῖν, ἢ παθεῖν ἂ' γὼ λέγω.* Longin. de Sublim. §. 33. Thucyd. II. 11. Themist. Orat. p. 14. A. So also in N. T. Matt. xviii. 6. Luke xv. 7. xvii. 2. xviii. 14. 1 Cor. xiv. 19. Compare Genes. lxi. 12. LXX. Similarly in Latin, particularly in Tacitus: German. c. 7. *Consiliū, quam formidinis arbitrantur*: and elsewhere. And so Sallust, B. C. 8. *Fortuna res cunctas ex libidine, quam ex vero celebrat.* Plaut. Rudens. IV. 4. 7. *Tacita bona est mulier semper, quam loquens.* See Bos. Ellips. Gr. p. 480.

118. γέρας. Properly, *a present set apart for an elder*; and hence, for any person of distinction; from *γέρων*, *senex*. It appears that a certain portion of the booty taken in any engagement or expedition, was set apart as prizes for the chiefs, previous to the division of the remainder among the soldiery. These prizes were called *γέρατα*, or *γέρατα ἐκείπερα*. The custom of assigning female captives as presents to the conqueror, is recognized in Scripture His-

Ἀργείων ἀγέραςτος ἔω· ἐπεὶ οὐδὲ ἔοικε· 119
 Λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ. ✓
 Τὸν δ’ ἡμέλβει· ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 Ἀτρείδῃ κύδιστε, φιλοκτεανώτατε πάντων,
 Πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 Οὐδέ τί πω ἴδμεν ξυνήϊα κείμενα πολλά·
 Ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125

ture; Judg. v. 30.—Hence, *γέρας* is frequently used to signify any distinguished office or dignity, as in Il. Y. 182. The particle *ὅσσα* is peculiar to the poets, signifying, in general, *as long as*; and referred to the corresponding particle *τόσσα*, *so long*; which latter, though not always expressed, is usually understood. From representing a continued action, it is naturally transferred to the termination of such action, and is often rendered by *domec*, ‘until’; as infra v. 509. N. 141. Hence, its place is generally supplied in prose by *ἕως*. Frequently, however, it is used simply to express a final cause, and is equivalent to *ἵνα*, *that*; as in this verse; and infra v. 158. Hoogeveen, p. 453. On its construction, see on vv. 26. 97.

120. *ἔρχεται ἄλλῃ*. Supply *ὁδῷ*. The ellipse of this noun is very common. See Bos. Ellips. Gr. p. 207. Schol. *ἡγουν ἀπέρχεται ἄλλαχού*. *This my prize is going elsewhere*; i. e. is going from me. In the construction, the relative *ὃ* must be referred to *τόγε γέρας*; or it must be taken for *καθ’ ὃ*, or *ὅτι*.

123. *πῶς γάρ τοι*, κ. τ. λ. In this passage *γάρ* refers to a prior member of the sentence, which, supposed to be passing rapidly in the speaker’s mind, is elegantly omitted in his hurried address: as if he had said; *this cannot be, for how shall the Greeks, &c.* A similar omission occurs in Il. E. 22. where Clarke compares Virg. *Æn.* II. 428.; in which a sentence must

be supplied before the words *Dis aliter vivam*. A case more in point would be Virg. Georg. IV. 445. *Nam quis te, juvenum confidentissime, nostras Jussit adire domos*; in which something is understood before *nam*. In the N. T. the same process is required in Matt. xxv. 14. Mark xiii. 34. Acts xxvii. 25. Rom. xiv. 10. and elsewhere. See Markland on Eur. Suppl. 8. The ellipse is evidently recognized in the conjunction *οὐδέ*, in the following line, which properly refers to *οὐ μὲν* in the member omitted.

124. *Οὐδέ τί πω*. See on v. 106. In addition to what is there said, we may remark, that *τι*, in conjunction with a negative particle, as *οὐ*, *οὐδέ*, *οὔτε*, &c. completes the negation, so as to exclude every exception. The same entire exclusion is implied, when *τι* is separated from the other particle, so as to depend upon a verb, as in Il. B. 486. or agree, in its pronominal acceptation, with a substantive; as infra v. 542. Where there is nothing to which it can be thus referred, as in this instance, the preposition *κατὰ* must be supplied.—*ἴδμεν* is for *ἴσμεν*, Doric; and that by Syncope for *ἴσμεν*, from *ἴσμεν*.

125. *ἀλλὰ τὰ μὲν* κ. τ. λ. The article at the end of the line is used for the pronoun demonstrative *ταῦτα*, (see on v. 9.) and in the beginning for the relative *ὃ*, for which it is frequently put in Ionic and Doric writers; and in particular cases by the Tragic Poets. See Pentalog. Gr. Note on Soph. CEd. T. 1379.—*ἐξεπράθομεν* for

Λαοὺς δ' οὐκ ἐπέοικε παλλιλλογα ταῦτ' ἐπαγείρειν.
 Ἀλλὰ σὺ μὲν νῦν τήνδε Θεῶ πρόες· αὐτὰρ Ἀχαιοὶ
 Τριπλῇ τετραπλῇ τ' ἀποτίσσομεν, αἱ κέ ποθι Ζεὺς
 Δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι. 129

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 Μῆδ' οὕτως, ἀγαθός περ ἔων, θεοείκελ' Ἀχιλλεῦ,
 Κλέπτει νόψ' ἐπεὶ οὐ παρελεύσεται, οὐδέ με πείσεις.
 Ἡ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς

ἐξεπάρθομεν, by Metathesis: Aor. 2. from ἐκπέρθω. The verb signifies *to carry off the booty*, including the idea of previous devastation.

128. Τριπλῇ τετραπλῇ τε, κ. τ. λ. Supply μοίρα. Bos. Ellips. Gr. p. 190.

129. δῶσι. 3 sing. aor. 2. subjunct. for δῶ, from δίδωμι. The Ionic dialect added the syllable σι to this person of the subjunctive, as in ἔλθῃσι, λάβῃσι, and the like; and Homer has retained the addition in this verb, whereby it resembles the indicative. He also uses δώσῃ, infra v. 324; and δώωσιν, in the plural, v. 137; as if from δώω. See Matt. Gr. Gr. 207. 9.

131. ἀγαθός περ ἔων. Bold; or, perhaps, with Heyne, *prudent, cunning as thou art*. Villosion: τὸ δὲ ἀγαθός σημαίνει καὶ τὸν ἀνδρείον, καὶ τὸν φρόνιμον, καὶ τὸν δίκαιον. The power of the enclitic περ, connected with a participle, seems to be that of the Latin, *quantvis*, or *quantumvis*; thus, infra v. 241. ἀχνύμενος περ, *quantvis dolens*; i. e. *much as he was grieved*. Compare infra v. 275. 352. B. 246. I. 373. and elsewhere. In these instances, however, the signification of περ is easily deducible from its primary meaning, *prorsus, penitus*, as derived from περὶ, or περίσσως. See Il. Φ. 410. 441. Indeed, by referring it to the adjectives, this primary meaning would give them the power of superlatives; as ἀγαθός περ, *very brave*; precisely analogous to the class of Latin adjectives, *per-*

fortis, permagnus, perdurus, and the like. It is found only in the poets as a solitary particle, being always joined in prose to some other word; as in ὅσπερ, εἴπερ, &c.—Plato de Repub. VI. θεοείκελον τὸ φύσει δίκαιον, καὶ καλὸν, καὶ σώφρον. It should seem, however, that the words θεοείκελος, ἀμύμων, θεοειδής, διος, and the like, are not intended to imply perfection, but merely superiority in some particular qualifications; as *courage* in Achilles, *wisdom* in Ulysses, &c. Thus, διος, as applied to the sea, in v. 141. must be rendered *great, vast, expansive*. Virg. Æn. V. 628. *per mare magnum Italianam sequimur fugientem*.

132. κλέπτει νόψ' κ. τ. λ. The verb κλέπτω, signifying *to deceive*, is illustrated in the Lexicon to Pentalog. Gr.—παρελεύσεται. From παρέρχομαι, properly, *to pass by, to overtake*; as in Il. Ψ. 345. Hence, metaphorically, *to over-reach*. These two verbs are also used in conjunction by Hesiod. Theogon. 613. ὥς οὐκ ἔστι Διὸς κλέψαι νόον, οὔτε παρελθεῖν.

133. ἡ ἐθέλεις, κ. τ. λ. Of the interrogative particle ἡ, see on v. 190. It is evident from the change of construction, that the clause, ὄφρ' αὐτὸς ἔχῃς γέρας, does not depend upon ἐθέλεις. The particle αὐτὰρ, however, is not redundant; but, retaining its adversative power, must be rendered by *contra*: *Do you desire, while you yourself retain your prize, that I, on the contrary, should sit down thus, deprived of mine?* The

‘Ησθαι δευόμενον ; κέλεαι δέ με τήνδ’ ἀποδοῦναι ;
 ‘Αλλ’ εἰ μὲν δώσουσι γέρας μεγάθυμοι ‘Αχαιοί, 135
 * Ἀρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται·
 Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 * Ἡ τεδὸν ἦ Αἴαντος ἰὼν γέρας, ἦ ‘Οδυσῆος
 * Ἀξω ἐλὼν· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.

adverb αὐτως is sometimes the same with οὕτως, and sometimes synonymous with μέγην, frustra. Either signification will apply here.

135. ἀλλ’ εἰ μὲν δώσουσι, κ. τ. λ. In conditional propositions, particularly in animated addressees, the consequence is frequently omitted in the first member. Thus, in this passage, at the end of the first clause, we must supply the words καλῶς ἔχει, or something to that effect. *If they give me an equivalent, well ; but if not, &c.* Similar omissions occur repeatedly ; as in Xenoph. Cyrop. VIII. εἰ ἐγὼ ἱκανῶς διδάσκω ὑμᾶς οἷους χρὴ πρὸς ἀλλήλους εἶναι· εἰ δὲ μὴ, κ. τ. λ. Plato de Leg. IX. καὶ ἐὰν μὲν σοι ᾤωνται ταῦτα λαφῆσαι τὸ νόσημα· εἰ δὲ μὴ, κ. τ. λ. Also in the N. T. Compare Mark xiv. 49. Luke xiii. 9. John i. 8. xiv. 30. xv. 25. ; and in like manner 1 Kings xiii. 14. LXX. See Kuster on Aristoph. Plut. 461. Matt. Gr. Gr. 608. 3.

136. ἄρσαντες. Either from ἄρω, ἀρτο ; of which the Æolic future is ἄρω, or from ἀρέω, the same as ἀρέσκω, placeo. In either case, the expression ἄρσαντες κατὰ θυμὸν, will signify, *doing what is agreeable to my mind ; i. e. satisfying my mind.* Eustath. πάντως ὅπερ τις ἄρσει κατὰ θυμὸν, ὃ ἴσθιν, ἀρμόσει ἢ ἀρέσει, θυμήρες ἐκείνῳ ἴσθιν.—Some commentators understand τίμημα before ἀντάξιον. See Bos. Ellips. p. 293. ed. Oxon. It should seem better to repeat γέρας from the preceding line.

137. εἰ δὲ κε μὴ δώωσιν, κ. τ. λ. In conditional propositions, where a probable event is supposed, the verb which denotes

the condition is put by Homer in the subjunctive, with εἰ κε, or αἰ κε, instead of ἐάν, or ἤν, as in prose. Compare Il. Γ. 281. 284. 288. See Matt. Gr. Gr. §. 523. 1. In the latter clause, a prose writer would have used ἐλοίμην ἄν, in the optative ; or the future without ἄν. See on v. 32. In this passage both constructions are intermixed, unless we agree with Longinus, as preserved in the Commentary of Eustathius, in rejecting v. 139. as inelegant and useless. The repetition of the particle δὲ in two dependent clauses, is not unusual, though it more frequently happens, when a proposition beginning with a demonstrative pronoun is referred to one beginning with a relative, as in v. 57.

139. ὁ δὲ κεν κεχολώσεται. Dr. Burgess has produced this passage in answer to the Canon of Dawes, who affirms that the particle ἄν is never found with the future indicative. *Misc. Crit.* p. 166. ed. Kidd. There is another instance, infra v. 174. παρ’ ἐμοιγε καὶ ἄλλοι, Οἳ κέ με τιμήσουσι. Others also may be found, though, in many cases, they may be nothing more than the old form of the subjunctive ; as in Il. K. 43. 449. Brunck has produced several examples from Aristophanes in his note on the Nubes, 465. See also Markl. ad Iph. T. 894. In this case, the particle generally seems to soften the decisiveness of the question. See Matt. Gr. Gr. §. 598. d.—Before δν we must supply εἰς or ἐπὶ, which are frequently understood after words of motion. In the following lines, ἐρύσσομεν, ἀγείρομεν, θείομεν, βήσομεν, are the old

‘Αλλ’ ἤτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς· 140
 Νῦν δ’ ἄγε, νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,
 ‘Ες δ’ ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ’ ἑκατόμβην
 Θείομεν, ἂν δ’ αὐτὴν Χρυσηΐδα καλλιπάρηον
 Βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 ‘Η Αἴας, ἥ ‘Ιδομενεὺς, ἥ δῖος ‘Οδυσσεύς· 145
 ‘Ηὲ σὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ’ ἀνδρῶν,
 ‘Οφρ’ ἡμῖν Ἑκάεργον ἰλάσσαι ἱερὰ ῥέξας.
 Τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς ‘Αχιλ-
 λεύς·

‘Ω μοι, ἀναιδείην ἐπιειμένε, κερδαλέοφρον,
 Πῶς τίς τοι πρόφρων ἔπεσι πείθεται ‘Αχαιῶν, 150
 ‘Η ὁδὸν ἐλθέμεναι, ἥ ἀνδράσιν ἴφι μάχεσθαι ;

subjunctive forms above alluded to. See above on v. 62.

142. ἐπιτηδὲς. i. e. κατὰ τὸ ἐπιτηδὲς.

144. βήσομεν. This verb is frequently used transitively in the Ionic poets. It occurs also in an active sense in Pind. Pyth. X. 19. Lucian. D. M. VII. 4. See also Porson on Eur. Orest. 1427.—On ἀνὴρ βουληφόρος, we may remark, that the council consisted of the chiefs only.

146. The adjective ἐκπαγλος, (by metathesis, for ἐκπλαγος, from ἐκπλήσω,) contains an idea of an impression upon the mind either of *admiration* or of *dread*; and may be rendered either by *admirabilis* or *horribilis*. In the worst sense it occurs in Il. N. 413. 445. Φ. 452. and elsewhere: and in the better in Il. E. 423. Σ. 170. From this last cited passage, in which precisely the same expression recurs, it should seem best to understand it in the same acceptation here, considering the compliment as ironical. In the same manner, Juvenal uses the word *admirabilis*: Sat. XIII. 53. *Improbis illo fuit admirabilis ævo*. The word is explained in Hesychius, by θαυμαστότατος, and in the Etym. Mag. by φοβερώτατος.

147. ἱερὰ ῥέξας. In reference to the

offering of sacrifices, Homer always uses ῥίζειν or δρῆν. The verb θύειν, *sacrificare*, is of later date. In the same manner the Latins employ *facio*. Virg. Eclog. III. 79. *Cum faciam vitula pro frugibus*.

149. ἀναιδείην ἐπιειμένε. *Clothed with impudence*; i. e. ἀναιδής, *shameless*. Compare Il. H. 164. I. 231. Similar forms of metaphorical expression are not unfrequent in Holy Writ. Psalm xxiv. 26. LXX. ἐνδυσάσθωσαν αἰσχύνῃ καὶ ἐντροπῇ οἱ μεγαλλορήμονοῦντες ἐπ’ ἡμέ. cviii. 18. ἐνεδύσατο κατάραν ὡς ἱμάτιον. Compare v. 28. So also in N. T.; 1 Pet. v. 5. τὴν ταπεινοφροσύνην ἐγκομβώσασθε. The meaning of κερδαλέοφρον, (*selfish, avaricious*;) is clearly determined by v. 122. where the epithet φιλοκτείανος is evidently used in the same sense. It has been thought, however, to signify *crafty, cunning*, as if from κερδῶ, *a fox*, instead of κέρδος, *gain*.

151. ὁδὸν ἐλθέμεναι. Thus, *ire viam*, in Latin. See Ælian. V. H. V. 5. Hence, in a military sense, it may be extended to signify *expeditionem facere*; and as opposed to the words ἀνδράσιν ἴφι μάχεσθαι, it may be more immediately rendered *insidias struere*; as λόχονδ’ ἵεναι, infra v. 227. See note and compare the passages. In a similar

Οὐ γὰρ ἐγὼ Τρώων· ἔνεκ’ ἤλυθον αἰχμητῶν
 Δεῦρο μαχησόμενος· ἐπεὶ οὔτι μοι αἵτιοί· εἰσιν.
 Οὐ γὰρ πώποτ’ ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
 Οὐδέ ποτ’ ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155
 Καρπὸν ἐδηλήσαντ’· ἐπειὴ μάλα πολλὰ μεταξὺ
 Οὔρεά τε σκίοντα, θάλασσά τε ἡχέεσσα·
 Ἀλλὰ σοι, ὦ μεγ’ ἀναιδὲς, ἄμ’ ἐσπόμεθ’, ὄφρα σὺ
 χαίρῃς,
 Τιμὴν ἀρνύμενοι Μενελάω, σοί τε, κυνῶπα,

sense, Demosth. in Aristocr. ἐν ὁδῷ καθελών· though, as Clarke justly observes, the meaning of ὁδὸς is there more distinctly marked by καθελών, than here by ἐλθεῖν. Eustathius observes: δύναται δὲ καὶ πλατυκώτερον λέγεσθαι πρὸς διαστολήν ἀντιπροσώπου παρατάξεως· καὶ τὸ ἐπὶ λείᾳ ἀπελθεῖν που, καὶ τὸ ἐπὶ κατασκοπεύσει λαοῦ, ἢ τείχεος ἀναμετρήσει.

152. οὐ γὰρ ἐγὼ κ. τ. λ. Here γὰρ is again elliptical, as in v. 123. Clarke supplies the omission thus: *Quomodo quisquam tibi labens obsequatur: cum eos tam male accipias, qui tui solius causa bellum gerunt? Non enim ego Trojanorum, &c.*

153. The Lexicons in general render αἰτίας, *qui in causa rei est*; and so Maltby, citing his authority from Il. Γ. 164. But Eustathius observes, that Homer always uses the word in the sense of αἰτιατός, καὶ ὑπὸ μίμῃν καὶ αἰτίαις κείμενος, i. e. *blameworthy*: assigning the other use of the word to later writers. The two significations, however, are nearly allied to each other.

156. ἐπειὴ. Since, or since indeed. Either for ἐπειδὴ, according to Hoogveen, the δ being omitted *poeticè*; or else, simply, ἐπει, with the η paragogic. This passage is imitated in Ovid. Trist. IV. 7. 21. *Innumeri montes inter me teque, viaque, Fluminis et campi, nec freta pauca jacent.*

158. Of the adverb ἄμα Viger remarks;

ἄμα cum dandi casu, tempus significante, eleganter jungitur. This is true, not only in reference to time, but universally. The dative, however, is not governed by the adverb, but by the preposition σὺν understood. In the same manner, *simul* is used in Latin. Hor. Sat. I. 10. 85. *Simul his te candide Furni.* Ovid. Trist. V. 10. 29. *Quippe simul nobis habitat discrimine nullo Barbarus.*

159. τιμὴν ἀρνύμενοι κ. τ. λ. The verb ἀρνύμαι, properly signifying *to procure*, or *to retain*, (Il. Z. 446.) here implies only a *wish*, or *endeavour*, and must be rendered *to seek*, *to require*. Compare Il. E. 552. It is natural to speak of those things, of which we desire the performance, as if they were already performed; and hence verbs are often found to denote the *wish*, or the *attempt* to do the action, which they represent. Thus, κτείνω, is merely, *to intend to kill*, in Soph. Œd. C. 993. Aj. 1126. Eurip. Phœn. 1617. Thus, also, Herod. IX. 109. πόλις ἐδίδον· i. e. *wished to give*. See Lysias, Orat. VII. p. 146. and Taylor's note in loca. Hence, probably, the future signification of εἶμι, and its compounds. See on v. 29.—τιμὴν must be rendered *compensation*, *satisfaction*; which signification it frequently bears, as in Il. Γ. 286. 288. Compare v. 290.—Here πρὸς with the genitive signifies *from*: and so again Il. II. 85.

Πρὸς Τρώων· τῶν οὔτι μετατρέπη, οὐδ' ^{καὶ} ἀλεγίζεις· 160
 Καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς, ^{threaten}
 ὦ, ἐπὶ πολλὰ μόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 Οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὖ ναιόμενον πολίεθρον·
 Ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165
 Χεῖρες ἐμαὶ διέπουνσ'· ἀτὰρ ἦν ποτε δασμὸς ἵκηται,
 Σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 Ἐρχομ' ἔχων ἐπὶ νῆας, ἐπὶν κεκάμω πολεμίζων.

160. τῶν οὔτι μετατρέπη. The verb μετατρέπομαι, in the middle voice, signifies properly, *to turn oneself towards another*; as infra v. 199. Hence, in Homer, it frequently signifies to concern oneself about any thing; and is nearly synonymous with ἀλεγίζω, which follows. Compare Il. I. 636. M. 238. In the same sense, ἐντρέπομαι is used in Od. A. 60. and so Soph. CEd. T. 724. ὣν ἐντρέπου σὸ μηδέν. These verbs are regularly joined with a genitive: we find, however, in Il. II. 388. Θεῶν ὅπιν οὐκ ἀλέγοντες. and so Hesiod. Op. D. 249. See Matt. Gr. Gr. §. 326. It is almost needless to remark, that τῶν cannot be referred to Τρώων, with the Scholiast.

162. In the second clause, the relative must be repeated in the accusative. See on v. 79.

163. ἔχω. This must be taken in a future signification, as the present is frequently used in Homer. This is evident from the circumstance that Τρώων πολίεθρον never refers to any of the towns of the Troad, but always to Troy itself; as, for instance, in Il. B. 133. Besides the particles of time, ἐπεὶ, ὅποτε, &c. with a subjunctive aorist, relate to a future action, in the sense of the Latin *future perfect*. See on v. 168.

166. πολυαῖκος πολέμοιο. Schol. πολὺς ὁρμᾶς καὶ κινήσεως ἔχοντος. And so

Eustathius. Thus again Il. Y. 328. and in E. 811. κάματος πολυαῖξ. Hence, it may be translated, *harrassing, laborious*; from πολὺ and αἰσσω. Heyne considers it as an epithet belonging to the warrior, and hence transferred to the war itself, *in qua pugnantes sunt, πολυαῖκες, αἰσσωσι πολλὰ*. There is no authority for such an interpretation, except in Od. T. 177. Δωρίεις τε ἔριχάϊκες: but though Eustathius considers the formation of the two adjectives similar, the exposition of the latter is by no means agreed upon.

166. The adversative particle ἀτὰρ refers to μὲν in the last line. See on v. 24.

167. ὀλίγον τε φίλον τε. *Parvum quidem, (i. e. in comparison of Agamemnon's,) quod tamen gratum sit.* HEYNE.

168. ἔρχομ' ἔχων κ. τ. λ. The present for the future; as in v. 163.—The subjunctive is put with the particles of time, ἐπὶν, ἐπειδὴν, ὅταν, ὅποτε, (i. e. ἐπεὶ δὲν, ἐπειδὴ δὲν, &c.) when an action, frequently repeated, is mentioned in a present or future tense: except with the aorist, where a simple action is meant to be expressed by the Latin *future perfect*. When the reference is to a past action, frequently repeated, the optative is used with ὅτε, ὅποτε, &c. Sometimes ὅταν, ἐπειδὴν, are found with the optative; and ὅτε, ἐπειδὴ, with the subjunctive: but the latter only in Homer; as in v. 163. See Matt. Gr. Gr. §. 591.

Νῦν δ’ εἰμι Φθίηνδ’, ἐπεὶ πολὺν φέρτερόν ἐστιν
 Οἴκαδ’ ἵμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ’ οἶω, 170
 Ἐνθάδ’ ἄτιμος ἐὼν, ἄφενος καὶ πλοῦτον ἀφύξειν.
 Τὸν δ’ ἠμείβετ’ ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Φεῦγε μάλ’, εἴ τοι θυμὸς ἐπέσσεται· οὐδέ σ’ ἔγωγε
 Λίσσομαι εἵνεκ’ ἐμεῖο μένειν παρ’ ἔμοιγε καὶ ἄλλοι,
 Οἳ κέ με τιμήσουσι· μάλιστα δὲ μητίετα Ζεὺς. 175
 Ἐχθιστος δέ μοί ἐσσι διοτρεφέων βασιλῆων,
 Αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
 Εἰ μάλα καρτερός ἐσσι, Θεός που σοὶ τόγ’ ἔδωκεν.
 Οἴκαδ’ ἵδν σὺν νηυσὶ τε σῆς, καὶ σοῖς ἐτάροισι,
 Μυρμιδόνεσσιν ἄνασσε· σέθεν δ’ ἐγὼ οὐκ ἀλεγίζω, 180

170. νηυσὶ κορωνίσιν. The κορώνη was a curved wooden beak, strengthened with brass, which was fixed at the prow of the ship. Eustathius: ἀπὸ τοῦ ζώου τῆς κορώνης (the crow,) εὐλύγιστον ἐχούσης τὸν τράχηλον. Hence, some would render the adjective κορωνίς, black, from the colour of the bird. The curved extremities of a bow, to which the string was attached, were also called κορώναι. See on Il. Δ. 111.—The following sentence has been variously explained; some referring the parenthesis, ἐνθάδ’ ἄτιμος ἐὼν, to Agamemnon, and others to Achilles. Both the sense and the construction, however, require the latter reference; and the order of the words will stand thus: οὐδὲ (ἐγὼ), ἐνθάδ’ ἄτιμος ἐὼν, οἶω σε ἀφύξειν κ. τ. λ. The verb ἀφύσσω properly signifies, to pour from a larger vessel into a smaller. Infra v. 198. νέκταρ ἀπὸ κρητῆρος ἀφύσσω. Hence, to collect, to draw from the stores of others into one’s own.—Eustath. ἄφενος μὲν, ὃ δὲ ὀλίγου συναγόμενος· πλοῦτος δὲ, ὃ διὰ πολλῶν ἐστίν. The origin of the words is more distinctly marked by the Scholiast: ἄφενος λέγεται ἢ ἀπὸ ἐνὸς ἱκανοῦ περιουσία· πλοῦτος δὲ ἢ ἀπὸ πολλῶν.

173. ἐπέσσεται. For ἐπισίσσεται. See Prelim. Obs. Sect. IV.

175. μητίετα. For μητίετης, *Æolice*. See Prelim. Obs. *ubi supra*.

176. On the Homeric epithets, διοτρεφεῖς and διογενεῖς, Heyne cites the following from the Scholiast on Pindar; Pyth. IV. 313. ἐκ Διὸς εἶναι λέγουσι βασιλεῖς, οὐχ ὅτι γόνος εἰσὶ τοῦ Διὸς, ἀλλ’ ὅτι τὸ βασιλεύειν ἐκ Διὸς ἔχουσιν.

178. εἰ μάλα κ. τ. λ. 1 Cor. iv. 7. τί δὲ ἔχεις, ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί κανχᾶσαι ὥς μὴ λαβῶν.—The enclitic που is used primarily as an adverb of place, implying uncertainty, and to be rendered *somewhere*; as in Il. E. 193. P. 446. Hence, employed generally as a conjectural particle, *perhaps, probably*; as in Il. Ξ. 144. O. 43. Φ. 83. Ω. 488. and elsewhere. In irony and invective, as in the present case, it insinuates an undeniable fact; at the same time, with a degree of indecision, which detracts something from a positive assertion, nearly in the sense of the Latin parenthetical *Ni fallor*.

180. Μυρμιδόνεσσιν ἄνασσε. The verb ἀνάσσειν, and others, signifying to rule, are usually constructed with a genitive;

Οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
 Ὄς ἔμ' ἀφαιρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων,
 Τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισι
 Πέμψω· ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηγον,
 Αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὄφρ' εὖ εἰδῇς, 185
 Ὅσσον φέρτερός εἰμι σέθεν, στνγέη δὲ καὶ ἄλλος
 Ἴσον ἐμοὶ φάσθαι, καὶ ὁμοιωθήμεναι ἄντην.
 Ὄς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 Στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
 Ἥ ὄγε, φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ, 190
 Τοῦς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
 Ἥε χόλον παύσειεν, ἐρητύσειέ τε θυμὸν.

either because derived from substantives, or as implying the idea of a comparative; supra v. 38. *Τενέδοιο ἴφι ἀνασσεις*. Sometimes, however, in reference to a personal object, they are found with a dative. Thus, again, infra v. 288. Φ. 86. and elsewhere. See Matt. Gr. Gr. §. 338. Of the *Myrmidones* of Achilles, see on Il. B. 684.

182. The verb ἀφαιρεῖσθαι governs two accusatives. So again, infra v. 275. Compare Il. O. 462. Sometimes, however, it takes a dative of the person, as in v. 161. See Matt. Gr. Gr. §. 412. 5.

184. ἐγὼ δέ κ' ἄγω. The subjunctive with *ἄν* or *κε* is frequently used in Homer for the future. Thus, again, infra v. 205. See on v. 127. Sometimes *ἄν* is wanting, as in Il. Z. 459. καὶ ποτὶ τις εἴπησιν. Compare v. 462. See Matt. Gr. Gr. §. 516. *Briséis* is the patronymic of *Hippodamia*, daughter of *Brises*. Eustathius mentions an ancient tradition, that *Brises* and *Chryses* were brothers, sons of *Ardys*; so that *Briséis* and *Chryseis* were cousins: and that the former dwelt at *Pedasus*, upon the river *Asturion*; about a day's journey from *Chrysa*.

187. Ἴσον ἐμοὶ φάσθαι. To call himself my equal. Thus it will better suit with

ὁμοιωθήμεναι ἄντην, than by understanding it with Eustathius for ἐναντιὸν εἰπεῖν. Schol. ἐξισωθῆναι.

188. ἐν δέ οἱ ἦτορ κ. τ. λ. Virg. *Æn.* V. 701. *Nunc huc ingentes, nunc illuc pectore curas Mutat atque versans*. The adjective λασίος properly signifies covered with hair, hairy; as in Il. Ω. 125. Hence, strong, intrepid, manly. Compare B. 851. Il. 554.

190. ἢ ὄγε κ. τ. λ. In two questions which mutually exclude each other, where, generally, *πότερον*, or *πότερα* is followed by *ἢ* in the second clause, Homer doubles the latter particle. In simple questions the particle *ἢ* is frequently used, as supra v. 133. but it is sometimes omitted. See Matt. Gr. Gr. §. 609.

191. τοῦς μὲν ἀναστήσειεν. The verb ἀνίστημι properly signifies to raise up; Il. Ω. 550. 756. or to rouse; Il. K. 32. hence also, to excite; H. 116. K. 176. 179. Hence, in this passage, it has been severally rendered by to raise a mutiny or sedition, (i. e. ἀναστάτους ποιεῖν); to throw into confusion; to move aside. The latter seems most agreeable to the sense, in reference to the confusion of the assembly making way for Achilles, as he rushed towards Agamemnon.

Ἔως ὃ ταῦθ’ ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 Ἐλκετο δ’ ἐκ κολεοῖο μέγα ξίφος· ἦλθε δ’ Ἀθήνη
 Οὐρανόθεν· πρὸ γὰρ ἦκε Θεὰ λευκώλενος Ἥρη, 195
 Ἀμφω ὁμῶς θυμῷ φιλέουσά τε, κηδομένη τε·
 Στῇ δ’ ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,
 Οἷφ φαινομένη, τῶν δ’ ἄλλων οὔτις ὄρατο.
 Θάμβησε δ’ Ἀχιλεὺς, μετὰ δὲ τράπετ’, ἀντίκα δ’ ἔγνω
 Παλλὰδ’ Ἀθηναίην, δεινὴν δέ οἱ ὄσσε φάανθεν· 200

193. Ἔως ὃ ταῦθ’. On the metrical difficulty in this line, see Prelim. Obs. Sect. V. §. 2. and on the distinction between φρήν and θυμός, on v. 103. So Virg. *Æn.* VII. 11. *magnam cui mentem animumque Delius inspirat vates.*

194. ἦλθε δ’ Ἀθήνη. On the repetition of the particle δέ, see on vv. 58. 137. In this instance, however, it has given offence to the critics, as impeding the construction; and Barnes and Bentley propose to read ἦλθεν Ἀθήνη. But it does not appear to be without its adversative force. The first δέ answers directly to μέν, understood in the preceding clause; and the second, which is considered objectionable, evidently points to a change of purpose to be effected in Achilles by the appearance of Minerva. Eustathius considers the descent of Minerva, at the request of Juno, as an allegory; by which we are to understand, that *Wisdom*, represented in the person of its patron goddess, excited by the *regal majesty* (of which Juno was the emblem) of Agamemnon, produced the effect attributed to the personal interference of the deity. But although the mythology of the Greeks, derived principally from Egypt, and reduced to a system, as Herodotus informs us, by Homer himself, (Herod. II. 53.) consisted, in a great measure, in the deification of certain abstract qualities; or, rather, in dividing the attributes of the true God, of

which the knowledge was originally obtained from primæval revelation, and thence gradually corrupted and misapplied, among a multiplicity of divinities, to which popular superstition had given rise: still it is certain that the early Greeks considered their gods as possessing actual existence, and it does not seem that Homer intended to refine upon the general opinions of the age in which he lived. The gods, indeed, are frequently represented in the *Iliad* as visiting the earth, and sometimes in visible form; and the most splendid actions are attributed to the personal interference of some divinity. Compare *Il.* Z. 108. *et passim.*

197. κόμης ἔλε Πηλείωνα. Those verbs which signify *to seize, to touch*, and the like, take a genitive of the part on which the seizure is made, while the whole is put in the accusative. See *Matt. Gr. Gr.* §. 366. Eustathius accounts for the construction either by an ellipse of the preposition ἐκ, or by a change of case for κόμην Πηλείωνος.

200. δεινὴν δέ οἱ ὄσσε φάανθεν. Some refer this to Achilles; but there can be no doubt that Minerva is intended. There was a popular opinion among the ancients that the gods were to be distinguished by a peculiar brightness in the eye. Thus, Virg. *Æn.* V. 647. *divini signa decoris, Ardentesque notate oculos.* The particle δέ is frequently put for γάρ, as in *Il.* Z. 203. where a reason is evidently as-

Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Τίπτ' αὖτ', Αἰγίοχοιο Διὸς τέκος, εἰλήλουθας;
 Ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρείδαο;
 Ἄλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὅττω,
 Ἦς ὑπεροπλήσῃσι τάχ' ἂν ποτε θυμὸν ὀλέσση.

205

insolent

signed for the anger of Proetus. Hence, αἰ is for αὖτ', as supra v. 114. ἔθεν for αὐτῆς.—φάνθεν for ἐφάνθησαν. See on v. 57.

201. ἔπεα πτερόεντα. Virg. *Æn.* XI. 380. *Verbis quas tuto tibi magna volant.*

202. τίπτε. By syncope, for τί ποτε. The adverb ποτέ, though it generally denotes a past time, is not confined to that signification, as Hoogeveen seems to imply, (*De Particulis*, p. 471.) but is frequently used in a future sense; and, in fact, refers to every time indiscriminately, from one long past to one indefinitely future. Thus, directly below, in v. 205. τάχ' ἂν ποτε, *presently*. In B. 547. 797. it signifies *formerly*, in which sense it is sometimes joined in the Tragic writers with πάλαι. In Il. Θ. 108. *lately*; and so *Æ.* 45. In I. 355. *once*: and not unfrequently it may be rendered by the Latin *aliquando*, 'some time or other;' as in Il. Δ. 182. I. 491. Hence, compounded with τε, it is equivalent to the Latin *cur tandem*, denoting a degree of anxiety and earnestness in asking a question. Compare Il. B. 323. Δ. 243. 340. N. 250. Φ. 369. and elsewhere.—The particle αὖτε Homer frequently uses for αὖ, which is the root of the adverb αὖρις, and employed almost in the same sense. See on v. 27. Its primary force is *back, backwards*; as infra v. 459. Θ. 325. and hence applied to any change in the tenor of a discourse, it implies, *again, on the contrary*; and so, generally, *again*; as infra v. 540. Φ. 394. Hence, in a continued conversation, it marks the alternate replies of the speakers; so that it is not

here redundant, but answers to αὖτε, repeated in v. 206. As an adversative particle, it is also sometimes used for δέ, as in Il. Δ. 367. and with μέν preceding, in v. 108. and infra v. 237. In Il. B. 493. 618. it is equivalent to δὲ. See Hermann on Viger, p. 614, ed. Oxon.—With respect to the epithet αἰγίοχος, Eustathius refers its derivation to a tradition, that the infant Jupiter was nursed by a *goat*; the skin of which he afterwards preserved as a memorial, stretched upon a shield, which was thence called αἰγίς, *Ægis*. Hence, some have rendered the epithet, a *capra nutritus*; which is altogether inadmissible. Il. E. 738. Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσσαυόεσσαν. Compare Δ. 167. And so Virg. *Æn.* VIII. 354. *ipsum Credunt se vidisse Jovem, cum sæpe nigrantem Ægida concuteret dextra.*

203. ἦ ἵνα ὕβριν ἴδῃ κ. τ. λ. The particle ἦ is not only affirmative, as v. 76. but also *interrogative*; and seems to differ from ἦ, (with the *acutus* accent) in confidently proposing the question without hesitation, or doubt as to the reply. See on v. 190.

205. The primary import of the adverb τάχα is, *quickly, soon*; from the neuter plural ταχία. In later writers, it signifies *perhaps*, whence it is sometimes interchanged with ἴσως. In Homer, however, it never loses its proper signification; as Eustathius justly observes on *Odys.* A. 251. On the construction of ἂν, with the subjunctive, see on v. 137. and on the word ὑπεροπλία, see the note on *Soph. Ant.* 130. *Pental.* Græc. p. 222. The verb ὀλλυμι signifies

Τὸν δ’ αὖτε προσέειπε Θεὰ γλαυκῶπις Ἀθήνη·
 Ἦλθον ἐγὼ παύσουσα τεὸν μένος, αἶ κε πίθῃαι,
 Οὐρανόθεν· πρὸ δέ μ’ ἦκε Θεὰ λευκώλενος Ἥρη,
 Ἀμφω ὁμῶς θυμῷ φιλέουσά τε, κηδομένη τε.
 Ἀλλ’ ἄγε, λῆγ’ ἐρίδος, μηδὲ ξίφος ἔλκεο χειρί· 210
 Ἀλλ’ ἦτοι ἔπεσι μὲν ὀνειδίσον, ὥς ἔσεται περ.
 Ὅδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 Καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα,
 Ὑβριος εἵνεκα τῆσδε· σὺ δ’ ἴσχεο, πείθεο δ’ ἡμῖν.
 Τὴν δ’ ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-
 λεύς· 215

Χρὴ μὲν σφωίτερόν γε, Θεὰ, ἔπος εἰρύσασθαι,
 Καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.

to *destroy*; but *θυμὸν δλεῖν* is an Homeric expression for *to lose one's life*; i. e. to expose it to destruction.

206. The adjective *γλαυκῶπις* is commonly rendered *blue-eyed*. But the derivation of the word from *γλαύσσω*, *to look earnestly*, seems to support the interpretation of Mr. P. Knight, who translates it *keen-eyed, quick-sighted*. Thus Damm, after Eustathius: *Epitheton Minervæ, non tantum γλαυκὸς ἐχούσης ὀφθαλμοῦς, sed etiam δεινῆς τὴν ὕψιν καὶ ἐκπληκτικῆς, κατὰ τὰ γλαυκῶπὰ τῶν θηρίων· γλαυκοὶ γὰρ οἱ λῑοντες, reges ferarum*. Thus, in Il. Y. 172. the verb *γλαυκιάω*, *to glare fiercely*, is applied to a lion darting upon his prey. The idea of colour seems to have attached itself to the word *γλαυκός*, as an epithet of the *sea*, Il. II. 34. But here, also, as Damm observes, *color maris respicit τὸ φοβερόν, nam per tenebras variè host mare visis undis*.

211. ὥς ἔσεται περ. *Tmesis*. The clause, rendered *ad verbum*, will be, *just as it shall be*; i. e. just as the terms of reproach occur to you. Eustathius observes, that Minerva does not place too great a check upon the

fiery spirit of Achilles, lest, by forbidding him to vent his wrath in reproaches, there should be greater difficulty in restraining him from actual violence.

212. Ὅδε γὰρ ἐξερέω, κ. τ. λ. In comparing this line with v. 204. the contrast between the positive assurance of the deity, which is verified in Il. T. 140. and the uncertainty of the determination of the mortal, which is completely frustrated, is worth remarking. The order of the following sentence stands thus: *παρέσσεται σοὶ ποτὲ καὶ τρὶς τόσσα δῶρα*, in which the force of the particles is evident.

216. The word *ἔπος*, which signifies, properly, *a word*, is thence transferred to any composition or collection of words whatever: as, for instance, *a speech, discourse, or poem; a prayer, a threat, a command*; also, *advice*. In this place, it signifies *a command or injunction*; and in the same sense we have *μῦθος*, in v. 221. The dual *σφωίτερον* applies both to Juno and Minerva.

217. καὶ μάλα περ. For *καίπερ, although*. The adverb *ὥς*, with the acute accent, is for *οὕτως, sic*; as distinguished from *ὥς, ut*. See v. 525.

Ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυνον αὐτοῦ.

Ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν·

Ἀψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησε 220

Μύθῳ Ἀθηναίης· ἣ δ' Οὐλύμπόνδε βεβήκει,

Δώματ' ἐς Αἰγιόχοιο Διὸς, μετὰ δαίμονας ἄλλους.

Πηλείδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν

Ἀτρεΐδην προσέειπε, καὶ οὐπω λῆγε χόλοιο·

Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,

Οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι, 226

Οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν,

Τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.

218. ἔκλυνον. *They are wont to hear.*

On this signification of the tenses, see on v.

37. The sentiment, which is here put into the mouth of Achilles, is cited in the *Treatise on the Life and Poetry of Homer*, attributed to Plutarch, as the origin of the celebrated saying of Pythagoras; θεῶ ἔπου. It has been quoted repeatedly as an expression of pious obedience; and is not without several parallels in Holy Writ; particularly in John ix. 31. οἶδαμεν ὅτι ἁμαρτωλῶν ὁ θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβῇς, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.

219. ἦ. For ἔφη. For ἔφην, also, we have ἦν, not only in Homer, but in the Attic writers. Aristoph. *Lysis*. 514. *Vesp.* 795. Plato de *Repub.* Lib. I. *sub initio, et passim*. The first person present, ἡμῖ, occurs in Arist. *Ran.* 37. *Nub.* 1145. See *Viger*, p. 19.

220. μέγα ξίφος. Two weapons of the sword kind were in use in the heroic age, very different from each other, the ξίφος and the μάχαιρα. The former was a large broad-sword; the other was but a large knife, and used for other purposes as well as for a weapon. Compare II. F. 271. A. 343. T. 252. See *Mitford's Hist. of Greece*, vol. I. p. 79. Note.

221. βεβήκει. *She was gone.* In this

sense, the aorist is generally used; but the pluperfect seems to indicate the sudden and instantaneous result of an action, which has been previously performed. See *Matt. Gr.* §. 505. III. 2.

223. ἀταρτηροῖς. The same with ἀτρή-ροισι, *angry, reproachful*.

225. Οἶνοβαρές. *Overpowered with wine.* The politeness of Achilles, in thus branding Agamemnon with drunkenness, impudence, and cowardice, has been called in question both in ancient and modern times. Thus, Plato de *Repub.* III. 5. in reference to this passage: τί δὲ τὰ τοιαῦτα; ἀρα καλῶς; οὐ καλῶς. But freedom of speech seems to have been in repute in the heroic ages; and this piece of invective is highly characteristic of the impetuous Achilles, as described in Hor. A. P. 121. *Impiger, iracundus, inexorabilis, acer, Jura neget sibi nata, nihil non arroget armis*. This line is parodied by Timon, in Athenæus, lib. IV. Δειπνομανεῖς, νεκροῦ ὄμματ' ἔχων, κραδίην δ' ἀκύλιστον.

227. Eustathius observes, that Homer represents an ambushade as the most enterprising manner of fight; for which a few men only, and the most intrepid, were selected. See, especially, the speech of Idomeneus in II. N. 275.

Ἦ πολὺ λῶϊόν ἐστι, κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 Δῶρ’ ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴπῃ 230
 Δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις.
 Ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 Ἀλλ’ ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι.
 Ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐποτε φύλλα καὶ ὄζους
 Φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235
 Οὐδ’ ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψε

229. ἡ πολὺ λῶϊόν ἐστι. This is ironical. In the following, the construction must be thus supplied: δῶρ’ ἀποαιρεῖσθαι ἐκείνον, ὅστις κ. τ. λ. See on v. 182.

232. ἡ γὰρ ἄν. Viger, Hoozeveen, Heyne, and others, take these three particles in conjunction, considering them as a formula equivalent to *alioquin*, ‘otherwise;’ understanding, with Eustathius, an ellipse which must be supplied from the preceding clause: thus, ἡ γὰρ ἄν, εἰ μὴ οὐτιδανοῖσιν ἡνάσσεις, νῦν ὕστατα λωβήσαιο. For doubtless, unless it were so, you would now for the last time, &c. Here, however, every particle evidently retains its proper import, and the formula is to be rendered *Profecto enim*, and not *alioquin*. And so again in II. B. 242. Where the conditional clause is not omitted, as *infra* v. 293. the sense of *otherwise*, as Hoozeveen observes, would be inadmissible, (*de Particulis*, p. 228).

233. Schol. ἐκόμενος ἐστι, τὸ ὑποχνούμενον ὁμῶσαι ἀπομύναι δὲ, τὸ ἀποφάσκειν.

234. ναὶ μὰ τόδε σκῆπτρον, κ. τ. λ. See on v. 86. *supra*. Eustathius observes, that Achilles, hurried on by his passion, swears by his sceptre, as the first thing that presents itself. But it was customary with kings, as he himself notices, to swear by the sceptre, as an emblem either of power or of justice. See the note on *Æsch. Theb.* 525. *Pent. Græc.* p. 444. It may be doubted, also, whether his description of the sceptre is symbolical,—at least, in the

degree which Eustathius understands it,—of the utter impossibility of any reconciliation between the two princes, represented in the impossibility of re-uniting the sceptre with the tree from which it was originally taken, so that it should again shoot out with leaves and branches: or, whether it is simply ornamental. At all events, it will be sufficient to adopt Clarke’s interpretation: *Quam certo hoc lignum nunquam repullulabit, tam certo ingens mei desiderium Achilles, Hectori posthac succumbentes, afficiet, neque tu eis opitulari valebis*. And this is all that Virgil seems to have understood by the description, which he has almost transcribed for the sceptre of Latinus: *Æn.* XII. 206. *Ut sceptrum hoc—sceptrum dextra nam forte gerebat—Nunquam fronde levi fundet virgulta nec umbras; Cùm, semel in sylvis imo de stirpe recisum, Matre caret, posuitque comas et brachia ferro; Olim arbos, nunc artificis manus ære decoro Inclusit, patribusque dedit gestare Latinis*. Compare also *Valer. Flac.* III.

235. ἐπειδὴ πρῶτα. *Cum semel*; as in the passage cited from Virgil in the note above: and so again II. Γ. 9. and elsewhere.—τομή is, properly, a section, from τέμνω. Hence, the trunk of a tree, from which a bough is lopped. Some, however, would read κόμην, to agree with the parallel from Virgil.

236. χαλκός. The ancients had brought to great perfection the art of giving a degree of hardness and polish to this metal,

Φύλλα τε καὶ φλοιὸν· νῦν αὖτ' ἐ μιν ὕϊες Ἀχαιῶν
 Ἐν παλάμῃς φορέουσι δικασπόλοι, οἷτε θέμιστας
 Πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 Ἥ ποτ' Ἀχιλλῆος ποθὴ ἵξεται ὕϊας Ἀχαιῶν 240
 Ἐύμπαντας· τοῖς δ' οὔτι δυνήσεται, ἀχνύμενός περ,
 Χραιοσμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνιοιο

which we translate *brass*, so as to enable them to employ it for military weapons, and cutting instruments of every description. Pausan. Lacon. III. 3. "Οτι δὲ ἐπὶ τῶν Ἑρῶν τὰ ὅπλα ὁμοίως χαλκᾷ ἦν πάντα μαρτυρεῖ μοι καὶ Ὀμηρος· βεβαιοῖ δὲ καὶ ἄλλως μοι τὸν λόγον, ἐν Φασηλίδι ἀνακείμενον, ἐν Ἀθηνᾶς ἱερῷ, τὸ δόρυ Ἀχιλλέως· καὶ Νικομηδεῦσιν, Ἀσπληπιοῦ ναφί, μάχαιρα ἡ Μίμνονος. Καὶ τοῦ μὲν ἢ τε αἰχμὴ καὶ ὁ σαυρωτήρ, ἡ μάχαιρα δὲ καὶ διὰ πάσης, χαλκοῦ πεποιθται. Ταῦτα μὲν δὴ ἴσμεν ἔχοντα οὕτως. The metal, however, so employed, was, most probably, a simple metal; (*copper* perhaps;) and not the compound which is now in use under the name of *brass*.—περίληψι. A Tmesis.

237. νῦν αὖτε. See on v. 202.

238. δικασπόλοι, οἷτε θέμιστας &c. &c. λ. With the ancient Grecian princes was invested not only the prerogatives of religious supremacy, and military command, but also judicial power. Aristot. Polit. III. 14. Ἐκρίνοι δὲ ἦσαν τῆς τε παρὰ πόλεμον ἡγεμονίας, καὶ τῶν θυσιῶν, ὅσαι μὴ ἱεραιαὶ· καὶ πρὸς τοῖς τοῖς δικᾶς ἐκρίνον. In the exercise of these functions, Homer takes frequent occasion to attribute to them a kind of divine right to respect and authority. Thus, in Il. B. 204. εἰς κοῖρανός ἐστω, ἢς βασιλεὺς, ᾧ ὅσας Κρόνον παῖς ἀγνοομένηται Σεισηπρὸν· ἢ δὲ θέμιστας, ἵνα σφὶν ἐμβασιλεύῃ. Hence it further appears that the poet was also a warm friend to the monarchical government of the Grecian states; which, however, was not abso-

lute, but limited by established laws and customs. Dion. Halicarn. Ant. Rom. lib. V. Κατ' ἀρχὰς μὲν γὰρ ἅπανα πόλεις Ἑλλὰς ἐμβασιλεύοντο· πλὴν οὐχ, ὥσπερ τὰ βάρβαρα ἔθνη, δεσποτικῶς, ἀλλὰ κατὰ νόμους τε καὶ ἰθυσμοὺς πατρίους· καὶ κράτιστος ἦν βασιλεὺς, ὁ δικαιοτάτος τε καὶ νομιμώτατος. See Mitford's Hist. of Greece, vol. I. p. 124. The ending of the genitive of imparisyllabic nouns is, generally, *ως* in Homer, instead of *ιδος*. The Doric θέμιτος, however, seems to have been the origin of the Homeric θέμιστος, from θέμις. See Matt. Gr. Gr. §. 72. Obs. 1.

239. πρὸς Διὸς εἰρύαται. See on v. 159. The verb εἰρύω, or ἐρύω, signifies generally, *to draw*; hence, *to derive*, *to receive*; which may be the meaning here. Compare Il. I. 99. It is, however, more usually rendered *to defend*, *to guard*, *to protect*; as in Il. Z. 403. A. 363. and elsewhere. εἰρύαται ῥόονται, φυλάσσουσι. Schol. εἰρύαται, Ionicé for εἰρύνται. And so ἐφθιάτο for ἐφθύντο, v. 251. πυθόιατο for πύθοντο, v. 257. and κεχαροίατο, with the Ionic reduplication, for χάροιντο, v. 256.

242. Ἑκτορος ἀνδροφόνιοιο. Horat. Epod. XVII. 12. *Homicidam Hectorem*. The adverb *εἴτε* is generally a particle of *time*, signifying *when*; as in Il. E. 396. Z. 392. 515. M. 373. and elsewhere. With *ἂν* subjoined, it has the same construction with *ἐπὶ*, and *ἐκιδάν*. See on v. 168. Its primary use, however, seems to be in comparisons; as in Il. Γ. 10. in which sense Homer more frequently employs the

Θνήσκοντες πίπτωσι· σὺ δ’ ἔνδοθι θυμὸν ἀμύξεις
 Χώμενος, ὅτ’ ἄριστον Ἀχαιῶν οὐδὲν ἔτισας. 244
 Ὡς φάτο Πηλεΐδης· προτὶ δὲ σκῆπτρον βάλε γαίῃ
 Χρυσείοις ἥλοισι πεπαρμένον· ἔζετο δ’ αὐτός.
 Ἀτρεΐδης δ’ ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
 Ἦδυεπῆς ἀνόρουσε, λιγὺς Πυλίων ἀγορητῆς,
 Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδῇ.
 Τῷ δ’ ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250

Ionic form ἦδη. *Infra* v. 359. B. 87. 445. T. 3. A. 243. *et passim.* See Zeunè on Viger, p. 323.

243. *θυμὸν ἀμύξεις.* The verb ἀμύσσειν properly is, *to tear, to lacerate*: as in *Il. H. 425. T. 284.* It is here used metaphorically. Eustath. ἀμύσσειν δὲ κυρίως τὸ ξίειν, ὡς καὶ αἷμα, ῥνίσκεσθαι· τὸ δὲ τὴν ψυχὴν ἀμύσσειν μεταφορικὸν ἴσθιν ἀπὸ τοῦ σώματος. Theocrit. XIII. 71. χαλεπὸς γὰρ ἴσω θεὸς ἤπαρ ἀμύσσει.

245. *προτὶ δὲ σκῆπτρον βάλε.* Tmeia, for προσβάλε. Homer uses *προτὶ*, and the Doric *proti*, indifferently for *πρός*. Telemachus, in the same manner, throws his spear upon the ground in *Odys. B. 80.* Compare also *Æsch. Agam. 195.*

246. *Χρυσείοις ἥλοισι πεπαρμένον.* *Adorned with golden studs*: a species of ornamental workmanship much in use in those times. Compare *Il. A. 29. 632.*

249. *τοῦ καὶ ἀπὸ γλώσσης κ. τ. λ.* Plutarch (*de Vita Hom.*) observes, that this is the highest encomium which could have been passed upon an orator. Hence Eurip. *Fragm. Incert.* Εἰ μοι τὸ Νεστόρειον εὐγλωσσον μέλι, Ἀντήνορος τε, τοῦ Φρυγῆς, δοίη θεός. The same comparison has been frequently adopted both in sacred and profane writers. Psalm cxviii. 103. LXX. ὡς γλυκία τῷ λάργγι μου τὰ λόγια σου, ἔπλετο μέλι τῷ στόματί μου. Compare Ps. xviii. 10. Theocr. *Idyll. I. 146.* πλήρες τας μέλιτος τὸ καλὸν στόμα, Θέρσι, γίνετο. VIII. 83. κρίσσαν μελομένην

τεῦ ἀκούμεν ἢ μίλι λείχεν. Compare VII. 82. *Æsch. Prom. 179.* μελιγλώσσος παρθοῦς ἐπαιδοαΐσιν. So *Hor. Epist. I. 19. 44. Poetica mellis.* Calphurn. *Eclog. IV. 49. Verum quas imparibus modo concinnistis avenis, Tam liquidum, tam dulce sonant, ut non ego malim, Quod Peligna solent examina, lancers nectar.* See also *on* v. 254. It seems that, even in Homer's age, the art of eloquence was greatly studied, and to be a good public speaker was esteemed among the most admired qualifications. The ἀγορῇ, or public assembly, was then known; whence Nestor is here called λιγὸς ἀγορητής. See Mitford's *Hist. of Greece*; *ubi supra.* It is a canon of Dawes, (*Misc. Crit. p. 449. ed. Kidd.*) that the penultima of comparatives in *ισω* are always long in Attic. On the contrary, in all other poets, it is universally short. Mr. Gaisford has illustrated this difference by parallel examples in a learned note in his edition of Markland's Eurip. *Suppl. 1101=1111. p. 206.*

250. *δύο μὲν γενεαὶ κ. τ. λ.* By the three ages, which Nestor is said to have lived, Ovid understood three centuries. With Ovid also agrees the old poet Accius, who calls him, *triseculi senex*; and so Hyginus, c. 10. *Chloris in urbe Seth, Amphionis filia, quæ ex septem superæmærat. Hanc habuit in conjugem Nelaus Hippocentauris filius; ex quæ procreavit liberos masculos duodecim. Hercules cum Pylium expugnaret, Nelaum interfecit, et filios ejus decem. Una*

Ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδὲ γέγονον
 Ἐν Πύλῳ ἡγαθέη, μετὰ δὲ τριτάτοισιν ἄνασσαν
 Ὅς σφιν εὐφονέων ἀγορήσατο, καὶ μετέειπεν
 ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει
 Ἥ κεν γηθήσαι Πριάμος, Πριάμοιό τε παῖδες, 255

decimus autem Periclymenes, beneficio Nestori avi in aquila effugium commutatus, mortem effugit. Duodecimus Nestor in Illo erat, qui tria sæcula vixisse dicitur Apollinis beneficio. Nam quos annos Chloris et fratrum Apollo eripuerat, Nestori concessit. It seems better, however, on the score of probability, to understand γενέδ, as signifying a generation, or a period of thirty years, which is the time in which one generation of men is computed to succeed another. Hence, Herodotus II. 142. remarks, that a century contains three generations; and, in fact, this is the only acceptation consistent with the addition of the words μερόπων ἀνθρώπων. The epithet μέρῳς is applied to man, as endowed with the power of speech. Eustath. μέροες δὲ οἱ ἀνθρώποι παρὰ τὸ φύσει μεμερισμένην ἔχειν τὴν ὄπα, εἰς τε λῆξεις, καὶ εἰς συλλαβάς, καὶ εἰς στοιχεῖα. From μείρω, *divido*, and ὄψ, *vox*.

254. ὦ πόποι, κ. τ. λ. Hor. Epist. I. 2. 11. *Nestor componere lites Inter Peliden festinat et inter Atridem.* This speech of Nestor has been greatly admired for its judicious and eloquent language of reconciliation; for the earnest yet inoffensive manner in which he urges the public good, as a motive for unanimity; and for the general wisdom and equity of his advice. Some of the moderns, however, particularly Scaliger, have objected to the freedom with which he talks of his own merits, as futile and disgusting. But it does not seem to have been so considered by the ancients. Plutarch, in his treatise on *Self Praise*, defends it, as intended to excite the emulation of his hearers; and he even considers it justifiable in Achilles, in

order to remind those who were forgetful of his services, and reproach them with their ingratitude. Hence, also, Cicero de Senect. 10. *Videtisne, ut apud Homerum sæpissime Nestor virtutibus suis prædicit? Tertiam enim jam ætatem hominum vivebat: nec erat ei verendum, ne vera de se prædicans, nimis videretur aut insolens aut loquax. Etenim, ut ait Homerus, ex ejus lingua melle dulcior favebat oratio; quam ad suavitatem nullis egebat corporis viribus: et tamen dux ille Græciæ nusquam optat, ut Ajacis similes habeat decem, at ut Nestoris; quod si acciderit, non dubitat, quin brevi Troja sit peritura.* II. B. 372. The expression ὦ πόποι, used repeatedly as an interjection in Homer, seems to be equivalent to the Latin *Proh Di!* Plutarch, vol. II. p. 22. C. *Δρύορες δὲ πόπους τοὺς δαίμονας καλοῦσι.* A different origin of this word is given in the Etym. M. p. 823, 30. οἱ Σκύθαι, ἀγάλματα τινα ἔχοντες ὑπόγαια τῶν θεῶν, πόπους αὐτὰ καλοῦσι. The word occurs in the nominative case in Lycophr. Cassand. 943. τοιγὰρ πόποι φύξην ἠνδρῶσαν σκόρον.

255. ἦ κεν γηθήσαι κ. τ. λ. In conditional propositions, where a consequence is adduced as the natural or probable result of an event which may or may not happen; the optative is then used, as in this passage, with εἰ in the premises without ἂν, followed by the optative with ἂν in the conclusion. See Matt. Gr. Gr. §. 523. 2. Aristotle has quoted this passage of Homer in illustration of a similar sentiment, de Rhetor. I. 6. and Virgil has expressed it in *Æn.* II. 104. *Hæc Iliacus velit, et magno mercepit Achivi.*

Ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
 Εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοιῖν,
 Οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ’ ἔστέ μάχεσθαι.
 Ἄλλὰ πίθεσθ’ ἄμφω δὲ νεωτέρω ἔστων ἐμεῖο.
 Ἦδη γάρ ποτ’ ἐγὼ καὶ ἀρείοσιν, ἥεπερ ὑμῖν, 260
 Ἀνδράσιν ὠμίλησα, καὶ οὐποτέ μ’ οἷγ’ ἀθέριζον.
 Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἰδωμαι,
 Οἷον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,

258. In the construction of this line, the preposition *κατὰ* must be supplied: οἳ *περίσσι* Δαναῶν *κατὰ* βουλὴν *καὶ κατὰ* μάχην. See on v. 115. The infinitive is here used without the article, as a noun in the accusative. See the note on Soph. Antig. 1050. Pent. Græc. p. 279.

259. ἄλλὰ πίθεσθ’ ἄμφω δὲ κ. τ. λ. The respect for old age amongst the Ancients would give Nestor’s counsel peculiar weight. Ovid. Fast. V. 57. *Magna fuit quondam capitis reverentia canis; Inque suo pretio ruga senilis erat. Martis opus juvenes, &c.* Hence, also, the advice of Cyrus the Elder to his sons, in Xenoph. Cyrop. VIII. 7. 10. Ἐπαιδεύθην δὲ καὶ αὐτὸς οὕτως ὑπὸ τῆσδε τῆς ἐμῆς τε καὶ ὑμετέρας πατρίδος, τοῖς πρεσβυτέροις οὐ μόνον ἀδελφοῖς, ἀλλὰ καὶ πόλιταις, καὶ δδῶν καὶ θάκων καὶ λόγων ὑπέκειν καὶ ὑμᾶς δὲ, ὡ καὶδες, οὕτως ἐξ ἀρχῆς ἐπαίδευσον, τοὺς μὲν γεραστέρους προτιμᾶν, τῶν δὲ νεωτέρων προτετιμῆσθαι ὥς οὖν παλαιὰ καὶ ἐθισμένα καὶ ἔγνωμα λίγοντος ἐμοῦ, οὕτως ἀποδείξεσθε. The particle *δὲ* is here used for *γάρ*, as in v. 200. See also on v. 24.

260. ἤδη γάρ ποτ’ ἐγὼ κ. τ. λ. The adverb *ἤδη* differs from *νῦν*, in describing an action on the eve of being performed; thus denoting a time closely bordering on the present, though not actually arrived. *ἤδη* is: τὸ ἤδη, ἀντὶ τοῦ ἔγγυς τοῦ πα-

ρόντος. Like *νῦν*, however, (see on v. 37.) it is constructed with past tenses also, as just above, in v. 251. where it defines the time with less precision than *νῦν*, and in the present line, with *ποτ’* annexed, it may refer to a time indefinitely remote. With the future, it indicates a time which will be shortly present; as in Il. Ψ. 20. The two adverbs together, as in v. 456. exclude every idea of delay, as *jam nunc* in Latin. It is proper to observe also, that the enclitic *περ*, in composition with the comparative adverb *ἤ*, is, not redundant, but limits the comparison. This will clearly be seen by considering the expression as elliptical: ἥεπερ ὑμῖν, καίπερ κρατίστοις οὔσι. See Hoogeveen *de Particulis*, pp. 221. 236.

261. The verb *ἀθέριζεν*, to slight, is constructed with an accusative in Homer; compare Od. Θ. 212. Ψ. 174. Elsewhere with a genitive: Apoll. Rhod. I. 123. Il. 477. Matt. Gr. Gr. §. 326. Obs. 2.

262. οὐδὲ ἰδωμαι. The subjunctive is here put for the future indicative, the particle *ἄν*, as is sometimes the case, being omitted. See on v. 184. and compare Il. H. 87. O. 350. X. 418.

263. ποιμένα λαῶν. This appellation, which frequently recurs in Homer, will remind the student of the language of Holy Writ, in which kings and prophets are designated by the title of *shepherds*. Ps.

Καινέα τ', Ἐξάδιόν τε, καὶ ἀντίθεον Πολύφημον,
 Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισι. 265
 Κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν
 Κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο
 Φηρσὶν ὄρεσκόμοισι, καὶ ἐκπάγλως ἀπώλεσαν.
 Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθὼν,
 Τηλόθεν ἐξ Ἀπίης γαίης· καλέσαντο γὰρ αὐτοί. 270

ΙΧΧΙ. 20. ὠδήγησας ὡς πρόβατα τὸν
 λαὸν σου ἐν χειρὶ Μωυσῆ καὶ Ἀαρών.
 Compare 1 Chron. xxi. 17. LXX.

265. Θησέα. Clarke and Heyne would pronounce the two final syllables of the accusative of nouns in *ευς*, as coalescing into one; because the first syllable is always long in the Attic poets. The reason, however, is not valid, since there are instances to be met with in the Tragic writers and Aristophanes, where the last syllable is necessarily short. See Prelim. Obs. sect. V. §. 5.

268. Φηρσὶν ὄρεσκόμοισι. By these mountain-beasts, Eustathius, the Scholiasts, and the generality of commentators, understand the Centaurs: and it is true that the heroes, whom Nestor has just enumerated, assisted the Lapithæ in their quarrel with these people, who seem to have been the early inhabitants of Thessaly, at the nuptials of Pirithous and Deidamia. Hence Madame Dacier takes occasion to point out the accuracy of Homer as to the age of Nestor; since, if we suppose him to have been twenty years of age at the date of that event, which happened about fifty-six years before the Trojan war, he must have been in his eighty-sixth year at the time of the opening of the Iliad, in the tenth year of the war. All this may be very true; and yet there seems to be no necessity for the above interpretation, when the common acceptance of the words is sufficiently ob-

vious, and the traditions respecting the Centaurs are not altogether consistent with the appellation of mountain monsters. The hospitality with which Hercules was treated by Pholus, and the education of Achilles under Chiron, exalt two, at least, of the community above such a designation; and the epithet ἀγαλυντός, applied to Eurytion in Od. Φ. 295. is altogether at variance with it. Suidas, indeed, calls them ἀγρίων τε φύλον, but assigns no reason for the expression: and none of the commentators seem to know what to think of them. The fable respecting them seems to have arisen from the circumstance, that Thessaly was early famous for its breed of horses, and from the skill of that people in horsemanship; and Palsephatus relates, that they pursued on horseback a herd of wild bulls, and destroyed them with their javelins; and hence, ἀπὸ τοῦ κεντεῖν τοὺς ταυροὺς, the etymology of the name. See Mitford's *Hist. of Greece*, vol. I. p. 45. Note. On the adjective ὄρεσκός, see Lex. Pentat. Græc. in voce.

270. τηλόθεν ἐξ Ἀπίης γαίης. Apis, a Pelasgian adventurer, crossing the Corinthian Gulf from Ætolia, first rendered Peloponnesus habitable, by destroying the wild beasts; and thence it was originally called *Απία*. Some suppose this Apis to have been a physician. See Tzetzes on Lycoph. 176. Also the note on Soph. CEd. C. 1301. Pent. Græc. p. 181. Stephen. Byzant. in voce.

Καὶ μαχόμεν κατ' ἑμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὐτις
 Τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο·
 Καὶ μὲν μεν βουλέων ξύνειν, πείθοντό τε μύθῳ.
 Ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον·
 Μῆτε σὺ τόνδ', ἀγαθὸς περ ἔων, ἀποαίρεο κούρην, 275
 Ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·
 Μῆτε σὺ, Πηλεΐδῃ, 'θέλ' ἐριζέμεναι βασιλῆϊ
 Ἀντιβίην· ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς
 Σκηπτοῦχος βασιλεὺς, ὅτε Ζεὺς κῦδος ἔδωκεν.
 Εἰ δὲ σὺ καρτερός ἐσσι, Θεὰ δέ σε γέλνατο μήτηρ, 280
 Ἀλλ' ὄγε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε

The grammarians, however, and Strabo, p. 371. D. explain it absurdly enough by τῆς μακρὸν ἀπότσης.

271. Καὶ μαχόμεν κατ' ἑμ' αὐτὸν ἐγὼ. Schol. κατ' ἑμᾶυτοῦ δύναμιν, *pro virili*. But Heyne properly observes, that this would be κατ' ἑμὲ, not κατ' ἑμᾶυτόν. The meaning seems to be: *I fought by myself; i. e. apart from the rest*: as Virgil says in *Æn.* V. 500. *validis incurvant viribus arcus Proas quisque viri*. Compare *Il.* B. 366. It is to be remarked, that Homer never uses the compound pronouns ἑμᾶυτοῦ, ἐμᾶυτοῦ, as one word, but always separate. Thus in *Il.* I. 124. οἱ αὐτῇ. They are transposed in Herod. II. 10. IV. 134. VII. 38. αὐτοῦ ἐμεῦ, αὐτῷ μοι. See Matt. Gr. Gr. §. 148. Obs. 1.—In the next line the verb μάχεσθαι implies, *to be equal in fight*. Eustathius: ἔστι δὲ τὸ μάχοιτο ἀντὶ τοῦ ἐρίσσι καὶ ἐξισωθείη τὰ εἰς μάχην.

272. ξύνειν. For ξυνίσαν, imperfect from ξυνίσμι. Dr. Clarke, after Madame Dacier, interprets this line and the following thus: *Auscultate vos mihi seni juvenes, cui etiam juveni auscultaverunt senes*. Such was the reply of Augustus, preserved in the *apothegms* of Plutarch, with which he

silenced the murmurs of certain young men against some of his imperial edicts: ἀκούσατε νέοι γέροντος, οὐ νέου γέροντες ἤκουον.

276. ἀλλ' ἔα. Scil. αὐτὸν ἔχειν τὸ γέρας. HEYNE.

278. ἐπεὶ οὐποθ' ὁμοίης κ. τ. λ. Scil. τῇ τοῦ Ἀγαμέμνονος τιμῇ. Agamemnon, as general of the whole united Grecian army, was superior in power and influence to the other princes of the several petty states, into which Greece was, in those early times, divided: each of which had its own independent government. In this and the following lines, Nestor inculcates the right of kings to respect and reverence, as deriving their authority from Jupiter, even from the noblest and most powerful of their subjects. The duty of allegiance is also enforced on higher authority than that of Homer, in *N. T.* 1 Pet. xi. 13. Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν Κύριον εἴτε βασιλεῖ, ὥς ὑπερέχοντι, εἴτε ἡγεμόσιν, κ. τ. λ.

282. Ἀτρεΐδῃ, σὺ δὲ παῦε κ. τ. λ. The impropriety of the old interpretation of this passage was first pointed out by Henry Stephens, in his *Thes. Ling. Gr.* and the proper acceptation of it is vindicated.

Λίσσομ' Ἀχιλλῇ μεθέμεν χόλον, δς μέγα πᾶσιν
 Ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο. 284
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 Ἄλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 Πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 Πᾶσι δὲ σημαίνειν ἅ τιν' οὐ πείσεσθαι οἴω.
 Εἰ δέ μιν αἰχμητὴν ἔθεσαν Θεοὶ αἰὲν ἔοντες, 290
 Τοῦνεκά οἱ προθέουσιν ὄνειδεα μυθήσασθαι;

cated by Porson on Orest. 663. against the unsatisfactory arguments of Bellanger. It is well known to every Tyro, that the verb λίσσομαι governs only the accusative, (see vv. 75. 173.); and, therefore, Ἀχιλλῇ cannot be referred to it, but must depend upon χόλον, thus: *Do thou, Atreides, repress your rage; and then (αὐτάρ) I entreat you, to give up your anger against Achilles.* The common rules of grammar will not admit of the latter clause being rendered; *but I entreat Achilles to dismiss his anger.* The sense of αὐτάρ, which this passage requires, is not unfrequent in transitions from one part of a subject to another. Compare infra vv. 458. 464. 467. 469. That the latter part of the exhortation is not a mere tautological repetition of the former, will be evident from the use of the word χόλος, which is altogether different in signification from μῖνος. See on v. 78. supra. Nestor first endeavours to check the violence of Agamemnon's bursts of rage (μῖνος), and then intreats him to give up his anger entirely, and not to harbour a spirit of revenge, χόλον καταπέπτειν, (v. 81.) against his adversary.—μῖνος is used in the sense which this passage requires in vv. 103. 207. Eurip. Hippol. 987.

284. Ἔρκος. Properly, a fence, or enclosure; Il. E. 90. Also, a court-yard; Il. II. 231. Q. 306. Hence, metaphorically, a defence, a bulwark; applied to persons.

Compare Il. Γ. 229. Z. 5. H. 211. and elsewhere. So Æsch. Agam. 247. Ἀπίας γαίης μονόφρουρον ἔρκος.

286. κατὰ μοῖραν. That is, according to reason, justice, or propriety. The expression recurs frequently in Homer, in reference to a variety of actions. Compare Il. Θ. 146. K. 169. Il. 367. T. 250. Od. Γ. 497. Δ. 783. I. 245. Schol. κατὰ τὸ προσήκον, κατὰ τὸ πρέπον. The affirmative adverb ναὶ, yes, certainly, is used in answer to questions, and in assenting to the opinion of others, or confirming one's own. The particle δὴ annexed, strengthens the assent or affirmation. It is also used in adjurations with μὲν and πρός; but never alone, as Eustathius supposes. See on v. 86. Viger, p. 336.

289. ἅ τιν' οὐ πείσεσθαι οἴω. For καθ' ἃ. In which respect I do not think that any one will obey him. The verb οἴω, to think, is frequently used in Homer to imply a degree of confidence and certainty as to the issue of the supposition. Thus, again in v. 296. where Achilles retorts the same expression upon Agamemnon. Compare vv. 204. 427. 558. 561. Heyne reads ἀτιν', but the sense is improved by separating the compound, and considering τινα as the accusative singular. See Matt. Gr. Gr. §. 478. a. and §. 487. 2.

291. τοῦνεκά οἱ προθέουσιν ἐνείδεα. Eustathius: τοῦνεκά οἱ προτρέχουσιν ἐνείδεα

Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·
 Ἥ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
 Εἰ δὴ σοι πᾶν ἔργον ὑπέξομαι, ὅ, τι κεν εἴπῃς·
 Ἀλλοιῶν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
 Σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι οἶω.
 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 Χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἵνεκα κούρης
 Οὔτε σοι, οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφ' ἑλεσθῆ γε δόντες.
 Τῶν δ' ἄλλων, ἃ μοι ἐστι θοῇ παρὰ νηϊ μελαίνῃ, 300
 Τῶν οὐκ ἂν τι φέροις ἂν ἐλὼν, ἀέκοντος ἐμεῖο.
 Εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γνῶωσι καὶ οὔδε·
 Αἰψά τοι αἶμα κεκαινὸν ἐρωήσῃ περὶ δουρί.
 Ὡς τῷ γ' ἀντιβίῳσι μαχρησαμένῳ ἐπέεσσιν

μυθήσασθαι τουτίστιν, εἰ δὲ ἀνδρείως
 ἔστι, διὰ τοῦτο αἱ ὕβρις αὐτῷ τοῦ λέγειν
 προτρέχουσι; so also the Scholiast explains
 προθέουσι, evidently mistaking the drift of
 the passage, and destroying the grammati-
 cal construction. προθέουσι is the old form
 for προτιθέωσι, from θέω, the obsolete root
 of τίθημι and it is evidently employed to
 follow up the idea, which is conveyed in
 the simple verb ἔθεσαν, in the line above.
 The use of these words in connection with
 θεοί is peculiarly expressive, if Herodotus
 is correct in his derivation of θεός from θέω.
 These are the historian's words: II. 52.
 θεοὺς δὲ προσωνόμασαν σφας ἀπὸ τοῦ
 τοιοῦτον, ὅτι κόσμῳ θέντες τὰ πάντα
 πρήγματα καὶ πάσας νόμας εἶχον. Others,
 however, have assigned a different origin
 to the word. Still it is not correct to ren-
 der the verb *to permit*, with Heyne, Clarke,
 and others; but *to ordain*, *to dispose*.

292. The adverb ὑποβλήδην implies in-
 terruption. Hesych. ὑποβλήδην· ὑπο-
 βάλλον τὸν λόγον, πρὶν σιωπῆσαι τὸν
 λέγοντα. On this class of adverbs, see
 Matt. Gr. Gr. §. 255. b. Viger de Idiom.
 p. 294.

301. τῶν οὐκ ἂν τι φέροις ἂν ἐλὼν.

The repetition of ἂν with the same verb
 occurs, for the most part, only in the Attic
 poets, whence Dr. Clarke and other editors
 read ἀνελών. But this particle is not un-
 frequently joined with participles, to which
 it gives the same signification, as if they
 were resolved by means of the finite verb.
 Hence, therefore, in this and other passages,
 where it appears twice, it may be con-
 sidered as once referred to the participle, and
 once to the finite verb. And so, also, when
 it occurs with an infinitive. See Matt. Gr.
 Gr. §. 597. 1. and §. 599. e.

302. εἰ δ' ἄγε μὴν, κ. τ. λ. It is usual
 in this and similar expressions, where the
 particle εἰ stands without any government
 before imperatives, to supply the verb βού-
 λει, or θέλει. Thus again in II. I. 46.
 εἰ δὲ, καὶ αὐτοὶ κ. τ. λ. where Eustathius
 notes: ἀντὶ τοῦ, εἰ δὲ βούλονται. Others
 understand no ellipse whatever, considering
 the particle as an abbreviation of the inter-
 jection εἰα. Heyne, on II. Z. 376. observes,
 that the form may have been originally
 elliptic, and afterwards have extended itself
 into a regular idiom. See Schaefer on Lamb.
 Bos. p. 366. Hermann on Viger confines
 the idiom to the epic poets.

Ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
 Πηλείδης μὲν ἐπὶ κλισίας καὶ νῆας ἔϊσας
 Ἦῖε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
 Ἀτρεΐδης δ' ἄρ' αὖ νῆα θοὴν ἄλαδε προέρυσσεν,
 Ἐς δ' ἐρέτας ἔκρινεν εἰκόσιν, ἐς δ' ἐκατόμβην
 Βῆσε Θεῶ· ἀνὰ δὲ Χρυσηΐδα καλλιπάρῃον 310
 Εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
 Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα.
 Λαοὺς δ' Ἀτρεΐδης ἀπολνυμάνεσθαι ἄνωγεν.
 Οἱ δ' ἀπελνυμάνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον·
 Ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315
 Τάυρων ἡδ' αἰγῶν, παρὰ θῖν' ἁλὸς ἀτρυγέτιοι·
 Κνίσση δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῶ.
 ὧς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων

306. νῆας ἔϊσας. The epithet ἔϊσος, employed repeatedly by Homer with the nouns ναῖς and δαῖς, and occasionally with δειπας and φρήν, has been variously interpreted. Eustathius explains it by πορευτικός καὶ ταχὺς, as if from ἵεναι, to go: but this signification, though it may apply here, will not suit its usage elsewhere; and it probably arose out of the words νηὸς ἰούσης, infra v. 482. Heyne and Ernesti, after Zenodotus, cited by Clarke on v. 468. from Athenæus I. 10. consider it the same as ἀγαθός. It seems better to adopt the interpretation of those who receive it as a poetic form for ἴσος. Scholiast: ἔϊσας ἴσοιχους. See also on v. 468.

308. The particle ἄρα is not redundant; but it refers, as Clarke observes, to the determination expressed by Agamemnon, v. 141. supra.

312. κέλευθα. This is one of the class of nouns, which, being masculine or feminine in the singular, are neuter in the plural. Of the same kind are, δίφρος, δίφρα· κύκλος, κύκλα· δεσμός, δεσμά· σῖτος, σῖτα· λόγχος, λόχνα· σταθμός,

σταθμά· δρυμός, δρυμά· Τάρταρος, Τάρταρα· &c. Perhaps, however, there were, in fact, two forms of the same substantive, of which only one remains in use in the singular, and one in the plural; for we occasionally meet with an instance of both usages. Thus, we have κύκλοι, in Il. Y. 280. δεσμοίς, Od. Θ. 724. &c. See Porson on Eur. Med. 494. Blomfield on Æsch. Prom. 6. Matt. Gr. Gr. §. 98.

314. λύματα. The word comes from λούω, εἶω; the same verb from whence ἀπελνυμάνοντο, which precedes in the line, is derived. Perhaps this illustration might be used as a physical remedy in cleansing them from the contagion of the plague; as Pausanias tells us it was by the Arcadians. POPE.

315. τεληέσσας i. e. τελείας. See on v. 66.

316. ἀτρυγέτιοι. Unfruitful. This seems to be the proper meaning of the word; from τρύγη, fruit. See the note on Eur. Phœn. 216. Pental. Gr. p. 316. Eustathius mentions other interpretations, but their derivations are less satisfactory.

Ἀπὸ γ’ ἔριδος, τὴν πρῶτον ἐπηπείλησ’ Ἀχιλλῆϊ.
 Ἀλλ’ ὄγε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε, 320
 Τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηνῶ θεράποντε·
 Ἔρχεσθον κλισίην Πηληϊάδew Ἀχιλλῆος,
 Χειρὸς ἐλόντ’ ἀγέμεν Βρισηΐδα καλλιπάρηγον·
 Εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,
 Ἐλθὼν σὺν πλεόνεσσι τό οἱ καὶ ῥίγιον ἔσται. 325
 Ὡς εἰπὼν, προΐει, κρατερὸν δ’ ἐπὶ μῦθον ἔτελλε.
 Τῷ δ’ ἀέκουτε βάτην παρὰ θιν’ ἀλὸς ἀτρυγέτοιο·
 Μυρμιδόνων δ’ ἐπὶ τε κλισίας καὶ νῆας ἱκέσθην.
 Τὸν δ’ εὖρον παρὰ τε κλισίῃ καὶ νηϊ μελαίνῃ
 Ὅμμενον οὐδ’ ἄρα τῷγε ἰδὼν γήθησεν Ἀχιλλεύς. 330
 Τῷ μὲν ταρβήσαντε, καὶ αἰδομένῳ βασιλῆα
 Στήτην, οὐδὲ τί μιν προσεφώνεον, οὐδ’ ἐρέοντο.
 Αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε·
 Χαίρετε, κήρυκες, Διὸς ἄγγελοι, ἧδὲ καὶ ἀνδρῶν,

322. *ἔρχεσθον κλισίην*. Supply *ἐπὶ*, as in v. 139. Compare v. 328.

326. *κρατερὸν δ’ ἐπὶ μῦθον ἔτελλε*. See on v. 25. In *προΐει*, *missit*, the preposition is redundant. See on v. 3.

330. *οὐδὲ γήθησεν*. Eustath. *ὁπερ ἐλπίθη δηλονότι*. An observation of Hermogenes, *περὶ μεθόδου δεινότητος*, c. 37. is cited by Clarke, that the negation of the contrary is frequently stronger than a positive assertion. Thus, supra v. 244. *οὐδὲν ἔτις* for *ἡτίμησας* and so repeatedly. Virg. VI. 392. *Nec vero Alciden me sum latatus omitem Accessisse*.

331. *τῷ μὲν ταρβήσαντε, κ. τ. λ.* There was required a very remarkable management to preserve all the characters which are concerned in this nice conjuncture; wherein the heralds were to obey at their peril, Agamemnon was to be gratified by an insult on Achilles, and Achilles was to suffer so as to become his pride, and not have his violent temper provoked. From all this the poet has found the secret to

extricate himself, by only taking care to make his heralds stand in sight and silent. Thus they neither make Agamemnon's majesty suffer by uttering their message submissively, nor occasion a rough treatment by Achilles, by demanding Briseis in the peremptory air he ordered: and at the same time Achilles is gratified by the opportunity of giving her up, as if he rather sent her than was forced to relinquish her. The art of this has been taken notice of by Eustathius. POPE. Hence it appears that *βασιλῆα*, i. e. Agamemnon, must only be referred to *αἰδομένῳ*, and that *μιν*, sc. Achilles must be understood after *ταρβήσαντε*. In adopting this suggestion of Mr. Jones, a writer in the *Classical Journal*, T. III. p. 376. there seems to be no necessity for referring to some other of his illustrations of Homer, in which he enters too deeply into minutiae, from which his deductions are not equally satisfactory.

334. *κήρυκες, Διὸς ἄγγελοι*. The *κήρυκες*, or heralds, usually attended the

Ἄσπον ἴτ'· οὐτι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
 Ὃς σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης. 336
 Ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἕξαγε κούρην,
 Καὶ σφῶϊν δὲς ἄγειν· τὼ δ' αὐτῷ μάρτυροι ἔστων
 Πρὸς τε Θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,
 Καὶ πρὸς τοῦ βασιλῆος ἀπηνέος. Εἵποτε δ' αὖτε 340
 Χρεῖῳ ἐμείο γένηται ἀεικέα λοιγὸν ἀμύναι
 Τοῖς ἄλλοις.—ἧ γὰρ ὅγ' ὀλοῇσι φρεσὶ θύει,
 Οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 Ὅππως οἱ παρὰ νηυσὶ σοοὶ μαχέοντο Ἀχαιοί.
 Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρω· 345
 Ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,

ambassadors: but in the earlier ages they were themselves employed in embassies or missions of importance, and their office was accounted sacred, as being descended from Mercury. Schol. ἄσπλον καὶ θεῖον τὸ γένος τῶν κηρύκων. Ἐρμῆς γὰρ μγείς Πανδρόσῃ, τῇ Κέκροπος θυγατρὶ, ἔσχευεν ὀνόματι Κήρυκα, ἃς οὐ τὸ τῶν Κηρύκων γένος, ὡς ἱστορεῖ Πτολεμαῖος· ἧ ὅτι τὰς ἱερὰς τῶν θεῶν ἀγγέλλουσιν· ἧ ὅτι ἀπὸ Ἑρμοῦ εἰσιν, ὄντος ἀγγέλλου Διός. Hence Eurip. Suppl. 120. κήρυξιν Ἑρμοῦ. A degree of sanctity was afterwards attached to the office, and implied in the name of the πρέσβυς, and continued to the Roman *Legatus*. Statius: *Legatus sanctum populi per sæcula nomen*.

335. ἐπαίτιοι. See on v. 153.

338. τὼ δ' αὐτῷ μάρτυροι ἔστων. Namely, of the insult passed upon Achilles by Agamemnon. Such is, doubtless, the sense of the passage; for the insertion of the particle δέ, after εἵποτε, in v. 340. and the general tenor of the speech, evidently require a pause at ἀπηνέος.

339. πρὸς θεῶν. Before the gods. See Matt. Gr. Gr. §. 590. δ.

341. λοιγὸν ἀμύναι Τοῖς ἄλλοις. An aposiopesis. Achilles breaks off suddenly

in the middle of his address, probably from an unwillingness to include the rest of the Greeks in the consequences, with which he was threatening Agamemnon. Heyne supplies the sense thus: *Tum sentiet ille quam et cui injuriam hanc fecerit*.—On the metrical construction of v. 342. see Prelim. Obs. Sect. V. §. 2.—The verb θύω, in Homer, signifies *to rage*: in which sense it occurs very rarely in later writers. Æsch. Agam. 1206. θύουσιν αἶδον μητέρα. See Blomfield's Glos. in *loc*.

343. πρόσσω καὶ ὀπίσσω. These words are generally translated *præsentia et futura*. But Heyne is, undoubtedly, right in rendering τὰ πρόσσω, *the future*; and τὰ ὀπίσσω, *the past*. The meaning is: *He has not sense to judge of the future from the past*. Agamemnon had frequently witnessed the past services which Achilles had rendered to the Greeks; and yet he deprived them of his future support, by provoking him to withdraw from the field.—The expression οἶδε νοῆσαι is a periphrasis, similar to the common forms ἔφη λέγων, Soph. Aj. 768. Herod. III. 156. V. 36. οἶχεσθαι ἀπὼν, Aristid. Orat. p. 248. E. So, also, Il. B. 71. ὄχετο φεύγων. 666. βῆ φεύγων, and the like.

Δῶκε δ’ ἄγειν· τὼ δ’ αὖτις ἵτην παρὰ νῆας Ἀχαιῶν.
 Ἦ δ’ ἀέκουσ’ ἅμα τοῖσι γυνὴ κλέν· αὐτὰρ Ἀχιλλεὺς
 Δακρύσας, ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς
 Θῖν’ ἔφ’ ἀλὸς πολιῆς, ὁρόων ἐπὶ οἴνοπα πόντον. 350
 Πολλα δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·
 Μῆτερ, ἐπεὶ μ’ ἔτεκές γε μινυνθάδιόν περ ἔοντα,
 Τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγναλίζαι
 Ζεὺς ὑψιβρεμέτης· νῦν δ’ οὐδέ με τοτθὸν ἔτισεν.
 Ἦ γάρ μ’ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
 Ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

347. παρὰ νῆας. *To, or towards the ships.* This is the general signification of παρὰ with the accusative. Herod. III. 15. ἦγον παρὰ Καμβύσεια. Thucyd. I. 115. παρ’ Ἀθηναίους ἰλθόντες. See Matt. Gr. Gr. §. 588. c.

348. αὐτὰρ Ἀχιλλεὺς Δακρύσας, κ. τ. λ. Eustathius observes on this passage, that it is no weakness in heroes to weep, but the very effect of humanity, and proof of a generous temper: of which he offers several instances, and takes notice, that if Sophocles would not let Ajax weep, (v. 580.) it is because he is drawn rather as a madman than a hero. But this general observation is not all we can offer in excuse for the tears of Achilles. His are tears of anger and disdain, of which a great and fiery temper is more susceptible than any other: and even in this case, Homer has taken care to preserve his high character, by making him retire to vent his tears out of sight. POPE. The instances cited by Eustathius, are those of Agamemnon in Il. I. 14. and of Patroclus in Il. II. 7. introduced by the proverb ἀγαθοὶ δ’ ἀριδάρκεις ἄνδρες. To these may be added that of Hercules in Il. Θ. 364. and of Æneas in Virg. Æn. I. 463. *et passim.*—The adverb ἄφαρ, *forthwith, immediately,* must be referred to λιασθεῖς, and the genitive ἐτάρων is governed by

νόσφι. *But Achilles immediately hastened to the shore, and sat weeping, apart from his companions.*

351. χεῖρας ὀρεγνύς. The Schoïast observes, that in offering their prayers, the ancient heroes stretched forth their hands towards the gods whom they addressed; whether in heaven, upon earth, or in the sea. So Virg. Æn. V. 233. *Ni, palmas ponto tendens utrasque, Cloanthus Fudissetque preces, Divosque in vota vocasset; Di, quibus imperium est pelagi, quorum æquora curro, Vobis lotus ego, &c.*

352. μινυνθάδιόν περ ἔοντα. This alludes to a story which Achilles tells the ambassadors of Agamemnon, Il. I. 411. that he had the choice of two fates; one less glorious at home, but blessed with a very long life; the other, full of glory at Troy. The alternative being thus proposed to him,—not from Jupiter, but Thetis, who revealed the decree,—he chose the latter. POPE. The plaintive expostulation of Achilles has been imitated by Virgil, in Georg. IV. 321. sqq.

356. ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. The verb ἔχω is often joined with an active participle, where the latter, as a finite verb, would have been sufficient: in which case, ἔχω shows the possession of an object, and the participle the manner of arri-

Ὡς φάτο δακρυχέων· τοῦ δ' ἔκλυε πότνια μήτηρ,
 Ἡμένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι·
 Καρπαλίμως δ' ἀνέδν' πολίῃς ἀλὸς, ἥ' ἔτ' ὀμίχλη·
 Καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος, 360
 Χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε·
 Τέκνον, τί κλαίεις; τί δέ σε φρένας ἔκετο πένθος;
 Ἐξαύδα, μὴ κεῦθε νόψ, ἵνα εἶδομεν ἄμφω.
 Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλ-
 λεύς·

Οἶσθα· τίη τοι ταῦτα ἰδυίη πάντ' ἀγορεύω; 365
 Ὡιχόμεθ' ἐς Θήβην ἱερὴν πόλιν Ἡετίωνος,
 Τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα.
 Καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱές Ἀχαιῶν,
 Ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσηΐδα καλλιπάρηγον.
 Χρῦσης δ' αὖθ' ἱερεὺς ἐκατηβόλου Ἀπόλλωνος 370

vīng at it; or the verb may simply express the continuance of the action indicated by the participle. Sometimes, however, it only forms a circumlocution. See the examples cited in Matt. Gr. 559. b. and the note on Soph. CEd. T. 577. Pent. Gr. p. 44.—It is undecided whether the participle ἀπούρας, is put by syncope for ἀπουρίσας, *Ionice* for ἀφορίσας, from ἀφορίζω or whether it be for ἀπανρήσας, Aor. 1. *Ionice* from ἀπανράω. The latter is certainly more agreeable with the sense and the usage of Homer. Compare Il. Z. 17. K. 495. A. 115. with Φ. 296. and Il. A. 344. with v. 432.—αὐτὸς ἀπούρας, for δ ἀπηύρεν.

359. ἥ' ἔτ' ὀμίχλη. See on v. 242.

363. ἵνα εἶδομεν ἄμφω. We should say; that I may know as well as you. Heyne accounts for the use of ἵνα with the indicative, whereas the construction requires the subjunctive, by observing that the rules of grammar were not so strictly fixed when Homer wrote, as they were afterwards; so that he frequently makes them subservient

to his metre. But εἶδομεν is, in fact, no other than the old Ionic form of the subjunctive, as in v. 62. *et passim*.

365. ἰδυίη ἀγορεύω. This expression is so frequent, as to have become an idiom. So Il. K. 250. Æsch. Prom. 450. Ἀλλ' αὐτὰ σιγῶ· καὶ γὰρ εἰδυΐαισιν ἂν ὕμιν λέγοιμ' ἂν. Thucyd. II. 36. μακρηγορεῖν ἐν εἰδόσιν οὐ βούλομαι. Dr. Blomfield has collected other examples in his Glossary to Æsch. Agam. 1373. The inquiry of Thetis, however, is perfectly natural, and must be referred to her maternal anxiety, and not to actual ignorance of the cause of her son's complaint; and though Achilles is well aware of her being acquainted with the facts, yet his recapitulation of them is perfectly consistent with the state of mind in which he then was.

366. ἱερήν. *Præclaram*. See the note on v. 131. On the situation of Thebè, and other particulars relating thereto, see the notes on the Catalogue, Il. B. 691.

370. ἐκατηβόλου Ἀπόλλωνος. To the passage cited from Macrobius, on v. 75. we

Ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
 Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
 Στέμμα τ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 Χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375
 Ἔνθ' ἄλλοι μὲν τάντες ἐπευφήμησαν Ἀχαιοί,
 Αἰδεῖσθαι θ' ἱερῇα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 Ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
 Ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.
 Χώμενος δ' ὁ γέρων πάλιν ᾗχετο· τοῖο δ' Ἀπόλλων
 Εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν. 381
 Ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 Θνησκον ἐπασσύτεροι· τὰ δ' ἐπώχετο κῆλα θεοῖο
 Πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν· ἄμμι δὲ μάντις
 Εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἐκάτοιο. 385
 Αὐτίκ' ἐγὼ πρῶτος κελόμην Θεὸν ἰλάσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
 Ἠπειλῆσεν μῦθον, ὃ δὴ τετελεσμένος ἐστί.
 Τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 Ἔς Χρυσὴν πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
 Τὴν δὲ νέον κλισίῃθην ἔβαν κήρυκες ἄγοντες
 Κούρην Βρισηῖος, τὴν μοι δόσαν νῆες Ἀχαιῶν.
 Ἀλλὰ σὺ, εἰ δύνυσαι γε, περισχεο παιδὸς ἔηος·

may add the following from the same chapter. *Alis cognominatum Apollinem sentiunt ὡς ἀπολλύντα τὰ ζῶα. Exanimat enim et perimit animantes, cum pestem intemperie caloris immittit. Ut Euripides in Phæthontes: 'Ὁ χρυσοφεγγὲς Ἥλι', ὡς μ' ἀπώλεσας· 'Ὅθεν σ' Ἀπόλλων' ἔμφανως κλέζει βρότος. Item Archilochus: 'Ἀναξ Ἀπολλων, καὶ σὸ τοῦδ' αἰτίους Πήμαινε, καὶ σφείας ὄλλυ', ὥσπερ ὀλλύεις. Denique inustus morbo Ἀπολλωνοβλήτους καὶ ἡλιοβλήτους appellant.* The following lines are repeated from v. 12. supra; and similar repetitions abound in Homer. See Prelim. Obs. Sect. II.

382. οἱ δὲ νυ λαοί. And hereupon, &c. See on v. 27.

383. ἐπασσύτεροι. Hesych. ἄλλοι ἐπ' ἄλλους. Dr. Blomfield, in his Glossary on Æsch. Choëph. 420. derives this word from ἐπανασσεύομαι, and not from ἄσσαν, with the grammarians.

384. ἄμμι δὲ μάντις κ. τ. λ. See on v. 59.—Heyne observes, that ἀγορεύειν θεοπροπίας is nothing more than *vaticinari*, as εἰπεῖν θεοπροπίων, in v. 85. since no oracle had been actually delivered from Apollo. θεοπροπία Ἐκάτοιο, therefore, is the declaration of the prophet, as inspired by his god.

388. Ὡ. For Ὡς. See on v. 125.

389. ἐλίκωπες Ἀχαιοί. Supra v. 98.

393. παιδὸς ἔηος. Heyne reads ἔηος with the soft breathing, and takes it for the

'Ελθοῦς' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
 ἥ ἔπει ὤνησας κραδίην Διὸς, ἥε καὶ ἔργῳ. 395
 Πολλάκι γὰρ σέο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 Εὐχομένης, ὅτ' ἔφησθα κελαϊνεφεί Κρονίωνι
 Οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
 'Οππότε μιν ξυνδῆσαι 'Ολύμπιοι ἤθελον ἄλλοι,
 ἥ ἦρ' ἔ', ἥδ' Ποσειδάων, καὶ Παλλὰς 'Αθήνη. 400
 'Αλλὰ σὺ τὸν γ' ἐλθοῦσα, Θεὰ, ὑπελύσας δεσμῶν,
 ὧχ' ἐκατόγχειρον καλέσας' ἐς μακρὸν 'Ολυμπόν,
 ὅν Βριάρεων καλέουσι Θεοὶ, ἄνδρες δέ τε πάντες

genitive *Ionice* for *ἴος*, from the adjective *ἴος*, *good, brave*. But there is no similar instance of the genitive in *εος* being changed into *ἦος*, from any other adjective in *υς*. It should rather seem, therefore, that *ἴος* is the Ionic genitive of the possessive pronoun *ἴος*, *mine*, which is sometimes put in the poets for the pronoun of the first or second person. Thus in *Odys. A. 320*. *δώμασιν οἷσιν*, for *σοῖς*. *N. 320*. *φρεσὶν ἦσιν* for *ἐμαῖς*. And so *Il. K. 398*. *μετὰ σφίσιν* for *μεθ' ὑμῖν*. See *Matt. Gr. Gr.* §. 489. The declension of the adjective *ἴος*, however, is, in other respects, irregular; for we meet with the genitive plur. fem. *ἰάων*, as if from *ἴος*, *ἰά*, *ἰόν*. *Köen. ad Gregor. p. 204*.—*εἰ δύνασαι γε* is for *ἔπει δύνασαι*. See *Hermann on Viger, p. 643. §. 410*.

396. *πατὴρ ἐνὶ μεγάροισι*. *Schol. ἐν τοῖς τοῦ πατρός μου, Πήλεως οἴκου· ἐν θαλάσῳ γὰρ Πηλεὺς κατοικεῖν οὐκ ἠδύνατο*. The pronoun *σέο* must be understood of *Thetis*, and construed with *εὐχομένης*.

398. *οἷη ἐν ἀθανάτοισι κ. τ. λ. Te solam perniciem ab eo depulsi*. On this construction of the infinitive, with its subject in the nominative, see note on *Eurip. Phœn. 488. Pent. Gr. p. 331*.—*Eustathius* takes occasion to point out the nicety with which the persuasive, which *Achilles* sug-

gests to *Thetis*, is adapted to the exigence of the occasion. The three deities, who are mentioned in *v. 400*. as being the enemies of *Jupiter*, when *Thetis* effected his deliverance, were those who principally favoured the *Grecian* cause; so that, by calling their ancient enmity to his recollection, he would be more readily induced to comply with her wishes, in thwarting their intentions. In *v. 400*, for *Παλλὰς 'Αθήνη*, some read *Φοῖβος 'Απόλλων*, and others reject the verse altogether. *Heyne* seems to favour the latter opinion, objecting to the specific mention of three deities, after the indefinite expression *'Ολύμπιοι ἄλλοι*. But it should seem that *Juno*, *Neptune*, and *Minerva*, are more particularly named, for the reason above given by *Eustathius*.

401. *ὑπελύσας δεσμῶν*. *You rescued him from the chains*, viz. with which they intended to bind him; since they did not effect their purpose. Compare *v. 406*.

403. *ὅν Βριάρεων κ. τ. λ.* Besides the assistance here afforded to *Jupiter*, *Briareus* is related (by *Hesiod, Theog. 734*.) to have given his powerful support against the *Titans*: and hence, perhaps, originated the mistake of the *Scholias*t, who refers this account of *Homer* to the same transaction. But the expression *'Ολύμπιοι ἄλλοι*, which he explains by *οἱ Τιτᾶνες*, cannot, properly, be so interpreted; more espe-

Αἰγάλων· ὁ γὰρ αὖτε βίη οὗ πατρὸς ἀμείνων·
 Ὅς ῥα παρὰ Κρονίωνι καθέζετο, κύδῃ γαίων. 405
 Τὸν καὶ ὑπέδδειςαν μάκαρες Θεοὶ, οὐδέ τ’ ἔδησαν.
 Τῶν νῦν μιν μνήσασα παρέλξο, καὶ λάβε γούνων,

dially in connexion with v. 400. A doubt also arises as to the parentage of *Ægeon*, who was the son of Uranus and Terra, according to Hesiod, Theogon. 147. but the son of Neptune, according to the Scholiast. The latter opinion seems to be more agreeable with the parenthesis in v. 404. in which οὗ πατρὸς may have some reference to the contest, in which Neptune was engaged; though it must be confessed, that in this case his filial duty was completely forgotten. It appears also from Callim. H. 141. that for some offence afterwards committed against Jupiter, Briareus was confined under *Ætna*; and Virgil speaks of him as receiving punishment in Tartarus for arming against Jupiter in the war with the Titans, contrary to the statement of Hesiod. But whatever difference there may be in the mythological history of this giant, all agree in encumbering him with a hundred hands and fifty heads. Virg. *Æn.* X. 567. *Ægeon qualis, centum cui brachia dicunt, Centenasque manus.* It is not at all improbable, that the origin of the Homeric mythology, respecting this rebellion of the gods, and other fabulous narratives, such as the precipitation of Vulcan from heaven, v. 590; the ejection of the Dæmon of Discord, in Il. T. and Jupiter's threatening the inferior gods with Tartarus, in Il. Θ. was derived from imperfect and corrupted traditions of the Scriptural account of the punishment of the rebellious angels. See 2 Pet. ii. 4. Jude v. 6. The opinion of Clarke and Pope, that these fables are nothing more than poetic allegories, borrowed from the doctrines of the ancient philosophers, is certainly inverting the order of

things. With respect to the two names of the giant, one of which is assigned to the gods, and the other to men, the same form frequently occurs in Homer; e. g. Il. B. 813. *ἄλκιμονα*. Y. 74. *et passim*: and most probably relates to the difference which exists in poetical and common modes of expression. Thus the poetry of Homer has been frequently denominated *the language of the gods*. The appellations themselves are precisely similar in signification: the first being deduced from the intensive particle *βρι*, and *δρῆς*, *strength*; the latter from *αἰσσω*, to *rush impetuously*, and thus implying *strength*; the excess of which in the giant seems to have given rise to the fable of his century of hands; which is in strict analogy with the early custom of giving life to abstract ideas, so peculiarly prevalent in the East.

404. ὁ γὰρ αὖτε. For he, on the other hand. See on v. 202.

407. παρίξο, καὶ λάβε γούνων. To throw themselves at the feet, and embrace the knees of the person to whom they addressed themselves, has been the custom of suppliants in all ages. Hence Pliny justly observes: *Genibus quædam religio inest, observatione gentium: hæc supplices attingunt: hæc ut aras adorant; fortasse quia ipsæ inest vitalitas.* N. H. XI. 45. See Potter's *Archæol. Gr.* B. II. c. 5. Sometimes they touched the knees with one hand and the chin with the other; v. 501. and sometimes kissed the hands and knees; Il. Ω. 478. The verb *λαμβάνω* is here joined with a genitive, as it is used in the same sense with *ἅπτομαι*, infra v. 512. O. 76. Φ. 65. Ω. 357. and elsewhere.

Αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 Τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 Κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 Γυνῶ δὲ καὶ Ἀτρείδης εὐρυκρέων Ἀγαμέμνων
 Ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισε.

Τὸν δ' ἡμέλβετ' ἔπειτα Θέτις, κατὰ δάκρυ χέουσα·
 ὦ μοι, τέκνον ἐμὸν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα;
 Αἰθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415
 Ἦσθαι· ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὔτι μάλα δῆν.

409. τοὺς Ἀχαιοὺς. See on v. 11. The preposition ἀμφὶ does not govern ἄλα, but ἀμφίλσαι is separated by Tmesis; being the aor. 1. infin. by syncope for ἔλασαι, from ἐλάω, or ἑλαύνω, *abigo*. Compare Il. H. 450. Σ. 564.

410. ἵνα π. ἐπαύρωνται βασιλῆος. Some understand ἔνεκα, but the verb ἐπαύρεσθαι, *to enjoy*, is properly followed by a genitive; as in Il. O. 17. See Matt. Gr. Gr. §. 361. 4. The expression is ironical, and has a parallel in Holy Writ; Prov. i. 30. τοιγαροῦν ἰδονται τῆς ἐαυτῶν ὁδοῦ τοὺς καρποὺς, καὶ τῆς ἐαυτῶν ἀσεβείας πληροθήσονται. The strict sense might be obtained by supplying ἀτης, from v. 412. The case of the object is wanting in Il. Z. 353. The active form, ἐπαυρεῖν, is also in use in the sense of *to taste, to feel, to experience*; and is constructed with the accusative: Il. A. 572. N. 649.

412. ἦν ἄτην. *His folly*. The word ἄτη, in its primary signification, implies *the folly or madness* into which a person is hurried by any unrestrained passion, which was frequently attributed to the vengeance of some offended deity. Hence, Ἀτη is personified as the daughter of Jupiter, in Il. T. 91. From its primary signification, it was easily transferred to the *effects* which it produced; whence it may sometimes be rendered by *calamity, misfortune*, and some-
times, or injustice, according as

it affects the *doer* or the *sufferer*. Compare Il. B. 111. Z. 356. Θ. 237. I. 115. 500.

414. τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα; So ἐπεὶ νῦν, in v. 416. See on v. 27. αἰνὰ for αἰνῶς, i. e. *κατὰ αἶσιν*, v. 418. Adjectives are not only used adverbially in the neuter plural, but in the singular also, and in the masculine and feminine, provided they are referred to substantives. Thus in Il. P. 361. τοὶ δ' ἀγχιστῖνοι ἔπιπτον, for ἀγχι ἀλλήλων. This construction, however, is more frequent with adjectives derived from adverbs of time, and used for substantives in the dative. Infra v. 423. χθιζὸς ἔβη, for χθίς. 497. ἡμέρη δ' ἀνέβη, for ἡμερᾶ, *manē*, and elsewhere. See Matt. Gr. Gr. §. 446. 7. 8.

415. αἰθ' ὄφελες κ. τ. λ. In expressing a wish, the optative is frequently used alone, as supra vv. 18. 42. and often with the particles εἰ γάρ, εἰ, εἴθε, prefixed, as in Latin, *utinam*: Il. Δ. 178. Il. 722. P. 561. Od. I. 205. See also the note on Soph. CEd. T. 863. Pent. Gr. p. 61. But the more common form of expression in Homer is by the addition of the several persons of the imperfect or aor. 2. of the verb ὀφείλω, or ὀφείδω, *debeo*, with an infinitive, which seems to convey the idea of fate. Compare Il. Γ. 40. Ζ. 84. Ω. 253. See Matt. Gr. Gr. §. 513. A.

416. αἶσα μίνυνθά περ. Subaud. ἔστι. Adverbs are not unfrequently used instead

Νῦν δ’ ἄμα τ’ ὠκύμορος καὶ διζυρὸς περὶ πάντων
 Ἐπλεοῖ τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.
 Τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεράνῳ
 Εἴμι’ αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἴ κε πίθηται. 420
 Ἀλλὰ σὺ μὲν νῦν, νηυσὶ παρήμενος ὠκυπόροισι,
 Μῆνι’ Ἀχαιοῖσιν, πολέμον δ’ ἀποπάεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ’ ἀμύμονας Αἰθιοπῆας
 Χθιζὸς ἔβη κατὰ δαῖτα, Θεοὶ δ’ ἄμα πάντες ἔποντο.
 Δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλύμπόνδε· 425
 Καὶ τότε ἔπειτά τοι εἴμι Διὸς ποτὶ χαλκοβατές δῶ,

of adjectives after the verbs εἴμι, γίγνομαι, and the like. Compare Il. Z. 131. 139. The addition of a negative assertion to a positive affirmation in the same sentence is frequent in Homer, as also in the Tragic poets. Il. I. 59. ἐπεὶ με κατ’ αἶσαν ἐνέικεσας, οὐδ’ ὑπὲρ αἶσαν. See on Soph. CEd. T. 58. Ant. 637. Pent. Gr. pp. 11. 253.

418. τῷ. For ᾧ, and that for δι’ ὅ. Unless it be better to understand it in the sense of οὕτως, so: as τῷ must generally be rendered, when it denotes the consequence of the attainment of a wish, which has been previously expressed. But in this case it is usually followed by ἂν, as in Il. E. 373. T. 61.

423. Ζεὺς γὰρ ἐς Ὀκεανὸν κ. τ. λ. By the Ocean some have supposed that a river is intended; perhaps, the Nile; upon the authority of Diod. Sic. I. τοὺς Αἰγυπτίους κατὰ τὴν ἰδίαν διάλεκτον Ὀκεανὸν λέγειν τὸν Νεῖλον. But it seems more proper to understand the Southern Ocean, near the western extremity of which was the country of the Æthiopians. Virg. Æn. IV. 480. *Oceani finem juxta, solemque cadentem, Ultimus Ethiorum locus est.* And so Strabo, lib. I. τὸν Ὀκεανὸν τὸν καθ’ ὅλον τὸ μεσημβρινὸν κλίμα τεταγμένον. Compare Hom. Odys. A. 22. Herod. II. 23.—On the epithet ἀμύμονας, which may be rendered *pious*, see on v. 131. Ac-

cording to Diodorus Siculus, lib. III. p. 144. poms and sacrifices, and ceremonies to the gods, are said to have originated with the Æthiopians; and the simplicity and innocence of the manners of this people, are sufficiently observable in their reply to Cambyses, in Herod. III. Eustathius attributes the mythological account of Homer to a yearly festival at Diospolis, which lasted for twelve days; during which the statues of Jupiter and the rest of the gods were carried in procession throughout Lydia, and banquets spread in the temple before the shrines. A similar practice prevailed in the Roman *Lectisternia*.

426. χαλκοβατές δῶ. For δῶμα. Madame Dacier observes, that the epithet χαλκοβατές, which Homer frequently applies to the palace of Jupiter, gave rise to the opinion of Aristotle, and other ancient philosophers, that the heavens were a solid mass. But it was the opinion of the earlier ages, which may be traced in the sacred writers, that the heavens were a fluid, but immoveable, substance; so that Homer, if he alluded to any opinion of this nature, rather intended their *stability*, than their *solidity*. It seems most probable that the word is nothing more than a descriptive epithet, in allusion to the decorations of the palaces of the princes of the heroic age, the floors, doors, walls, &c. of which

Καί μιν γόννάσομαι, καί μιν πείσεσθαι ὀΐω.

Ὡς ἄρα φωνήσας' ἀπεβήσατο· τὸν δ' ἔλιπ' αὐτοῦ
 Χώμενον κατὰ θυμὸν ἐϋζώνιοιο γυναικὸς,
 Τὴν ῥα βίη ἀέκοντος ἀπηύρων. Αὐτὰρ Ὀδυσσεὺς 430
 Ἐς Χρύσην ἵκανε, ἄγων ἱερὴν ἑκατόμβην.
 Οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 Ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ·
 Ἰστὸν δ' ἰστοδόκη πέλασαν, προτόνοισιν ὑφέντες 434
 Καρπαλίμως· τὴν δ' εἰς ὄρμον προέρυσσαν ἑρετμοῖς·
 Ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·

were usually inlaid with brass. Compare Odyss. Δ. 71. and H. 86.

429. ἐϋζώνιοιο γυναικός. The grammarians supply *ἑνεκα*. So again in Il. II. 320. Φ. 457. And similarly in Eurip. Orest. 741. *θυγατήρος θυμούμενος*. But see Matt. Gr. Gr. §. 345.

433. ἰστία μὲν στείλαντο, κ. τ. λ. In this and the following lines is contained the whole process of the early Greeks upon disembarking after a voyage. Upon reaching the harbour, the sails were furled, and placed in the vessel to secure them from the weather; the mast was then taken down, and placed upon the ἰστοδόκη, which, according to Suidas, was a case in which it was deposited; but Eustathius understands it to be an upright pole of wood, against which it was reared. See Potter's Archæol. Græc. vol. II. B. III. c. 16. The sailors then took to their oars, and moored the vessel; which was then secured, before the invention of anchors, by a weight, either of stone, or wood inlaid with lead, and let down from the prow into the sea, their sterns being drawn up on shore, and fastened by cords, called πρυμνήσια, to stones erected for the purpose. These weights were called *ἐνναί*, as Eustathius observes, *παρὰ τὸ ἐννάζειν τὴν ναῦν χαλωμένας εἰς τὸ ὕδωρ, καὶ ποιεῖν ἴσασθαι*. Τρία

δὲ σημαίνει ἡ λέξις παρὰ τῷ ποιητῇ τὴν κοίτην τὴν ἀγκυραν, ὡς νῦν τὴν διατριβήν. Compare Il. Ξ. 207. A. 115. Hence, Virg. Æn. III. 277. *Anchora de prora jactur; stant litore puppe*. Compare Od. N. 77. If their stay at any port was likely to be of long duration, the ships were drawn up entirely on shore, and fixed upon props placed under them, to prevent them from being carried by the waves into the water. Compare infra vv. 485. 6. The contrary to all this took place before setting sail; v. 481.—On the verb *στέλλω*, see Blomfield's Gloss. on Æsch. Pers. 615.

434. προτόνοισιν ὑφέντες. *Having lowered it by means of the ropes*. See Matt. Gr. Gr. §. 401. 2. The πρότονοι were ropes, passing through a pulley at the top of the mast, and extending, *προρσείνοντες*, from the prow to the stern, so as to keep the mast firm, or to displace it as occasion might require. Schol. Apoll. Rhod. I. 564. *πρότονοι· τὰ ἐξ ἑκατέρου μέρους τοῦ ἰστίου ἐπὶ τὴν πῶριν καὶ τὴν πρύμναν ἐκτεινόμενα σχοινία*. Bos understands πρότονα and πρυμνήσια, v. 436. to be neuter adjectives, with an ellipse of the noun *σχοινία*; but the substantive πρότονος is in use. Æsch. Agam. 870. *σωτήρα ναὺς πρότονον*. See also on v. 476.

Ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
 Ἐκ δ’ ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι.
 Ἐκ δὲ Χρυσῆϊς νηὶς βῆ ποντοπόροιο. 439
 Τὴν μὲν ἔπειτ’ ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεύς,
 Πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
 ὦ Χρῦση, πρό μ’ ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 Παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ’ ἱερὴν ἐκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ’ ἱλασόμεσθα ἄνακτα,
 Ὅς νῦν Ἀργείοισι πολύστονα κήδε’ ἐφῆκεν. 445
 Ὡς εἰπὼν, ἐν χερσὶ τίθει· ὁ δ’ ἐδέξατο χαίρων
 Παῖδα φίλῳ· τοὶ δ’ ὦκα Θεῷ κλειτὴν ἐκατόμβην
 ἔβηλς ἔστησαν ἐϋδμητον περὶ βωμόν.
 Χερνύσαντο δ’ ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.
 Τοῖσιν δὲ Χρύσης μεγάλ’ εὐχετο, χεῖρας ἀνασχών 450
 Κλυθί μεν, Ἀργυρότοξ’, ὃς Χρῦσῃν ἀμφιβέβηκας,
 Κίλλαν τε Ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις.
 Ἦδη μὲν ποτ’ ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 Τίμησας μὲν ἐμὲ, μέγα δ’ ἵψαιο λαὸν Ἀχαιῶν·
 Ἦδ’ ἔτι καὶ νῦν μοι τόδ’ ἐπικρήνηον ἐέλδωρ, 455
 Ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυννον.
 Ὡς ἔφατ’ εὐχόμενος τοῦ δ’ ἔκλυε Φοῖβος Ἀπόλλων.
 Αὐτὰρ ἐπεὶ ῥ’ εὐξάντο, καὶ οὐλοχύτας προβάλοντο,

444. *Δασόμεσθα*. The vulgar reading is *Δασώμεσθ’ ἄνακτα*. That which the text exhibits is required by the metre, and sanctioned by the authority of several MSS. See Dawes's *Misc. Crit.* p. 249. ed. Kidd.

449. *οὐλοχύτας ἀνέλοντο*. The *οὐλοχύται* were cakes of barley mixed with salt, *mola salsa*, which were thrown upon the altar, and upon the victim, previous to the sacrifice. This ceremony, with the purification and prayers, were the chief *προθύματα*, or offerings before the sacrifice, in the age of Homer. See on v. 458. The *χέρνυς* is explained in the note on Soph. *Œd. T.* 240. *Pent. Gr.* p. 23.

450. *μεγάλ’ εὐχετο*. For *μεγάλως*,

audibly, aloud. Compare *infra* v. 481. Virg. *Æn. X.* 667. *Ut duplices cum voce manus ad sidera tendit*. The two following lines are repeated from vv. 37. 38.

453. *ἦδη μὲν ποτ’ ἐμεῦ*. See on v. 202. and for the expression *ἦδη νῦν*, in v. 456. on v. 260.

458. *αὐτὰρ ἐπεὶ ῥ’ εὐξάντο*, κ. τ. λ. This passage is valuable for being the most exact account of the ancient sacrifices any where left us. There is, first, the *purification*; secondly, the offering up of prayers; thirdly, the *mola*, or barley cakes, thrown upon the victim: fourthly, the manner of killing it, with the head turned upwards to the celestial gods; as they turned it down-

Αὐ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν, καὶ ἔδειραν,
 Μηρούς τ’ ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν, 460
 Δρίπτυχα ποιήσαντες, ἐπ’ αὐτῶν δ’ ὠμοθέτησαν.
 Καῖε δ’ ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ’ αἶθοπα οἶνον

wards, when they offered to the infernals; fifthly, their selecting the thighs and fat for their gods as the best of the sacrifice, and the disposing about them pieces cut from every part, for a representation of the whole; sixthly, the libation of wine; seventhly, the consuming the thighs in the fire of the altar; and eighthly, the sacrificers’ dressing and feasting on the rest, with joy and hymns to the gods. POPE. The near resemblance of these ceremonies with the sacrifices of the Hebrews, will be at once discernible from a perusal of the first and second chapters of Leviticus. It is very probable that the Heathens derived their sacrificial rites from the patriarchal ages, which will readily account for the many coincidences observable in the sacred practices of the Patriarchs and Jews, and the nations around them.

459. Αὐ ἔρυσαν. *Drew back, scil. the neck.* Eustath. ἔθος Ἑλληνικόν, εἰ κέν τοῖς ἄνω ἔθυσον, ἀνακλᾶν τὸν τοῦ ἱερείου τράχηλον, ὥστε ἀφορᾶν ὡς εἰς οὐρανόν, καὶ ἠλέγετο τοῦτο αὐ ἱρύειν· τουτίστι, ἀπίσω ἔλκειν, καὶ ἀναφέρειν ἐν τῷ ἀνακλᾶν· ἂν μέντοι ἥρωσιν ἢ ὅλως τοῖς κατοικομένοις ἔθυσον, κάτω τὸ ἱερεῖον ἀποβλέπον ἐσφάζετο. Hence, Lamb. *Bos supplies τράχηλον.*

460. μηρούς τ’ ἐξέταμον, κ. τ. λ. The *μηροὶ* were the parts belonging to the gods, which were covered with double cauls of fat, that they might be more readily consumed; this being essential to its being accepted by the Gods. Upon them was skewered small pieces of flesh, cut from all parts of the beast, as the *ἀπαρχαί*, or *first-fruits* of the whole. This was called

ὠμοθεεῖν. Some have supposed that the entrails also were offered to the gods; if so, it was after the age of Homer, who tells us that they feasted upon them: *σπλάγχνα πάσαντο*, v. 464. And it appears from Dionysius Halicarnassensis, that the *ἀπαρχαί* only of the entrails were sacrificed. *Antiq. Rom.* p. 478. ed. Lipsa. See Potter’s *Archæol. Gr. B.* II. c. 4.

461. ὠμοθέτησαν. Schol. Villos. ἀπὸ τῶν ὠμῶν ἱερείων ἀρξάμενοι. But perhaps the verb is more properly explained by Eustathius: ὠμὰ πάντοθεν ἀκρωτηρίζειν; *to place thereon raw pieces of flesh cut from all the other parts.*

462. αἶθοπα οἶνον. Some commentators, among whom are the Scholiast, Eustathius, Damm, and others, refer the epithet *αἶθος*, as applied to *wine*, to its colour; and consider it equivalent with *ἐρυθρός* and *μέλας*, which are so applied in *Odys. E.* 165. 265. Eustathius also offers another signification, *θερμὸς καὶ ἑκαῖων*, *ardent, fiery*, from its heating nature. Aul. Gell. *N. A.* XVII. 8. *Conjectare me vinum idcirco minus cito coalescere, quod semina quædam caloris in sese haberet, essetque natura ignitius; ob eamque rem dictum esse ab Homero αἶθοπα οἶνον, non, ut alii putarent, propter calorem.* Compare *Macrob. Saturn. VII.* 12. The proper meaning of the word is, without doubt, *shining, sparkling*; from *αἶθω*, *splendens facio*. This is at once evident from the only other connexion in which it is used in the *Iliad*; viz. as an epithet of *χαλκός*. See *Il. Δ.* 495. *E.* 562. 681. P. 3. and elsewhere. It occurs once in the *Odyssey*, K, 152. as an epithet of *καπνός*.

Λεῖβε· νέοι δὲ παρ’ αὐτὸν ἔχον πεμπώβολα χερσίν.
 Αὐτὰρ ἐπεὶ κατὰ μῆρ’ ἐκάη, καὶ σπλάγχνα πάσαντο,
 Μίστυλλόν τ’ ἄρα τᾶλλα, καὶ ἀμφ’ ὀβελοῖσιν ἔπειραν,
 Ὡπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. 466
 Αὐτὰρ, ἐπεὶ παύσαντο πόνου τετύνκοντό τε δαῖτα,
 Δαίνυντ’· οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο· 470

463. πεμπώβολα. *Æolice* for πεντώβολα. *Five-pronged forks*. These were used for stirring the flesh offered in sacrifice, in order that it might be quickly and completely destroyed. In the versions this word is falsely rendered *verua*; and so also the simple word ὀβελός, in v. 465. But turning spits were unknown in the time of Homer. The mistake most probably originated with the imitation of the passage in Virg. *Æn.* I. 214. *Ille se præda accingunt, dapibusque futuris. Tergora diripiunt caecis et viscera nudant: Pars in frusta secant, verubusque tremantia figunt.*

464. αὐτὰρ ἐπεὶ. See on v. 282. On the verb πάσμαι, see the Lexicon to Pent. Græc. in voce. Ernesti understands two distinct words, πάσμαι and πάσσομαι.

465. μίστυλλόν τ’ ἄρα τᾶλλα. Hence the point of Martial’s epigram, I. 50. *Si sis Mistyllus coquus, Æmiliane, vocatur; Dicatur quare non Taratalla mihi?*

466. Ὡπτησάν τε κ. τ. λ. Eustathius observes, that in the heroic ages the manner of dressing food was always to roast it. It is to be remarked, also, that the cook’s was not a menial office; but even chiefs and princes dressed their own victuals. Compare II. I. 209.

468. δαιτὸς ἔϊσης. Schol. ἴσης, πᾶσιν ὁμοίας, ἢ ἱσομοῖον καὶ μεριστῆς. Clarke cites the following from Athenæus, I. 10. Καὶ τῶν κρεῶν δὲ μοῖραι ἐνέμοντο· ὅθεν ἱσας φησὶ τὰς δαΐτας, ἀπὸ τῆς ἰσότητος.

Ἐπείσθη δὲ Ζηνόδοτος, δαῖτα ἴσην τὴν ἀγαθὴν λίγεσθαι. See the note on v. 306. The true import of δαιτὸς ἔϊσης is sufficiently manifest, from the ancient custom of distributing to every guest his portion, which was set before them with the greatest equality; except in those instances where persons of high character received a larger share. This primitive custom at entertainments, hence called *δαῖτες*, from δαίζω, was, in after times, discontinued, and observed only at sacrifices, or by those who still adhered to primitive temperance and simplicity, after the arts of luxury had been introduced. See Athen. Deipnos. I. 10. 11. Plut. Sympos. II. sub fine.

469. Virg. *Æn.* VIII. 184. *Postquam exempta fames, et amor compressus edendi.* ἐξ ἔρον ἔντο, by Tmesis for ἔξεντο, aor. 3. mid. from ἐξίημι, *to remove, to take away*. Eustathius, Hesychius, and the grammarians, observe, that ἔρος is the *Æolic* form for ἔρως. See Koen. ad Gregor. p. 286. It is frequently used by Homer, but only in the nominative and vocative cases. It occurs also in Soph. Elect. 197. and some few times in Euripides. So also γέλος, for γέλως, in *Odys.* Y. 346.

470. ἐπιστέψαντο. *Filled to the brim*. Athen. Deipnos. I. 11. Ἐπιστέφονται δὲ ποτοῖο οἱ κρητῆρες, ἦτοι ὑπερχελεῖς οἱ κρητῆρες ποιοῦνται, ὥστε διὰ τοῦ ποτοῦ ἐπιστεφανοῦσθαι. Again; XV. 5. τὸ δὲ στίφειν, πλήρωσιν τινα σημαίνει. And

Νώμησαν δ’ ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
 Οἱ δὲ πανημέριοι μολπῇ Θεὸν ἰλάσκοντο,
 Καλὸν αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,
 Μέλποντες ἑκάεργον· ὃ δὲ φρένα τέρπειτ’ ἀκούων.
 Ἦμος δ’ ἡέλιος κατέδυν, καὶ ἐπὶ κνέφας ἦλθε, 475
 Δῆ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 Ἦμος δ’ ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 Καὶ τότ’ ἔπειτ’ ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν.
 Τοῖσιν δ’ ἔκμενον οὔρον ἴει ἑκάεργος Ἀπόλλων.

so the Scholiast. The custom of adorning the cups with garlands is of a later age. In the same sense, therefore, unless Virgil be guilty of an anachronism, we must understand the imitation of this passage in *Æn.* I. 723. *Postquam prima quies epulis, mensæque remotæ; Crateras magnos statuunt, et vina coronant.* Still we should rather, in this case, expect *vinis coronant*; and there can be no doubt that Virgil refers to the above custom in *Æn.* III. 535. *magnum cratera corona Induit, implevitque puro.* It seems that the *κρητῆρες* were a larger kind of cup, so called *παρὰ τὸ κεράσασθαι*; the wine being usually mixed with a portion of water. From these it was poured into smaller cups, and handed to the guests by the attendants, *κοῦροι* or *κήρυκες*. Compare *Odys.* A. 109. 110. After the guests were satisfied, an additional goblet was handed round, for the purpose of a libation, with prayers and hymns to the Gods. *Plato Sympos.* c. 4.

471. *νώμησαν δ’ ἄρα πᾶσιν*, κ. τ. λ. *Athen. Deipn.* I. 11. *τὸ ΠΑΣΙΝ οὐ τοῖς ποτηρίοις, ἀλλὰ τοῖς ἀνδράσι.* On the verb *νωμάω*, which here signifies *to hand about, to distribute*; see Blomfield's *Gloss.* on *Æsch. Theb.* 8. Schol. *νώμησαν διέμερσαν, διέδωκαν.* The word *ἐπαρξάμενοι* has been variously interpreted. The Scholiast seems to understand it in the same

reference to *libations*, which ἀπάρχεσθαι bears to sacrifice; i. e. *offering the first-fruits*. But it is better to take it in its proper sense; *beginning*, viz. *the distribution*; which is implied in *νώμησαν*. Heyne understands *ἐνδιξία*, as in v. 597. since the cup passed from the right hand. See *Matthiæ* on *Hymn. Hom.* p. 433.

472. *Οἱ δὲ πανημέριοι.* See on v. 414.

473. *παιήονα.* On the word *παιήων*, which is the same with *παιῶν* and *παιδων*, see the *Lexicon* to *Pent. Gr.* in voce.

475. *Ἦμος.* *When.* A poetic particle, equivalent to *ὅτε*; and accordingly followed by *τότε*, for which, however, the poetic *τῆμος* is also in use; *Il. Ψ.* 228.—Of the expression *δὴ τότε*, see on v. 6.

476. *πρυμνήσια νηός.* The *πρυμνήσια* were the ropes by which ships were tied to the shore. *Eustath.* on v. 436. supra: *πρυμνήσια· τὰ ἀπόγεια σχοινία, οἷς ἐκ τῆς πρύμνης προσδεσμεῖται ἡ ναὺς πρὸς τῇ γῇ· καὶ οἷς ὥσπερ πείθεται, διὸ τὰ αὐτὰ καὶ τείσματα λέγονται.* These ropes are called in Latin *retinacula*: *Virg. Æn.* III. 639. *Lamb. Bos.* considers the word as an adjective with an ellipse of *σχοινία*; but it is never used as such, except in the *Etym. Mag.* p. 177, 46. where *ἀφλαστα πρυμνήσια* occurs.

479. *ἔκμενον οὔρον.* *A fresh breeze.* Some derive this epithet from *ἔκμας*, *mois-*

Οἱ δ’ ἰστὸν στήσαντ’, ἀνά θ’ ἰστία λευκὰ πέτασσαν.
 Ἐν δ’ ἄνεμος πρῆσε μέσον ἰστίον, ἀμφὶ δὲ κῦμα 481
 Στείργῃ πορφύρεον μεγάλ’ ἴαχε, νηὶς ἰούσης·
 Ἡ δ’ ἔθεε κατὰ κῦμα διαπρήσσουσα κέλευθον.
 Αὐτὰρ ἐπεὶ ῥ’ ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 Νῆα μὲν οἶγε μέλαιναν ἐπ’ ἠπείροιο ἔρυσσαν 485
 Ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ’ ἔρματα μακρὰ τάνυσσαν.
 Αὐτοὶ δὲ σκίδναντο κατὰ κλισίας τε νῆας τε.
 Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισι,
 Διογενὴς Πηλέος υἱὸς πόδας ὠκὺς Ἀχιλλεύς.
 Οὔτε ποτ’ εἰς ἀγορὴν πωλέσκετο κυδιάνειραν, 490
 Οὔτε ποτ’ ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ,
 Αὔθει μένων, ποθέεσκε δ’ αὐτὴν τε πτόλεμόν τε.
 Ἄλλ’ ὅτε δὴ ῥ’ ἐκ τοῖο δυωδεκάτῃ γένητ’ Ἡῶς,

ture; in support of which the Scholiast cites Od. E. 478. ἀνίμῳ μίνος ὑγρὸν δίνων. Others, with greater probability, deduce it from ἱκνέσθαι. Virg. Æn. III. 687. *Ecoe autem Borgas angusta ab sede Pelori missus adest.* Homer's ἵκμενος οὖρος is equivalent to the *missus adest* of Virgil.

481. *Ἐν δ’ ἄνεμος πρῆσε.* A Tmesis, from *ἐμπρῆθω*, *implo*. Virg. Æn. III. 358. *Tumido inflatur carbasus Austro.* Eustathius: τὸ δὲ ἄνεμος πρῆσει, ὃ ἔστιν ἐφύσησε· καὶ τὸ διαπρήσσουσα κέλευθον, ὃ ἔστι διαπρῶσα, v. 483.

482. *κῦμα πορφύρεον.* Eustath. ἀντὶ τοῦ μίλαν· ἐπεὶ ἰγγὺς μελανίας ἔστι καὶ τὸ πορφυροῦν. So again Il. II. 391. ἔλα πορφύρεον. Hence, Virg. Georg. IV. 373. *In mare purpureum violentior infuit amnis.* Cicero. Tusc. Q. IV. 33. *Mare illud quidem nunc, Faonius nascente, purpureum videtur, nunc flavum.* Villotson: *στείργῃ τῇ τροπῇ τῆς νῆως, ἐπεὶ στερεωτέρα τῶν σαινίδων ὑπάρχει.* Anglicè, *the keel*.

486. *ἔρματα.* Eustath. τὰ ὑποκείμενα ταῖς ναυσὶν ἐκ ξυλῶν ἱρίσματα, ἐφ’ ὧν αἱ νῆες ἱρείδονται. On this verse, see HENRIKSEN, ad HOMER. H. Apoll. 507.

490. *ἀγορὴν κυδιάνειραν.* Schol. *ἐν δόξουσ ἀνδρας ποιοῦσαν.* See on v. 249. To the same effect, Il. I. 441. Ἀγορίων, ἵνα τ’ ἀνδρες ἀριπρεπέες τελέθουσιν.—*πωλέσκετο* for *ἐπολεῖτο*. Instead of the segment, the Ionians adopt this termination in the imperfect. So, again, *φθινύθεσκε*, and *ποθέεσκε*, in the following lines. See Prelim. Obs. sect. IV.

491. *φθινύθεσκε φίλον κῆρ.* We must either supply *κατὰ*, or the neuter verb *φθινύθω* must be taken transitively, as in Od. A. 260. and elsewhere. See on Il. I. 77.

492. *αὐθι μένων*, κ. τ. λ. Eustath. on Il. II. p. 1062. considers *αὐθις* and *αὐθι* as synonymous, and used indifferently, as *πολλάκις* and *πολλάκι*, *χωρίς* and *χωρὶ*, and the like. But *αὐθι* is an adverb of place, by syncope for *αὐτόθι*, *there*; the termination *θι*, implying rest in a place, which *θις* never does. Hoogeveen, *de Particulis*, p. 74. Its formation from the genitive of the pronoun *αὐτός*, is analogous to that of *ἀλλόθι*, *παρτόθι*, *οἰκόθι*, and the like.—*δὲ* for *γάρ*, as in v. 200.

493. *ἐκ τοῖο.* For *ἐκ τούτου*, *scilicet* χρόνου, as in v. 6.

Καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν Θεοὶ αἰὲν ἔοντες 494
 Πάντες ἅμα, Ζεὺς δ' ἦρχε· Θέτις δ' οὐ λήθετ' ἐφετμέων
 Παιδὸς ἐοῦ, ἀλλ' ἦγ' ἀνεδύσατο κῦμα θαλάσσης,
 Ἡερίη δ' ἀνέβη μέγαν οὐρανὸν, Οὐλυμπόν τε.
 Εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
 Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 Καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
 Σκaiῷ δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερῶνος ἐλοῦσα,
 Λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·
 Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα,
 Ἡ ἔπει, ἦ ἔργω, τόδε μοι κρήνην ἐέδωρ·
 Τίμησόν μοι υἱόν, δς ὠκυμορώτατος ἄλλων 505
 Ἐπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
 Ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 Ἀλλὰ σύ περ μιν τίσον, Ὀλύμπιε, μητίετα Ζεῦ·
 Τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
 Υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσί τέ ἐ τιμῇ. 510
 Ὡς φάτο· τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,
 Ἀλλ' ἀκίων δὴν ἦστο· Θέτις δ', ὡς ἤψατο γούνων,
 Ὡς ἔχετ' ἐμπεφυτῖα, καὶ εἶρετο δεύτερον αὐτῆς·
 Νημερτὲς μὲν δὴ μοι ὑπόσχεο, καὶ κατάνευσον,

498. εὐρύοπα Κρονίδην. Either *late* *ionantem* from *δψ*, *vox*; or *late prospicientem*, from *ὄπτομαι*, *video*. Heyne prefers the former derivation; and Damm insinuates that Homer purposely adopted an epithet of ambiguous formation, in order to convey the compound idea of Jupiter's *all-seeing* and *omnipotent* attributes.

501. δεξιτερῇ δ' ἄρα κ. τ. λ. See on v. 407. An instance of a similar custom will be found in 2 Kings xx. 9.

503. εἴ ποτε δὴ κ. τ. λ. See on v. 394. sqq.

512. ἄλλ' ἀκίων δὴν ἦστο. This lengthened silence of Jupiter is completely at variance with the opinion of Wolfe, Heyne, and others, who have assumed the prayer of Thetis as containing the primary

argument of the *Iliad*, that the goddess had entirely succeeded in her intercession with Jupiter. On the contrary, it evinces a reluctance to speak, and a desire to avoid a reply; nor does she obtain an answer, till she had pressed her suit with renewed and increased earnestness. That she did not succeed in the full accomplishment of her wishes, is evident from the event: not to mention that Jupiter himself objects to her prayer, as iniquitous and criminal; *Θέτις δὲς ἐξαισίον ἀρήν*, Il. O. 598. See note *in loco*.

513. δεύτερον αὐτῆς. Pleonasm of this kind, with *αὐτῆς*, are very common. See on v. 27.

514. νημερτὲς. *Truly, decisively*: from *νῆ* and *ἀμαρτάνω*. The verb *ἀποσιπεῖν*

Ἦ ἀπούειπ’ ἐπεὶ οὐ τοι ἔπι δέος· ὄφρ’ εὔ εἰδῶ, 515

Ὅσπον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ Θεός εἰμι.

Τὴν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·

Ἦ δὴ λολίγια ἔργ’, ὅτ’ ἔμ’ ἐχθοδοπῆσαι ἐφήσεις

Ἦρῃ, ὅταν μ’ ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.

Ἦ δὲ καὶ αὐτῶς μ’ αἰεὶ ἐν ἀθανάτοισι Θεοῖσι 520

Νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.

Ἀλλὰ σὺ μὲν νῦν αὖθις ἀπόστιχε, μή τι νοήσῃ

Ἦρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.

Εἰ δ’ ἄγε, τοὶ κεφαλῇ κατανεύσομαι, ὄφρα πεποιθήσῃ.

Τοῦτο γὰρ ἐξ ἐμέθεν γε μετ’ ἀθανάτοισι μέγιστον 525

Τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ’ ἀπατηλὸν,

Οὐδ’ ἀτελεύτητον, ὅ, τι κεν κεφαλῇ κατανεύσω.

Ἦ, καὶ κνανέησιν ἐπ’ ὀφρύσι νεῦσε Κρονίων.

in the same sense as ἀποφάσκειν in Soph. Œd. T. 485. See Lexicon to Pental. Græc.

517. μέγ’ ὀχθήσας. The sigh, which followed the silence of Jupiter, was an additional proof of his reluctance to reply, and betokened an inward sentiment, very different from that of a simple assent to her wishes. See Penn on the *Primary Argument of the Iliad*, chap. IV.

518. ἐχθοδοπῆσαι. To quarrel, to use hard words; from ἐχθος and ὄψ, vox.

523. ἐμοὶ δὲ κε ταῦτα κ. τ. λ. These matters shall be my concern, until I have effected my purpose; as it was said in v. 5. Διὸς δ’ ἐταλίστο βουλή. This response, as Mr. Penn observes, (Primary Argument, *ubi supra*) is reserved, vague, and indefinite, and as equivocal as the response of an oracle. If the usual interpretation, which understands no more by this passage than ταῦτα τελέσω, were the true one, there would be no room for the addition of μελήσεται, which is clearly a word of doubtful import; as in Il. P. 515. Ψ. 724. and elsewhere.

526. οὐ γὰρ ἐμὸν παλινάγρετον, κ. τ. λ. Eustathius supplies ἔπος. The same

commentator observes, that there are three things which prevent the performance of human promises; change of mind, an original intention not to perform them, or the want of power; none of which can influence the operations of the Deity. The same is expressed in Eurip. *Alcest.* 999. Καὶ γὰρ Ζεὺς, ὅ, τι νεύσῃ, ἔδν σοὶ τοῦτο τελευτᾷ. —παλινάγρετος, to be retracted, or repented of; from ἀγείρω.

528. Ἦ, καὶ κνανέησιν κ. τ. λ. There is something exceedingly grand and majestic in this description of the nod of Jupiter. It is said, that when the sculptor Phidias was asked whence he had derived the idea of his great work, the Olympian Jove, he replied by reciting this passage. Macrobi. *Saturn.* V. 13. *Phidias, cum Jovem Olympium fingerit, interrogatus de quo exemplo divinam mutaretur effigiem, respondit: Archetypum Jovis in his se tribus Homeri versibus invenisse.* The same account is given by the geographer Strabo; VIII. p. 128. ed. Tzet.: and a similar story is told of the painter Euphranor; Valer. Maxim. VIII. 11. 2. 5. Virgil, also, has given the nod of Jupiter with great

Ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος 529
 Κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλύμπου.
 Τῷ γ' ὥς βουλευσάντε διέτμαγεν· ἡ μὲν ἔπειτα
 εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου.
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. Θεοὶ δ' ἅμα πάντες ἀνέστησαν
 Ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδὲ τις ἔτλη
 Μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535
 Ὡς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδὲ μιν Ἥρη
 Ἥγνοίησεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς
 Ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
 Αὐτίκα κερτομίοισι Δία Κρονίωνα προσήυδα· 539
 Τίς δ' αὖ τοι, δολομήγα, Θεῶν συμφράσσατο βουλὰς;

solemnity; *Æn. X. 115. Annuit; et nutu totum tremefecit Olympum.* This nod, therefore, which was the signal of Fate, could not be merely a courteous assent to Thetis, but betokened the certainty of the final accomplishment of the divine purpose. See *Prelim. Obs. sect. III.*

529. ἐπερρώσαντο. *Shook, waved.* From *ρᾶμαι, propeo, ruo.* Eustath. *μετηνέχθη ἀπὸ ἀνδρῶν ἐρρωμένως εἰς τι ἔργον κινουμένων· ῥύονται δὲ καὶ ἴπποι, ὅτε εἰς δρόμον συντείνονται.*

531. διέτμαγεν. Eustath. *διεχωρίσθησαν.* For *διετμάγησαν*, *act. 2 pass. from διατμήσω.*

532. ἄλτο. By Syncope for *ἄλατο*, Ionice for *ἤλατο*, from *ἄλλομαι*, *to leap*; with the soft breathing, *Æolice* for *ἄλλομαι*. Eustathius observes, that this word cannot strictly apply to *ἐὼν πρὸς δῶμα*, in its proper sense, but is there used simply in the sense of *ἦλθε*. So, again, *Il. Γ. 327.* *ἔκτεο* will only properly apply to *τεύχεα*, though equally referred to *ἵπποι*. See the note on *Soph. Œd. T. 270. Pent. Gr. p. 26.*

535. The verb *μεῖναι* seems, in this place, to be used in the sense of *manere sedens*, to keep their seats, with an ellipse of the preposition *πρὸς*, before *ἐπερχόμε-*

νον. The two words, *μεῖναι ἐπερχόμενον*, however, are repeatedly used in conjunction by Homer; but always in a sense widely different from the above. Compare *Il. Θ. 536. IV. 472. X. 252.* The Scholiast understands *ἐπερχόμενον* as the accusative absolute, for *ἐπερχομένου*; i. e. *as he advanced.*

538. ἁλίοιο γέροντος. i. e. Nereus; and not either Proteus or Phorcys, as the Scholiast supposes. See *Hesiod. Theogon. 234.* and compare *Il. Σ. 52.*—The allegorical notion affixed by some to *ἀργυρόπεζα*, and the various epithets applied to the gods, has something too refined in it to be natural. The interpretation of the Scholiast is more simple, and equally probable: *ἀργυρόπεζα· λαμπρόπους, ἀπὸ μέρους ὕλη καλή.*

539. κερτομίοισι. *Scil. ἔπεισι.* Compare v. 529. The ellipse of this word is very frequent in this and similar expressions. Thus, in *Il. Δ. 241.* with *χολώροισιν.* 256. with *μελιχίοισι*; and so *P. 431.* See *Bos Ellips. Gr. p. 96.*—Schol. *κερτομίοις· ἱρεθιστικοῖς*; i. e. *provoking, taunting.*

540. τίς δ' αὖ. The particle *δὲ* is frequently used at the beginning of a sentence,

Αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπὸ νόσφιν ἔοντα,
Κρυπτάδι φρονέοντα δικαζέμεν· οὐδέ τι πῶ μοι
Πρόφρων τέτληκας εἰπεῖν ἔπος, ὃ, ττι νοήσης.

Τὴν δ’ ἡμεῖβετ’ ἔπειτα πατὴρ ἀνδρῶν τε Θεῶν τε·
“Ἦρη, μὴ δὴ πάντας ἐμονὺς ἐπιέλπεο μύθους 545
Εἰδήσειν· χαλεποὶ τοι ἔσονται, ἀλόχῳ περ ἐούσῃ·
‘Αλλ’ ὃν μὲν κ’ ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
Οὔτε Θεῶν πρότερος τόνγ’ εἴσεται, οὔτ’ ἀνθρώπων·
“Ὀν δέ κ’ ἐγὼν ἀπάνευθε Θεῶν ἐθέλοιμι νοῆσαι,

to μὲν preceding; where it indicates an abruptness expressive of the speaker's indignation. Compare Il. Φ. 481. In the same manner the Latins employ *vero*: Lán. XXVI. 21. *Id vero adeo superbum atque indignum, &c.* Zeunè on Viger, p. 437. ed. Ozen.

541. Eustathius points out the change in the construction, by which the participles *ἔοντα* and *φρονέοντα* are taken in the accusative in reference to the infinitive *δικάζειν*, instead of the dative, to agree with *σοί*. Instances of the same kind are very common. Herod. I. 87. *τὰ ἐλλίσσιν πρότερον τότε καὶ γενναῖότατα ἡμῖν ἦν, ἐς τε πολέμους καὶ ἐς ἄγας ποιεῖοντας εὐδοκίμων.* See Matt. Gr. Gr. §. 535. Obs. Hemsterhuis on Lucian, vol. III. p. 470. The two constructions are sometimes interchanged; as in Il. X. 109.

542. *οὐδέ τί πω.* See on vv. 106. 124. *supra*.

543. *ἐκείν ἐπος.* See Pental. Gr. p. 247. on Soph. Antig. 551. *ἔπος, comitium*: and *οὐ μύθος*, v. 545.

544. *πατὴρ ἀνδρῶν τε θεῶν τε.* Virg. *Æn.* XI. 126. *Homineum sator atque deorum.* So *Æn.* I. 69. X. 2. Compare Ennius in Macrobi. Saturn. VI. 1.

546. *χαλεποὶ τοι ἔσονται.* They will be too hard for you: *χαλεπὸν ἔσται σοὶ αἰθεὶς αὐτός.* Thus the prophet says of

the True God; Isaiah xi. 28. LXX. *οὐδὲ ἔστιν ἐξείρεσις τῆς φρονήσεως αὐτοῦ.* Compare Job xi. 7. Rom. xi. 34.

547. *οὔτις ἔπειτα.* Οὔτε θεῶν κ. τ. λ. *No one shall know it before thee; i. e. thou shalt know it before all others.* Thus, in Il. Θ. 253. *οὔτις πρότερος Δαναῶν, πολλῶν περ ἰόντων, ἔβλετο Τυδείδης;* i. e. *Τυδείδης εὔλετο πρότερος πάντων: αὐτὸς ἐστὶν ἑστέρας,* as Heyne interprets it. Compare P. 14. The Scholiast supplies *οὐ* before *δεσπέμεν*, instead of which Mr. Penn affirms that the context requires *θεοδὲ καὶ ἀνθρώπους*. This, however, seems to be of little importance. In either case, the words of Jupiter are a sufficient assurance that Thetis had not gained an unequivocal assent to her prayers, and that she had not been made acquainted with the divine counsels; contrary to the opinion of the German critics. For, according to this declaration, Juno was first to be instructed in the plans of Jupiter; and, accordingly, those plans were gradually developed to her, first, partially, in Θ. 473. and fully and finally in Il. O. 61. See the notes on these places.—*ἰπταίς, sitting, proper.* Eustath. *ἀντὶ τοῦ κρείον καὶ ἰουός.* Later writers employed this adjective in the sense of *præes*, but this use of the word was wholly unknown to Homer. See Koën ad Gregor. Corinth. p. 520.

Μή τι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετάλλα. 550

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ;
 Καὶ λίην σε πάρος γ' οὐτ' εἶρομαι, οὔτε μεταλλῶ.
 Ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι, ἅσ' ἐθέλησθα.
 Νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα, μή σε παρείπῃ 555
 Ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος·
 Ἡερίη γάρ σοί γε παρέζετο, καὶ λάβε γούνων·
 Τῇ σ' οἶω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλῆα
 Τιμήσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 Δαίμονιη, αἶει μὲν ὀΐται, οὐδέ σε λήθω. 561

550. ταῦτα ἕκαστα. Eustath. καινό-
 τερον ἔχει σχηματισθὲν μετέπεισε γὰρ
 ἀπὸ ἀρσενικοῦ γένους εἰς οὐδέτερον. It
 is not unusual for the demonstrative pro-
 nouns to be put in the neuter plural, al-
 though the word to which they refer is of a
 different gender, and in the singular. See
 Matt. Gr. Gr. §. 439. The verb μεταλλάω,
 to scrutinize, is metaphorically applied from
 the searching for metals.

551. βοῶπις. *Having large eyes.* Er-
 nesti: *magnis oculis formosa.* Hesych. με-
 γαλόφθαλμος, εὐόφθαλμος. It was ob-
 served on v. 98. that large eyes were looked
 upon as a mark of peculiar beauty among
 the ancients. The translators render this
 epithet absurdly enough by *bovinis oculis*;
 as if the eye of the ox were larger in pro-
 portion than that of other animals. The
 words βουγαῖος, Il. N. 824. βούβρωστις,
 O. 532. and βοῶπις, are all of the same
 class, and are compounded of the intensi-
 tive particle βοῦ, or βοῦς, in reference to
 the size of the animal. With the same
 force, ἵππος also is used in composition.
 Etym. Mag. εἰωθε γὰρ ἡ προσθήκη τῶν
 τοιοῦτων ζώων τὸ μέγεθος τοῦ ὑποκειμέ-
 νου δηλοῦν, ὅλον, βούλιμος, ὁ μέγας λι-
 μός· βούκαις, ὁ μέγας παῖς. See also

Eustathius on Il. N. 824. Hesych. βοῦ
 τὸ μέγα καὶ πολλὸ δηλοῦ.

553. πάρος γ' οὐτ' εἶρομαι. The pre-
 sent is frequently joined with πάρος, in re-
 ference to a past action; the adverb itself
 sufficiently denoting the time. Compare Il.
 Δ. 264. M. 347. II. 23. Σ. 386. and else-
 where.

554. εὐκηλος. Æolice for ἐκηλος, *quiet*.
 —ἅσσα for ἅτινα, from the Doric σά, for
 τινά; it is frequently used in Homer and
 Herodotus. Hence σά μάν, in the Mega-
 rensian dialect, for τὶ μὴν; Aristoph.
 Acharn. 757. See Zeunè on Viger, p. 28.
 —τὰ for ταῦτα, as in v. 125.

555. μή σε παρείπῃ. *Ne te blanditiis
 persuaserit.* CLARKE. Il. Z. 337. παρει-
 ποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν. In this
 passage it is evidently used in a bad sense:
 but more frequently it occurs in a good
 one. Thus αἰσῖμα παρείπων, Il. Z. 62.
 H. 121. See also παράφημι, in v. 577.

558. τῇ σ' οἶω. *Wherefore I suspect.*
 Schol. ταῦτη σε ὑπονοῶ. See on v. 289.

561. δαίμονιη. A term of address very
 frequent in Homer, and similar to the Latin,
O bona. Damm: *Vox plerumque honorifica,*
sæpe tamen admixta aliqua admiratione for-
tuna vel animi insignioris in utramque par-

Πρῆξαι δ’ ἔμπης οὔτι δυνήσεται, ἀλλ’ ἀπὸ θυμοῦ
Μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ῥίγιον ἔσται.
Εἰ δ’ οὔτω τοῦτ’ ἐστὶν, ἐμοὶ μέλλει φίλον εἶναι.
Ἄλλ’ ἀκέονσα κάθησο, ἐμῷ δ’ ἐπιπέιθεο μύθῳ· 565
Μή νύ τοι οὐ χραίσμωσιν, ὅσοι θεοὶ εἰς’ ἐν Ὀλύμπῳ,
Ἄσσον ἰόνθ’, ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.
Ὡς ἔφατ’· ἔδδεισεν δὲ βοῶπις πότνια Ἥρη·
Καὶ ῥ’ ἀκέονσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ.

tem. It generally, in Homer, expresses a degree of rebuke, or indignation. Compare II. B. 190. 200. Γ. 399. Δ. 31. Ζ. 326. 407. I. 40. N. 448. Ω. 194. It is also used repeatedly by Plato.

562. ἔμπης. Ionicē for ἔμπας. Its primary import is *altogether*, as if compounded of ἐν πᾶσιν, scil. τρόποις: *omnibus modis*; and in this signification it occurs frequently in Homer. Compare II. H. 196. Θ. 33. 464. I. 514. and elsewhere. Its more general acceptance, however, is *tamen*; as in this place, *et passim*. Hesych. ἔμπης ὅμως, πάντως, ὁμοίως. The following is cited from Valckenær, in Blomfield's Glossa. on Æsch. Prom. 48. on Theocrit. Idyl. XV. 36. ναί· καλὸν ἔμπας. Usitator etiam vocula significatus, tamen, nihilominus, hic posset locum reperire: ἔμπα, ἔμπα, vel ἔμπης hoc sensu tum ab aliis, sed frequenter adhibetur a Pindaro et Apollonio Rhodio; in hujus Argonauticis minime vicies recurrens; usitatissimum ἀλλ’ ὅμως dicitur ἀλλ’ ἔμπης et ἀλλ’ ἔμπας Hesiodo, Callimacho, Apollonio, sed et Epicharmio, et Theocrito, X. 29. XXII. 17. Priori sensu ponitur ἔμπης sæpe apud Homerum, et in Æsch. Eumen. 229. ubi μέγας ἔμπα, sicuti Theocritus dixit καλὸν ἔμπα. Herman on Viger, p. 616. maintains, that it is never used, except in the sense of *tamen*.—ἀπὸ θυμοῦ, i. e. ἀποθύμιος, *inivus, ingratus*. The preposition ἀπὸ properly implies removal or distance from a place,

and hence *alienation* from an object. Thus Diogen. Laert. I. 100. ἀπὸ θυμοῦ ποιεῖν, *abalienare*. See Matt. Gr. Gr. §. 573. Viger de Idiom. p. 467.

564. εἰ δ’ οὔτω τοῦτ’ ἐστὶν, κ. τ. λ. *Fac vero hoc ita se habere, ut tu suspicaris; scito hoc mihi ita placere.*

567. ἄσσον ἰόνθ’. Eustathius, and after him, Barnes and others, understand ἰόντε in reference to θεοὶ, and the verb χραίσμωσι in the plural: nor is it unusual to put the plural of the verb with the dual of the subject; as in II. Δ. 453. E. 275. II. 337. Ψ. 276. And so Eurip. Phœn. 69. τῷ δὲ ξυμβάντ’ ἔταξαν. This construction, however, can never obtain, unless when speaking of two subjects. The examples to the contrary, adduced in Matthiæ's Gr. Gr. §. 300. Obs. are most of them corrupt; and the rest must be differently explained. See Blomfield's Remarks in loc. The truth is, that the word ἰόνθ’ is not ἰόντε, but ἰόντα, in the accusative singular after the verb χραίσμωσι, and refers to ἐμὲ, i. e. Jupiter, understood. See on v. 28. The expression ἄσσον εἶναι occurs repeatedly in Homer, and always implying *opposition* and *hostility*, never *assistance* or *support*. Compare II. O. 105. 164. X. 92. See also Dawes Misc. Crit. p. 84. ed. Kidd.—ἀάπτους. *Invincible*. Scholiast: ὧν ἄπτεσθαι οὐδεὶς δύναται ἢ τολμᾷ.

569. ἐπιγνάμψασα φίλον κῆρ. *Curbing her passion*. Eustath. ὑποχαλασθεῖσα τοῦ

"Ωχθησαν δ' ἀπὸ δῶμα Διὸς Θεοὶ οὐρανίῳνες· 570
 Τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 Μητρὶ φίλῃ ἐπίηρα φέρων λευκωλένῳ Ἥρῃ·
 Ἥ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτὰ,
 Εἰ δὴ σφὼ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε,
 Ἐν δὲ Θεοῖσι καλῶν ἐλαύνετον· οὐδέ τι δαιτὰς 575
 Ἐσθλῆς ἔσσεται ἥδος, ἐπεὶ τὰ χερσίονα νικᾷ.
 Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
 Πατρὶ φίλῃ ἐπίηρα φέρειν Διὶ, ὅφρα μὴ αὐτε
 Νεικεῖνσι πατὴρ, σὺν δ' ἡμῖν δαῖτα ταραῖξῃ.
 Εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580
 Ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.

ἀπενούς ἦθους· ἡ δὲ μεταφορὰ ἐκ τῶν καμπτομένων σωμάτων. The verb ἐπί-γνάμπτω is used in the same sense in Il. B. 14. T. 510. In Φ. 178. it signifies, properly, *to bend*.

572. ἐπίηρα φέρων. The derivation of the word ἐπίηρος, is matter of considerable doubt among the commentators; some deducing it from ἐράω, others from ἀρέω, or ἀρίσκω, and others again from ἦρ. Apollonius and the Scholiast explain ἐπίηρα by τὴν μετ' ἐπικουρίας χάριν, from ἦρ, ἦρος, explained by ἐπικουρία in Herodian, cited by Eustathius. And so Heyne. Dampn observes, that the word never occurs in Homer except in the neuter plural; and that always *pro eo quod juvat et gratum est*. Hesych. ἐπίηρος· βοηθός, ὁ χάριν ἀποδιδούς. The phrase ἐπίηρα φέρειν occurs in Soph. Oed. T. 1094. The simple form ἦρος, is used occasionally; as in Il. Ξ. 132.

573. ἡ δὴ λοίγια ἔργα κ. τ. λ. Truly there will be sad doings. So above, in v. 518.

575. κολῶν. *A tumult*. The Scholiast derives the word from κολοῖς, *a jay*, or *daw*; in allusion to its chattering. Dampn,

however, considers this etymology as altogether absurd, and deduces it immediately from κλάω, *clamo*. Hence the verb κολῶν, *to be clamorous, to grate*: Il. B. 212. See the passage from Gellius, there cited.

576. ἐπεὶ τὰ χερσίονα νικᾷ. Euripides has borrowed this expression in Phœn. 903, ἐπεὶ δὲ κρείσσον τὸ κακὸν ἐστὶ τὰγαθοῦ. And with greater latitude in Suppl. 198, εἰξε γάρ τις, ὡς τὰ χερσίονα Πλεῖω βροτοῖσιν ἐστὶ τῶν ἀμεινόνων. In this passage, however, τὰ χερσίονα is simply *ma-lum*; viz. the disturbance, which interrupted the tranquillity of the gods. The same Hemistich is repeated in Od. Σ. 403.

580. εἴπερ γάρ κ' ἐθέλῃσι κ. τ. λ. This sentence closes with an elegant aposiopesis; similar to that in v. 135. of which the sense may be thus filled up: τοῦτο δύναται ποιεῖν. This is much better than understanding στυφελίξαι in the optative; and more suitable to the custom of the ancients, who frequently intimated their intentions by gesture instead of speech. The verb στυφελίζειν, from στυφέλος, *asper*, signifies, *to treat, or handle roughly*; hence, *to hurl down, to dethrone*. Schol. στυφελίξαι· ἀποκινῆσαι, ἀναστρέψαι.

‘Αλλὰ σὺ τὸν γ’ ἐπέεσσι καθάπτεσθαι μαλακοῖσιν
 Αὐτίκ’ ἔπειθ’ Ἰλαος Ὀλύμπιος ἔσσεται ἡμῖν.
 Ὡς ἄρ’ ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
 Μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπε· 585
 Τέτλαθι, μῆτερ ἐμῇ, καὶ ἀνάσχεο, κηδομένη περ,
 Μὴ σε, φίλῃν περ ἑοῦσαν, ἐν ὀφθαλμοῖσιν ἰδωμαι
 Θεινομένην· τότε δ’ οὐ τι δυνήσομαι, ἀχνύμενός περ,
 Χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
 Ἦδη γάρ με καὶ ἄλλοι’ ἀλεξέμεναι μεμαῶτα 590
 ῥίψε, παδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο·
 Πᾶν δ’ ἡμᾶρ φερόμην, ἅμα δ’ ἠελίῳ καταδύντι
 Κάππεσαν ἐν Δήμῳ· ὀλίγος δ’ ἔτι θυμὸς ἐνῆεν·
 Ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
 Ὡς φάτο· μείδῃσεν δὲ Θεὰ λευκώλενος Ἥρη· 595
 Μειδῆσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
 Αὐτὰρ ὁ τοῖς ἄλλοισι Θεοῖς ἐνδέξια πᾶσιν
 Οἶνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
 Ἀσβεστος δ’ ἄρ’ ἐνῶρτο γέλως μακάρεσσι Θεοῖσιν,

582. καθάπτεσθαι. Infinitive for Imperative. See on v. 20.

584. δέπας ἀμφικύπελλον. The ἀμφικύπελλον, according to Damm, is the same as the κύπελλον, v. 596. in which place Eustathius quotes a passage from Aristotle, Hist. Animal. IX. 40. proving, by a comparison from the honey-comb, in which the little cells appear back to back, that the ἀμφικύπελλον, called also δικύπελλον, was a double cup, having a bottom in the middle, common to each cup. Others distinguish between the ἀμφικύπελλον and the δικύπελλον, assigning Aristotle's description to the latter, and describing the former as a cup with two handles, and wider in the body than at the mouth. As δέπας and ἀμφικύπελλον are both substantives, the one must be in apposition with the other.

587. ἐν ὀφθαλμοῖσιν ἰδωμαι. The preposition ἐν is here redundant, as in Soph. Œd. T. 821. See note, Pental. Gr. p. 58.

589. ἀργαλέος γὰρ Ὀ. ἀντιφέρεσθαι. For ἀργαλέον ἔστιν διὰ ἀντιφέρεσθαι. This construction is very common.

590. ἡδὴ γάρ με κ. τ. λ. The occasion upon which Vulcan had formerly interfered in behalf of Juno, in consequence of which he received the punishment here mentioned, is that related in Il. O. 17. sqq. —See on v. 398.

591. τεταγών. Aor. 2. with the Ionic reduplication from τάζω, to seize. Of the construction, see on v. 197.—Eustath. βηλὸς δὲ συνήθως, ὁ τῆς οἰκίας βατήρ, παρὰ τὸ βαίνεισθαι, ὡς καὶ οὐδὲς παρὰ τὸ δδεύεσθαι· ὅθεν καὶ τόποι ἀβέβηλοι μὲν, οἱ ἱεροὶ καὶ ἄβατοι· βέβηλοι δὲ, οἱ βατοὶ καὶ τοῖς τυχοῦσι. Anglice, the threshold.

594. Σίντιες ἄνδρες. The first inhabitants of the Isle of Lemnos.

597. ἐνδέξια. See on v. 471.

599. ἄσβεστος γέλως. Plato, de Repub.

Ὦς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600

Ὦς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
Δαίλυντ' οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,
Οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἱ ᾄδιδον, ἀμειβόμεναι ὀπλὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδν λαμπρὸν φάος ἡέλιοιο, 605
Οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,

Ἥχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις

Ἥφαιστος ποίησεν ἰδύνεισι πραπίδεσσι.

Ζεὺς δὲ πρὸς δν λέχος ἦν Ὀλύμπιος ἀστεροπότης,

Ἐνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι· 610

Ἐνθα καθεῦδ' ἀναβάς παρὰ δὲ, χρυσόθρονος Ἥρη.

III. objects to the epithet *ἀσβεστος*, *inextinguishable*. It is evident, however, that it is here used, by a kind of poetic exaggeration, simply in the sense of *continued*. This continued laughter was fairly raised at Vulcan's expense, who, as Eustathius observes, was officiously performing the office of Hebe and Ganymede. It is evident that this description of the banqueting Gods is formed upon the prevailing customs of the heroic ages.

606. *κακκείοντες*. For *κατακείοντες*, from *κατακείω*, *decumbere cupio*.

610. *ὅτε μιν γλυκὺς ὕπνος ἰκάνοι*. *Whenever sweet sleep came over him*. The optative is used with the adverbs of time *ὅτε*, *ἐπειδὴ*, *ὅποτε*, in reference to a past action frequently repeated. See Matt. Gr. Gr. §. 521.

611. *ἐνθα καθεῦδ' ἀναβάς*. Eustathius makes a distinction between *καθεύδειν* and *ὕπνου*, the words which are used at the

end of this book and the beginning of the next, with regard to Jupiter's sleeping. He says, *καθεύδειν* only means, *lying down in a disposition to sleep*; which solves the contradiction which else would follow in the next book; where it is said, Jupiter did *not* sleep.—It has been remarked by the Scholiast, that this is the only book of the twenty-four without any simile; a figure in which Homer abounds every where else. The like remark is made by Madame Dacier on the first of the *Odyssee*; and because the poet has observed the same conduct in both works, it is concluded he thought a simplicity of style, without the great figures, was proper during the first information of the reader. This observation may be true; but I cannot think the book had been the worse, though he had thrown in as many similes as Virgil has in the first *Æneid*. POPE.

THE

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, Β’.

BOOK II.

THE ARGUMENT.

THE TRIAL OF THE ARMY AND CATALOGUE OF THE FORCES.

Jupiter sends a deceitful vision to Agamemnon, persuading him to lead the army to battle; and the General, who is deluded with the hopes of taking Troy without the assistance of Achilles, but fears the army was discouraged by his absence, and the late plague, as well as by the length of time, contrives to make trial of their disposition by a stratagem. He first communicates his design to the princes in council, that he would propose a return to the soldiers, and that they should put a stop to them if the proposal was embraced. Then he assembles the whole host, and upon moving for a return to Greece, they unanimously agree to it, and run to prepare the ships. They are detained by the management of Ulysses, who chastises the insolence of Thersites. The assembly is re-called, several speeches made on the occasion, and, at length, the advice of Nestor followed, which was, to make a general muster of the troops, and to divide them into their several nations, before they proceeded to battle. This gives occasion to the poet to enumerate all the forces of the Greeks and Trojans, and in a large catalogue.

The time employed in this book consists not entirely of one day. The Scene lies in the Grecian camp, and upon the sea-shore; towards the end it removes to Troy.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, Β’.

Ἐπιγραφαί.

‘ΟΝΕΙΡΟΣ καὶ ΚΑΤΑΛΟΓΟΣ ἢ ΒΟΙΩΤΙΑ.

Ἄλλως.

Βῆτα δ’ Ὀνειρον ἔχει, ἀγορὴν, καὶ νῆας ἀριθμεῖ.

ἌΛΛΟΙ μὲν ῥα Θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ
Εὐδὸν παννύχιοι, Δία δ’ οὐκ ἔχε νήδυμος ὕπνος·
Ἄλλ’ ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα
Τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
Ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή, 5
Πέμψαι ἐπ’ Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·

1. Ἴπποκορυσταί. From ἵππος and κορύσσω, *armo*. It cannot, therefore, signify, as some have imagined, ἔχοντες ἱππέας τρίχας ἐν ταῖς κόρυσιν. In this place, it is nothing more than an ornamental epithet; so that ἀνέρες ἵπποκορυσταί may be rendered simply *warriors*; the word properly signifying those *who fight from a chariot*. Schol. ἐφ’ ἵππων ὀπλιζόμενοι, ἢ ἵππους κορύσσοντες· τουτέστι πολεμικοὶ, ἢ ἀφ’ ἵππων μαχόμενοι.

2. εὐδὸν παννύχιοι. Aristotle tells us, *Post. c. 26*. that this place had been objected to by some critics of those times. They thought it gave a very ill idea of the military discipline of the Greeks, to represent a whole army unguarded, and all the leaders asleep. They also pretended it was ridiculous to describe all the Gods sleeping

beside Jupiter. To both these Aristotle observes, that nothing is more usual or allowable than the figure which puts *all* for *the greater part*. One may add, with respect to the latter criticism, that nothing could give a better image of the superiority of Jupiter to the other Gods, or of the Supreme Being to all second causes, than the vigilance here ascribed to him over all things divine and human. POPE.—νήδυμος. The same as ἡδὺς, and used repeatedly as an epithet of sleep; II. K. 91. 187. *Æ*. 354. II. 454. and elsewhere. See also on II. A. 414.

5. Virg. *Æn.* IV. 287. *Hæc alternanti potior sententia visa est.*

6. πέμψαι ἐπ’ Ἀτρεΐδῃ κ. τ. λ. For ἐπιπέμψαι. Damm understands οὐλος in this place to be Ionice for ὄλος, so that οὐλον

Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Βάσκ’ ἴθι, οὔλε’ Ονειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν.
 Ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαιο,
 Πάντα μάλ’ ἀτρεκέως ἀγορευέμεν, ὥς ἐπιτέλλω. 10
 Θωρήξαι ἔκτελε κάρη κομόωντας Ἀχαιοὺς
 Πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύαγυιαν
 Τρώων· οὐ γάρ ἐτ’ ἀμφίς Ὀλύμπια δώματ’ ἔχοντες
 Ἀθάνατοι φράζονται ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρῃ λισσομένη· Τρώεσσι δὲ κήδε’ ἐφήπται. 15

Ἦρῃ λισσομένη would mean nothing more than a complete, i. e. a coherent dream. But although the Ionic form of ὅλος repeatedly occurs in Homer; e. g. Il. K. 134. still its more usual signification is destructive. Compare Il. E. 461. 717. Schol. οὔλον· τὸν ὀλέθριον· τὸν ἐπ’ ὀλέθρῳ πεμπόμενον.

8. βάσκ’ ἴθι. Aul. Gell. XIII. 23. *Quis iam obtuso ingenio est, quin intelligat, βάσκ’ ἴθι, verba duo idem significantia non frustra posita esse ex παραλλήλῳ, ut quidam putant: sed hortamentum esse acre imperatae celeritatis.* The verb βάσκω is formed from βᾶω or βῆμι, as φάσκω from φᾶω or φημι, γηράσκω from γηράω, and the like.

10. ἀγορευέμεν. Infinitive for Imperative. The adverb ἀτρεκέως is to be rendered accurately, word for word.

11. κάρη κομόωντας Ἀχαιοὺς. For κατὰ κάρηνα. It is more common, however, to read κάρηκομόωντας in one word, which is less correct. The indeclinable noun κάρη is formed, by apocope, from κάρηνον, or the plural κάρηνα.

12. πανσυδίῃ. *Omni impetu.* The dative of the noun πανσυδίη, used adverbially. From πᾶν and σύω, moveo. It is sometimes written πασσυδίῃ.

13. The more usual signification of the adverb ἀμφίς, derived from the preposition ἀμφί, is, around, on both sides; and sometimes, between, as in Il. Γ. 115. Hence, differently; as in this place. Eustath. ἀμ-

φίς φράζονται διχογνωμονοῦσι. So also in Il. N. 345. τῷ δ’ ἀμφίς φρονόοντε.

15. Τρώεσσι δὲ κήδε’ ἐφήπται. *And troubles have been connected with, i. e. hang over, will befall, the Trojans.* It seems that these words were not in the text of Homer in the time of Aristotle, but were inserted instead of the clause διδόμεν δὲ οἱ εὖχος ἀρῆσθαι, by certain critics, who conceived that the original made Jupiter guilty of a lye, in promising glory to Agamemnon. Hence, Plato *de Repub.* III. sub fin. Δεῖ περὶ θεῶν καὶ λέγειν καὶ ποιεῖν, ὥς μήτε αὐτοὺς γόητας τῷ μεταβάλλειν ἑαυτοὺς, μήτε ἡμᾶς ψεύδεισι παράγειν ἐν λόγῳ, ἢ ἔργῳ. Πολλὰ ἄρα Ὅμηρον ἐπαινοῦντες ἄλλα, τοῦτο οὐκ ἐπαινεσόμεθα, τὴν τοῦ ἐνυπνίου πομπὴν ὑπὸ Διὸς τῷ Ἀγαμέμνονι. To remove this imputation, Aristotle informs us, *Poet.* 26. that Hippias proposed to bring forward the accent to the penultima, so as to read διδόμεν for διδόμεναι, the infinitive being used instead of the imperative. But although the Dream would, in this case, utter the promise of success to Agamemnon, the falsehood would equally attach itself to Jupiter as its author. Macrobius, in *Somn. Scip.* I. 7. denies that there is any lye in the case; because, Agamemnon, in neglecting to summon Achilles into the field, did not call out all the forces, and, consequently, in not complying with the conditions, absolved Jupiter from his

‘Ως φάτο· βῆ δ’ ἄρ’ “Ονειρος, ἐπεὶ τὸν μῦθον ἄκουσε·
 Καρπαλίμως δ’ ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 Βῆ δ’ ἄρ’ ἐπ’ Ἀτρείδην Ἀγαμέμνονα· τὸν δ’ ἐκίχανεν
 Εὐδοντ’ ἐν κλισίῃ, περὶ δ’ ἀμβρόσιος κέχυθ’ ὕπνος·
 Στῇ δ’ ἄρ’ ὑπὲρ κεφαλῆς, Νηληϊῶ νῦι εὐοικῶς, 20
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων·
 Τῷ μιν εἰσάμενος προσεφώνεε θεῖος “Ονειρος·
 Εὐδεις; Ἀτρείος υἱὲ δαΐφρονος, ἵπποδάμοιο;
 Οὐ χρὴ παννύχιον εὐδεῖν βουληφόρον ἄνδρα,
 ὧι λαοὶ τ’ ἐπιτετράφεται, καὶ τόσσα μέμηλε. 25
 Νῦν δ’ ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 “Ος σεῦ, ἄνευθεν ἑὼν, μέγα κήδεται ἦδ’ ἐλεαίρει·

promise. There is a striking resemblance between this dream and the lying spirit, which the Almighty permitted to lure Ahab to his destruction; 1 Reg. xxii. 20. LXX. Καὶ εἶπε Κύριος, Τίς ἀπατήσει τὸν Ἀχάβ βασιλεῖα Ἰσραὴλ, καὶ ἀναβήσεται, καὶ πεσῖται ἐν Ῥεμμάθ Γαλαὰδ; καὶ εἶπεν οὗτος οὕτως, καὶ οὗτος οὕτως. Καὶ ἐξῆλθε πνεῦμα καὶ ἔστη ἐνώπιον Κυρίου, καὶ εἶπεν, Ἐγὼ ἀπατήσω αὐτόν. Καὶ εἶπε πρὸς αὐτόν Κύριος, Ἐν τίνι; καὶ εἶπεν, Ἐξελεύσομαι, καὶ ἔσομαι πνεῦμά ψινδεις εἰς τὸ στόμα πάντων τῶν προφητῶν αὐτοῦ· καὶ εἶπεν, Ἀπατήσεις, καὶ γε δυνήσῃ· ἐξελθε καὶ ποιήσον οὕτως. The same is repeated in 2 Chron. xviii. 19. and it frequently happens that the Deity accomplishes his judgments by means of the perverse wickedness of his creatures. ἐφῆπται. Perf. pass. from ἐφάπτω, *in-jungo*. Schol. ἐπήρηται, ἐπικρέμαται, τουτίστιν ἐπίκειται.

19. περὶ δ’ ἀμβρόσιος κέχυθ’ ὕπνος. The verb περιχέω or περιχύω, *circum-fundō*, frequently signifies *to embrace*; and so ἀμφεχύω, in Il. x. 314. Hence these verbs are beautifully applied to *sleep*, to denote its complete possession of the mind. Compare Il. x. 253. ψ. 63. The appli-

cation of the word is precisely similar in v. 41.—ἀμβρόσιος. *Divine*. This is one of that class of epithets referred to in Il. A. 131.

20. στῇ δ’ ἄρ’ ὑπὲρ κεφαλῆς. Æn. IV. 702. *Devolat, et supra caput astitit*. Eustathius points out the strict correctness of the action of the dream. It rests upon the head; as the seat of the imagination; it assumes the similitude of the person most esteemed by Agamemnon, and, therefore, most likely to occupy his sleeping thoughts: and, just at the instant of his waking, it leaves an impression upon his senses, as of one having just ceased speaking.

23. ἵπποδάμοιο. Thus, *Equitum domitor* in Virgil, *passim*.

24. οὐ χρὴ παννύχιον κ. τ. λ. Theocrit. Idyl. VIII. 66. οὐ χρὴ κοιμᾶσθαι βαθύως σὸν παιδί νύμοντα. Schol. *ad loc.* τοῦτο δὲ ἐξ Ὁμήρου ἐχει. The sentiment is also imitated in Sil. Ital. III. *Turpe duci somno totam consumere noctem*.

25. ἐπιτετράφεται. For ἐπιτετραμμένοι εἰσὶ.—μέμηλε. By Syncope, for μέμηκε. See Prelim. Obs. sect. IV.

27. ἄνευθεν ἑὼν. Scil. ἐν Ὀλύμπῳ. Virg. Æn. V. 726. *Imperio Jovis huc venio, qui classibus ignem Depulsi, et cælo tandem miseratus ab alto est*.

Θωρηξαί σε κέλευσε κάρη κομόωντας 'Αχαιοὺς
 Πανσυδὲρ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγνιαν
 Τρώων· οὐ γάρ ἐτ' ἀμφὶς 'Ολύμπια δώματ' ἔχοντες 30
 'Αθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 'Ηρῃ λισσομένη· Τρώεσσι δὲ κῆδε' ἐφῆπται
 'Εκ Διὸς· ἀλλὰ σὺ σῆσιν ἔχε φρεσὶ, μηδέ σε λήθη
 Αἰρεῖίτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήη.
 'Ως ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ 35
 Τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλε.
 Φῆ γὰρ ὅγ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,
 Νήπιος· οὐδὲ τὰ ὕδῃ ἅ ῥα Ζεὺς μήδετο ἔργα.
 Θήσειν γὰρ ἐτ' ἔμελλεν ἐπ' ἄλγεά τε στόναχάς τε
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας. 40
 'Εγρετο δ' ἐξ ὕπνου· θελή δέ μιν ἀμφέχυντ' ὀμφή·
 'Εξετο δ' ὀρθωθείς· μαλακὸν δ' ἐνδύνε χιτῶνα,
 Καλὸν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
 Ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
 'Αμφὶ δ' ἄρ' ὤμοισι βάλετο ξίφος ἀργυρόηλον· 45
 Εἴλετο δὲ σκῆπτρον πατρώϊον ἄφθιτον αἰεὶ,
 Σὺν τῷ ἔβη κατὰ νῆας 'Αχαιῶν χαλκοχιτῶνων.
 'Ηὼς μὲν ῥα Θεὰ προσεβήσετο μακρόν 'Ολυμπον,
 Ζητὴ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 Αὐτὰρ ὁ κηρύκεσσι λιγυφθόγχοισι κέλευε, 50
 Κηρύσσειν ἀγορῇνδε κάρη κομόωντας 'Αχαιοὺς·
 Οἱ μὲν ἐκέρυσσον, τοὶ δ' ἠγείροντο μάλ' ὥκα.
 Βουλὴ δὲ πρῶτον μεγαθύμων ἴζε γερόντων,
 Νεστορέῃ παρὰ νηϊ Πυλολιγενέος βασιλῆος·

28. *Θωρηξαί σε κέλευσε*. See on v. 50.

35. *ἀπεβήσετο*. Imperfect, from *ἀποβήσομαι*. A new class of verbs arises, particularly in the Poets, from the future of the first form. Thus, *δύσομαι* from *δύναμαι* frequently occurs. So also *λίξω* from *λίγω*, II. I. 613. *οἶσε* from *φίρω*, Δ. 264. and others.

36. *ἃ ῥ' οὐ τελέεσθαι ἔμελλε*. See on II. A. 8. 92. So also immediately below, v. 38.

39. *θήσειν γὰρ ἐτ' ἔμελλεν ἐπ' ἄλγεα*. For *ἐπιθήσειν*.

46. *πατρώϊον ἄφθιτον αἰεὶ*. Compare v. 101. sqq.

50. *κηρύκεσσι κέλευε Κηρύσσειν*. The regular construction of verbs which signify *to exhort* is with the dative, and so *κέλετο* in this place. This verb, however, also takes the accusative with the infinitive; as in v. 28. See *Matt. Gr. Gr.* §. 380. 1.

54. *Νεστορέῃ παρὰ νηϊ Π. βασιλῆος*.

Τοὺς ὄγε συγκαλέσας, πυκινὴν ἡρτύνετο βουλήν· 55
 Κλῦτε, φίλοι, θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος,
 Ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίψῃ
 Εἰδός τε, μέγεθός τε, φύήν τ’, ἄγχιστα ἐψέκει.
 Στῇ δ’ ἄρ’ ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
 Εὐδεις, Ἀτρεὺς νιὲ δαΐφρονος, ἵπποδάμοιο ; 60
 Οὐ χρὴ παννύχιον εὐδῆιν βουλευφόρον ἄνδρα,
 ὦ λαοὶ τ’ ἐπιτετράφαται, καὶ τόσσα μέμλεε.
 Νῦν δ’ ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 Ὅς σευ, ἄνευθεν ἐὼν, μέγα κήδεται ἦδ’ ἐλεαίρει.
 Θωρήξαι σε κέλευσε κάρη κομόωντας Ἀχαιοὺς 65
 Πανσυνδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δώματ’ ἔχοντες
 Ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε’ ἐφῆπται 69
 Ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν. Ὡς ὁ μὲν εἰπὼν
 ὦχετ’ ἀποπτάμενος· ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
 Ἀλλ’ ἄγετ’, αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν·
 Πρῶτα δ’ ἐγὼν ἔπεσι πειρήσομαι, ἧ θέμις ἐστὶ,

The genitive βασιλῆος is in apposition with Νέστορος, implied in the adjective Νεστορέη. So Il. E. 741. Γοργεῖη κεφαλὴ πελώρου, for Γοργόνος πελώρου. The same construction is used in Soph. CEd. T. 267. Antig. 1137. See Matt. Gr. Gr. §. 431. 1.

55. ἡρτύνετο βουλήν. *Consilium proponit.*

56. ἐνύπνιον. For κατὰ τὸ ἐνύπνιον.

71. ὦχετ’ ἀποπτάμενος. See on Il. A. 343.

72. ἀλλ’ ἄγετ’, αἶ κέν πως. Villosion : λέειται τὸ σκοπήσομεν. The ellipse of this verb is very common before the particles εἰπως, αἶκε, εἰ ἄρα, and the like. Compare Il. Z. 94. 275. and elsewhere. So in N. T. Mark xi. 13. Acts xxvii. 12. The Latins sometimes make a similar omis-

sion. Cicero ad Div. Ep. III. 9. *Quod te adeunt fere omnes, (sc. percontanturi) si quid velis.* Sueton. IV. 2. *Facile id sane Tiberio patiente, (visuro) si per has manus fieri posset ferum ejus ingenium.* The sense is filled up in Il. P. 652. Σκέπτειο νῦν, Μενέλαε διοτρεφέες, αἶκεν ἰδεῖναι. See Bos. Ellips. Gr. p. 407.

73. πρῶτα δ’ ἐγὼν κ. τ. λ. The best commentary upon the first part of this book is in Dionysius of Halicarnassus, who has given us an admirable explication of the whole conduct of Agamemnon in his second treatise, περὶ ἐσχηματισμένων. He says: *This prince had nothing so much at heart as to draw the Greeks to a battle, yet knew not how to proceed without Achilles, who had just retired from the army; and was apprehensive that the Greeks, who were displeased*

Καὶ φεύγειν σὸν νηυσὶ πολυκλήϊσι κελεύσῳ·
 Ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.

75

Ἦτοι ὃ γ' ὧς εἰπὼν, κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλαιο ἀναξ ἦν ἡραθόεντος,
 Ὅς σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 Εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπτε,
 Ψευδός κεν ψαῖμεν, καὶ νῶσφιζοίμεθα μάλλον·
 Νῦν δ' ἴδεν, ὃς μέγ' ἀριστος ἐνὶ στρατῷ εὐχεταὶ εἶναι.

80

at the departure of Achilles, might refuse obedience to his orders; should he absolutely command it. In this circumstance, he proposes to the princes in council to make a trial of arming the Grecians, and offers an experiment himself; which was, that he should submit their disposition, by exhorting them to set sail for Greece; but that then the other princes should be ready to dissuade and detain them. If any object to this stratagem, that Agamemnon's whole scheme would be ruined if the army should take him at his word, which was very probable; it is to be answered, that his design lay deeper than they imagine; nor did he depend upon his speech only for detaining them. He had some cause to fear the Greeks had a pique against him, which they had concealed; and whatever it was, he judged it absolutely necessary to know it, before he proceeded to a battle. He therefore furnishes them with an occasion to manifest it, and at the same time provides against any ill effects it might have, by his secret orders to the princes. It succeeds accordingly; and when the troops are running to embark, they are stopped by Ulysses and Nestor. POPE. ὃ θέμις ἐστὶ. *Qua jus est*, scil. in the assembly. Thus, in Il. I. 33. ὃ θέμις ἐστὶν, ἀναξ, ἀγόρῃ. The clause is to be referred to πρῶτα δ' ἐγώ, since the prince, who summoned the assembly, first declared the object which he had in view.

The relative ὃ, taken adverbially, must be referred to ἀγόρῃ understood.

74. φεύγειν. Simply, *to depart*; and so in v. 140. The epithet πολυκλήϊς, having many benches of rowers, is not derived from κλάω, *frangō*, according to the explanation of Eustathius; but from κλήϊς, Ionic for κλείς. Schol. πολυκλήϊσι· πολυκαθέδροις, ἐξ οὗ πολυκώποις· κληῖδες γὰρ καλοῦνται αἱ τῶν ἑρσύντων καθέδραι.

75. ὑμεῖς δ' ἄλλοθεν ἄλλος κ. τ. λ. Supply μέμνησθε before ἐρητύειν. See on Il. A. 20. and the note on Eurip. Phœn. 1263. Pental. Græc. p. 375.

79. ἡγήτορες ἠδὲ μέδοντες. *Leaders and counsellors*. Eustath. δηλοῦται διὰ μὲν τοῦ ἡγήτορες, τὸ τῶν βασιλείων ἡγemonικόν· διὰ δὲ τοῦ μέδοντες, τὸ βουλευτικόν.

81. νῶσφιζοίμεθα μάλλον. Scil. ἡ πυθοίμεθα. HEYNE. The sentiment of this passage is nearly allied to the following from Arrian. *Expedit. Alex. Lib. VI.* Οὐ γὰρ χρῆναι οὗτ' οὖν τὸν βασιλεῖα ἄλλο τι ἢ ἀληθεῖν πρὸς τοὺς ὑπηκόους· οὐτε τῶν ἀρχομένων τινὰ ἄλλο τι ἢ ἀληθεῖν δοκεῖν τὸν βασιλεῖα. So also Quintil. *Inst. Orat. IV. 2.* *Nec illud quidem præteribo, quantam afferat fidem expositioni narrantis auctoritas.*

82. εὐχεταὶ εἶναι. See on Il. A. 91.

‘ΑΛΛ’ ἄγετ’, αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.

Ὡς ἄρα φωνήσας, βουλής ἐξῆρχε νέεσθαι.

Οἱ δ’ ἐπ’ ἀνέστησαν, πείθοντό τε ποιμένι λαῶν, 85

Σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.

Ἦντε ἔθνεα εἴσι μελισσῶν ἀδινάων,

Πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων,

Βοτρυδὸν δὲ πέτονται ἐπ’ ἄνθεσιν εἰαρινοῖσιν,

Αἱ μὲν τ’ ἔνθα ἄλις πεποτήγεται, αἱ δὲ τε ἔνθα· 90

Ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων

Ἥϊόνος προπάροιθε βαθείης ἐστιχώωντο

Ἰλαδὸν εἰς ἀγορήν· μετὰ δὲ σφίσιν Ὅσσα δεδῆει,

87. ἦντε ἔθνεα εἴσι κ. τ. λ. The similes of Homer have been universally admired for their beauty and correctness, and for the intensity of feeling and accuracy of perception which they exhibit. This is the first of above two hundred, which occur in the *Iliad*; and, like most of those which succeed, has been imitated by Virgil. *Æn.* I. 434. *Qualis apes æstate nova per florea rura Exercet sub sole labor, cum gentis ædiplos Educunt fetus, aut cum liquentia mella stipant, et dulci distendunt nectare collas; &c.* And again in *Æn.* VI. 707. *Ac voluti in pratis, ubi apes æstate serena Floribus insidunt variis, et candida circum Lilia funduntur; strepit omnis murmure campus.* The similes in each poet have their peculiar beauties, though the design of them is very different. Macrob. *Saturn.* V. 11. *Vides descriptas apes a Virgilio opiferas, ab Homero vagas? Alter discursum, et solam volatus varietatem, alter exprimit nationis artis officium.* Virgil intended to describe the diligence of the builders of Carthage; Homer, the multitude of the Greeks issuing from the ships. The similitude is threefold; viz.—the number of troops expressed by the swarm of bees; their egression from the ships in a continued troop, by the bees pouring out of the rock; and their

dispersion over the shore, by their settling upon the flowers. Spondanus, therefore, as Pope correctly observes, was mistaken in confining the whole of the comparison to the single word *Ἰλαδὸν*, *catervatim*. Eustathius affixes five distinct significations to the adjective *ἀδινός*, viz. *ἀθρόος*, *οἰκτρός*, *ἡδός*, *πυκνός*, *ἡρέμα*. Damm comprises all these into one simple notion; *densus cum delectatione aliqua*; so that *ἔθνεα μελισσῶν ἀδινάων*, may be rendered, *examina apum frequentium et dulcia sectantium*. The construction of *εἴσι*, with *ἔθνεα*, is a violation of the well known idiom, by which nouns in the neuter plural take the verb in the singular. This idiom is almost invariable in Attic, except when persons or animate creatures are signified. See Porson on Eurip. *Orest.* 596. It may be said, perhaps, in the present instance, that *ἔθνεα* is joined with *μελισσῶν*, and therefore can hardly be called an exception to the rule. Homer, however, does frequently violate it. Compare *infra* vv. 135, 489, and elsewhere.

89. *βοτρυδόν*. Virg. *Georg.* 557. *Jamque arbore summa Confluere, et lentis uicem demittere ramis.*

93. *μετὰ δὲ σφίσιν Ὅσσα δεδῆει*. This assembling of the army is full of beauties.

'Οτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 Τετρήχει δ' ἀγορῇ, ὑπὸ δὲ στεναχίζετο γαῖα, 95
 Λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας
 Κήρυκες βοδώντες ἐρήτυον, εἶποτ' αὐτῆς
 Σχοίατ', ἀκούσειαν δὲ Διοτρεφέων βασιλῆων.
 Σπουδῇ δ' ἔζετο λαὸς, ἐρήτυθεν δὲ καθ' ἔδρας,
 Πανσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 Ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳ· ἄνακτι
 Αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργειφόντῃ·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
 Αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρεΐ, ποιμένι λαῶν 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπε πολύαρνι Θυέστῃ·

The lively description of their overspreading the field; the noble boldness of the figure, when Fame is represented in person shining at their head; the universal tumult succeeded by a solemn silence; and lastly, the graceful rising of Agamemnon: all contribute to cast a majesty on this part. In the passage of the sceptre, v. 101. Homer has found an artful and poetical manner of acquainting us with the high descent of Agamemnon, and celebrating the hereditary right of his family; as well as finely hinted the original of his power to be derived from heaven, in saying the sceptre was first the gift of Jupiter. It is with reference to this, that in the line where he first mentions it, v. 46. he calls it *ἄφθιτον αἰεί*. POPE. *Όσσα. Fame.* This sceptre is mentioned by Pausanias, as still in the possession of the Chæroneans, by whom it was held in the highest veneration. See Pent. Græc. note on Æsch. Theb. v. 525. p. 444. Also on Il. A. 105.—*δεδῆκε*. Pluperf. mid. from *δαίω*, to burn. See on A. 221.

95. *τετρήχει*. Pluperfect from *τρήχω*, to be rough; hence, to be tumultuous; as applied metaphorically to an assembly.

Schol. *ἐτραχύνετο ὑπὸ θαρύβου, θαρυβάδης ἦν.* So Il. H. 345. *ἀγορῇ, δεινῇ, τετρηχυῖα.* Here, however, the participle may be syncopated for *τεταραχυῖα* from *ταράσσω*.

103. *Ἀργειφόντῃ*. Mercury, the slayer of Argus; the monster, employed by Juno, to guard Io, whom she had changed into a cow. See Ovid. Metam. I. 670.—The epithet *διακτόρος* is applied to him as the messenger of the gods. Schol. *διακτόρῳ διάγοντι τὰς ἀγγελίας τῶν θεῶν.* This explanation is much better than that of Eustathius, who reads *διατόρῳ* with the following interpretation: *σαφὴς ἐν ταῖς ἀγγελίαις, τορὸν γὰρ το τρανὲς καὶ σαφές.* See Hemsterhuis on Lucian, T. I. 489.

106. *πολύαρνι Θυέστῃ*. By syncope, for *πολύαρνι*, from *πολυάρην*, *multas oves habens*. In the ruder ages of society, before the use of coined money, the necessities of life were exchanged for one another, and wealth was accordingly estimated by the number of flocks and herds. Hence the epithets *πολύρῃην*, *πολυβοῦτης*, Il. I. 154. 296. *πολύτῃκος*, N. 171. So Virg. Eclog. II. 20. *Quam dives pecoris nivei,*

Αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
Πολλῇσι νήσοισι καὶ Ἀργεὶ παντὶ ἀνάσσειν·

Τῷ δ' ὅγ' ἐρείσάμενος, ἔπε' Ἀργείοισι μετηνῦδα·

ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἀρης, 119

Ζεὺς με μέγα Κρομίδης ἄτη ἐνέδθηε βαρεῖν·

Σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν,

quam lactis abundans. Hence also, as some think, the origin of several Greek verbs, which refer, in their primary signification, to the custom of exchanging commodities. Thus, *ἀρνύμαι*, from *ἄρς*, *ἄρνος*, a lamb; *ἀνίσταμαι*, from *ἄνος*, an ass; *πωλέω*, from *πῶλος*, a foal. It was this, perhaps, that suggested to Servius Tullius, who first issued a stamped coinage, to mark the pieces with images of cattle, *pecudes*, thence called *pecunia*: Plin. XXXIII. 3. Ovid. Fast. V. 281.

107. Θυέστ' Ἀγ. λείπε. It is altogether uncertain whether Agamemnon was the son or grandson of Atreus. Æschylus, in his *Agamemnon*, Strabo, (lib. VIII.) and Pausanias III. 1. make him and Menelaus sons of Atreus: and the Scholiast on this place relates, that Atreus, at his death, bequeathed his kingdom to his brother Thyestes, upon condition that he should resign it to his son Agamemnon, on his attaining manhood; which Thyestes faithfully performed. Others have supposed them his grandsons, by his son Plisthenes, who died young. Homer mentions the death of Ægisthus, by the hand of Orestes, to avenge the murder of his father, Agamemnon; Od. A. 29. 298. but takes no other notice of the numerous domestic horrors in this family, which, in after ages, furnished matter for the Tragic poets.

108. Ἀργεὶ παντὶ. By the kingdom of Argos, Homer seems to have intended that part of the Peloponnesus afterwards called Argolis, comprehending the district which lay between Arcadia and the Ægean.

The seat of government had been removed from Argos to Mycenæ by Perseus, and this was the capital in Agamemnon's reign; Argos being still governed by its own chief magistrate, under the title of king, but dependent upon the king of Mycenæ. At the time of the Trojan war, Diomed was king of Argos: infra v. 576. Some however, have supposed that the *many islands*, and *all Argos*, mentioned in this place, as subject to Agamemnon, included the whole of Peloponnesus. See Mitford's *Hist. of Greece*, vol. I. p. 36.

110. ὦ φίλοι, κ. τ. λ. The exquisite art displayed in this speech of Agamemnon, wherein he attempts to prepare the Greeks for battle by arguments, to all appearance, directly at variance with his purpose, is noticed by Dionys. Halicarn. *περὶ τέχνης*, ch. 8. 9. See also Quintil. *Inst. Orat.* X. l. 47. The same words, and for the same purpose, are again put into the mouth of Agamemnon, in N. I. 16, sqq.

111. ἄτη ἐνέδθηε. *Calamitate intractabili.* Clarke compares M. Antonin. X. 428. *οὐ μύζων τὴν ἐνδεσιν ἡμῶν.* Of the word *ἄτη*, see on Il. A. 412.—*μέγα* for *μεγάλως*.

112. The adjective *σχέτλιος* is used sometimes in an active, but more generally in a passive signification. In the former, it implies *qui miserias imponit*, and may be rendered *cruel, severe*; as in this passage. In the latter, *miseris oppressus*, i. e. *unhappy, unfortunate*; as in Il. F. 414. Hence also, it occasionally signifies, *active, persevering*; at the same time including the idea

*Ιλιον ἐκπέρσαντ' ἐϋτείχεον ἀπονέεσθαι·
 Νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κελεύει
 Δυσκλέα *Αργος ἰκέσθαι, ἐπεὶ πολλὴν ὤλεσα λαόν. 115
 Οὔτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 *Ὅς δὴ πολλῶν πολίων κατέλυνσε κάρηνα,
 *Ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 Αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 Μὰ ψ οὔτω τοῖόνδε τοσόνδε τε λαὸν *Αχαιῶν 120
 *Απρηκτον πόλεμον πολεμίζειν, ἥδ' ἐ μάχεσθαι
 *Ανδράσι παυροτέροισι· τέλος δ' οὔπω τι πέφανται.
 Εἴπερ γάρ κ' ἐθέλοισιν *Αχαιοὶ τε Τρῳῆς τε,
 *Ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω·
 Τρῳᾶς μὲν λέξασθαι, ἐφέστιοι ὅσοι ἔασιν, 125
 *Ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν *Αχαιοί,

of difficulty in the exertion; Il. K. 164. And so, generally, *brave, resolute, obstinate*: E. 408. It seems, originally, to combine the notion of injustice, as in this passage; whence it is sometimes found in the sense of *injustus, sceleratus*; as in Il. P. 150. and more particularly in later writers. The grammarians are not agreed as to the etymology of the word. Damm considers it as a compound of the verbs *σχίσθαι* and *τλῆναι*, observing, that its true import is expressed in Il. E. 382. *τέτλαθι, τέκνον ἱμὸν, καὶ ἀνάσχεο*.—*πρὶν μὲν μοι ὑπίσχεσθαι*. Scil. at Aulis. See the note on Il. A. 97.

116. *μέλλει*. *It appears*. Schol. *ἔοικεν*. So again Il. N. 226. γ. 451. and elsewhere.

117. Ezek. xxxv. 4. LXX. *Καὶ ταῖς πόλεσί σου ἱρημίαν ποιήσω, καὶ σὺ ἐρημος ἔσῃ, καὶ γνώσῃ ὅτι ἐγὼ εἰμι ὁ κυριος*.

122. *πέφανται*. Perf. pass. 3 sing. from *φαίνω*. This must be distinguished from *πέφονται*, in Il. E. 531. O. 563. which is from *φάω*, *to kill*. There is a change in the construction, in which *τέλος οὔπω τι φανῆναι* should, properly, have followed

in conjunction with *πολεμίζειν* and *μάχεσθαι*.

123. *εἴπερ γάρ κ' ἐθέλοισιν*. On this construction, see Il. A. 32.

124. *Ὅρκια πιστὰ ταμόντες*. In solemn covenants, a victim was usually sacrificed for the ratification of the treaty. The phrase *ὅρκια τέμνειν*, therefore, literally means, *to slay the victim*, in order to confirm a covenant. So *θύειν γάμον*, *to offer a sacrifice*, in order to solemnize a marriage. See further on v. 341.

125. *Τρῳᾶς μὲν λέξασθαι*. We must supply *καὶ εἰ ἐθέλοισιν* from the preceding clause. *Si velimus Trojans solos*, i. e. exclusive of their allies, *sejungere, seligere*.—Schol. *ἐφέστιοι· ἑποικοί, ὃ ἔστιν αὐτόχθονες, πολῖται*. See also the Lexicon to Pent. Gr. *in voce*. Infra v. 130. *οἱ ναῖονσι κατὰ πτόλιν*, in opposition to *ἐπικουροί*.

126. *ἐς δεκάδας*. Eustathius observes, upon the authority of Jamblichus, that at the table of Pythagoras the guests never exceeded *ten*, to which number the ancients usually limited their *συσσίτια*, or ordinary entertainments: and that, in reference to

Τρώων δ’ ἄνδρα ἕκαστον ἐλοίμεθα οἶνοχοεῦεν·
 Πολλαί κεν δεκάδες δευοίατο οἶνοχόοιο.
 Τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἄλλ’ ἐπίκουροι 130
 Πολλέων ἐκ πολλίων ἐγγέσπαλοι ἄνδρες ἔασιν,
 Οἳ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ’ ἐθέλοντα
 Ἰλίου ἐκπέρσαι εὖ ναιόμενον ποτολίεθρον.
 Ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 Καὶ δὴ δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται· 135
 Αἰ δέ που ἡμέτεραί τ’ ἄλοχοι, καὶ νῆπια τέκνα,
 Εἴατ’ ἐνὶ μεγάροις ποτιδέγμεναι ἄμμι δὲ ἔργον

this custom, Agamemnon divides the Greeks into decades. It may be observed, however, that the number of guests varied; some inviting three, four, and, in early times, never more than five. Athen. Deip. I. 4. XV. 3. In later times, the number increased indefinitely; and even in Homer we find Agamemnon banqueting the whole of the Grecian princes. Scaliger objects to the mode of enumeration here adopted, as low and vulgar; and designates this part of the speech by the term *tabernaria oratio*; but there is, doubtless, great art in representing the Trojans as cup-bearers to the Greeks, and thus reducing them to the level of slaves. Madame Dacier instances a similar image employed by the king of Syria, to represent the inferiority of number of the people of Samaria: 3 Kings xxi. 10. LXX. *Τάδε ποιῆσαι μοι ὁ Θεὸς καὶ τάδε προσθήη, εἰ ἐκποιήσῃ ὁ χοῦς Σαμαρείας ταῖς ἀλώπειν παντὶ τῷ λαῷ τοῖς πεζοῖς μου.*

129. πλέας ἔμμεναι. By syncope, for πλίσσας. From Il. Θ. 562, it appears that the number of Trojans were 50,000; but in that enumeration the auxiliaries were included. The number of men in the Grecian army being, as will be seen on v. 494, about 102,000, the Trojans will be reduced to about 10,000.

132. πλάζουσι. *Divert me from my purpose.* Eustath. ἀποκλανῶσι τοῦ σκοποῦ. Agamemnon has evidently an hidden object in attributing greater consequence to the auxiliaries than to the Trojans themselves.

134. Ἐννία δὴ βεβάασι κ. τ. λ. Eustathius observes, that in adverting to the failure of the expedition for nine years, Agamemnon would insinuate, that Troy was not to be taken till the tenth year, which had now arrived: and in speaking of the ruinous state of their shipping, he hints at the danger of returning.

135. δοῦρα νεῶν. *The planks of the ships.* Sometimes δόρυ is used for the ship itself, as in Eurip. Cycl. 14. Rhes. 458. and so *trabs*, in Latin: Virg. *Æn.* III. 191. *vastumque cava trabe currimus æquor.* Hor. Od. I. 1. 13. *trabe Cypria Myrtoïum pavidus nauta secet mare.* σπάρτον is a general name for hemp, and other materials produced from plants, the use of which in shipping is described by Varro, in Aul. Gell. XVII. 3. *Liburni plerasque naves loris tuebant; Græci magis cannabo et stipra cæterisque salivis rebus, a quibus σπάρτα ἀρpellabant.* Salmasius calls them τὰ ῥάμματα τῶν νεῶν. Of the construction, see on v. 87.

137. εἴατ’. i. e. εἴαται, Ionice for ἦνται, from ἡμαι, *sedes*.

Αὐτως ἀκράαντον, οὐδ' ἐνέκα δέσρ' ἐπόμεθα·
 Ἄλλ' ἄγεθ', ὥς αὖ ἐγὼν εἰπὼ, κείθωρεθα πάντες·
 Φεύγωμεν σὺν νηυσὶ φίλην ἐξ πατρίδα γαίαν· 146
 Οὐ γὰρ ἐστὶ Τροίην ἀρήσμεν εὐρυάγυιαν.
 Ὡς φάτο· τοῖσι δὲ θυμὸν ἐπὶ στήθεσσι δρυνεῖ
 Πᾶσι μετὰ πλήθον, ὅσοι οὐδ' βούληξ ἐκἄκοῦσαν·
 Κινήθη δ' ἀγορῇ, ὧς κύματα μακρὰ θαλάσσης
 Πόντου Ἰκαρίοιο, τὰ μὲν ἔ' Εὐρώς τε Νότος τε 145
 Ἴσρος, ἐπαίξας πατρὸς Διὸς ἐκ νεφέλῃων·

143. μετὰ πλήθον. Schol. in τῷ πλήθει. This signification of μετὰ with the accusative is not common.

144. ὧς κύματα. We may take notice that Homer, in these two similitudes, has judiciously made choice of the two most wavering and inconstant things in nature to compare with the multitude; the waves, and ears of corn. The first alludes to the noise and tumult of the people, in the breaking and rolling of the billows; the second, to their taking the same course, like corn bending one way; and both to the easiness with which they are moved by every breath. PORE.

145. Εὐρὸς τε Νότος τε. The only winds mentioned in Homer, are those which blow from the four cardinal points; Eurus, Notus, Zephyrus, and Boreas. The most remarkable difference between them is, that the two first are mild and gentle, the two last stormy and boisterous; and, therefore, for obvious reasons, more frequently introduced than the last. Eurus is never distinguished by an epithet, and Notus only by that of swift; Zephyrus, by various terms, indicative of its stormy nature; and Boreas is rapid and violent, but healthy and invigorating. It seems, therefore, that the character of Zephyrus in particular, as inclement and tempestuous, (v. 147.) is altogether at variance with the character of

mildness attributed to it in more modern times. This difference is easily explained by the remark, that the Zephyrus of Homer's country, who seems to have been a native of Ionia, blew from the Thracian mountains over the Aegean sea, with great violence and severity; II. I. 5. and that, consequently, Homer would have been incorrect in speaking of it in another character. For a more full account of Homer's winds; see Wood's Essay on Homer; p. 48.

146. ὅρῳ ἐπαίξας. Singular for dual. It frequently happens, that when two of more substantives are united by a conjunction, the verb is governed in number by the substantive nearest to it, whether it be a singular or a neuter plural. Compare II. E. 768. II. 386. and elsewhere. So Eurip. Supp. 146. Τυτὶς μὲν ἐξ ἑσπέρης Πόλυνεικῆς ὁ δὲ Διὸς. Diocl. Sic. XX. 72: δάκρυα καὶ δεισιεὶς καὶ θρήνος ἐγίνετο συμφορήτος. Sometimes also, though more rarely, the verb is governed by the more remote substantive: as in II. P. 387. 388. See D'Oville on Chariton; p. 271. Matt. Gr. Gr. p. 363. ὅρῳ. Perf. ἠνέει Ionia for ὅρῳ from ὅρῳ, used in a transitive signification; to strike, to excite. It is used intransitively, infra v. 197. I. 87: A. 637. A similar form is ἡρᾶσα, used also actively and passively. Compare II. A. 110. A. 18.

‘Ως δ’ ὅτε κινήσει Ζέφυρος βαθύ λήϊον, ἐλθὼν
 Λάβρος, ἐπαιγίζων, ἐπὶ τ’ ἡμῖν ἀσταχύνεσσιν
 ‘Ως τῶν πᾶσ’ ἀγορῇ κινήθη· τοὶ δ’ ἀλαλητῶ
 Νῆας ἐπ’ ἐσσεύοντο· ποδῶν δ’ ὑπένεσθε κονίη 150
 ‘Ιστατ’ ἀειρομένη· τοὶ δ’ ἀλλήλοισι κέλευον,
 ‘Απτεσθαι νηῶν ἥδ’ ἐλκέμεν εἰς ἅλα δΐαν,
 Ούρους τ’ ἐξεκάθειρον· αὐτῇ δ’ οὐρανὸν ἴκεν
 Οἴκαδε ἰεμένων, ὑπὸ δ’ ἦρεον ἔρματα νηῶν.
 ‘Ενθα κεν Ἀργεῖοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 Εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ξείπεν·
 ‘Ω πόποι, αἰγιόχοιο Διὸς τέκος ἀτρυτῶνη,
 Οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαῖαν,
 Ἀργεῖοι φεύξονται ἐπ’ εὐρέα νῶτα θαλάσσης;
 Καὶ δέ κεν εὐχολῇν Πριάμῳ καὶ Τρωσὶ λίποιεν 160

147. κινήσει. *Move* solel. In this sense all the tenses are occasionally employed, and frequently interchanged in the same sentence. See note on Soph. Ant. 351. Pent. Grec. p. 236.

148. λάβρος. *Violent; tempestuous*. Hesych. πολὺς, σφοδρὸς. Thus in Il. O. 624. κύμα λάβρον. Φ. 271. ποταμὸς λάβρος. Eurip. Orest. 588. πῦρ λάβρον. Herod. VIII. 12. ὄμβρος λάβρος. And frequently in Pindar. Compare Od. VIII. 47. Pyth. II. 159. IV. 435. Nem. VIII. 79. and elsewhere.—Heyne explains ἐπαιγίζων by τὰς αἶγας; i. e. μέγαρα κύματα κινῶν. It seems more agreeable with the passage, to adopt the interpretation of Damin, *desuper irruens*; nearly in the sense of ἐπαίτας; in v. 146.—ἐπὶ τ’ ἡμῖν. We must supply τὸ λήϊον, in the nominative. The verb ἡμῖν has not an active, but a neuter signification; *to bend, to stoop*; and hence, *to fall*. Compare infra v. 373. Where there is no necessity for understanding κάρη. In Il. O. 308. κάρη is not the accusative; as the versions make it, but the nominative; which is evident from the

construction employed in Il. T. 405. ἡμῖν καρήναι.

153. ούρους. These were channels, cut for the purpose of launching the vessels. Scholiast: ταφροειδῆ ὀρύγματα, δι’ ὧν αἱ νῆες καθέλκουται εἰς τὴν θαλάσσαν ἢ τὰς ἀντλίας.

154. ἔρματα νηῶν. See on Il. A. 486.

155. ὑπέρμορα. *In spite of fate; contrary to the decree of fate*. The same as ὑπὲρ μόρον; Il. Y. 30; ὑπὲρ μοῖραν, Y. 330; ὑπὲρ αἰσῶν, Z. 487; Schol. ὑπὲρ τὸ εἰμαρμένον.

157. ἀτρυτῶνη. *Indefatigable, invincible*; from ἀτρυτός; and that from α, πρῖν, and τρύω, *tero*. Hesych. ἀκαταπρόνητος, ἀκοπιαστός; ἀτρυτός ἐν μάχῃ. The formation of the word is similar to that of female patronymics. See on Il. A. 111.

160. καὶ δέ κεν λίποιεν. For κατὰ λίποιεν αὐτῶν, and that for κατὰ λῆποιεν. The optative is frequently used, and, as in the present instance, interchanged with the future indicative. See Matt. Gr. Gr. §. 514. 3. This is particularly the case in the Tragic writers. Compare Soph. Oed. T.

Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 Ἐν Τροίῃ ἀπόλυντο, φίλης ἀπὸ πατρίδος αἵης ;
 Ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 Σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 Μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας. 165
 Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη·
 Βῆ δὲ κατ' Οὐλύμποιο καρήνων αἴξασα.
 Καρπαλίμως δ' ἵκανε θοάς ἐπὶ νῆας Ἀχαιῶν·
 Εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 Ἔσταότ'· οὐδ' ὄγε νηὸς ἐϋστέλμοιο μελαίνης 170
 Ἀπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
 Ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·
 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 Οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 Φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες ; 175
 Καὶ δὲ κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιτε
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 Ἐν Τροίῃ ἀπόλυντο, φίλης ἀπὸ πατρίδος αἵης ;
 Ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδὲ τ' ἐρώει·
 Σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 Μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.
 Ὡς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης·

95. 282. CEd. C. 507. 580. Antig. 1108. Aj. 88. Elect. 1491.—The noun *εὐχολή* is, properly, a *vow*, as in Il. A. 65. 93. Hence, *that for which a vow is made*; *that which is greatly wished for*. Eustathius explains it by *καύχημα*.

165. *νῆας ἀμφιελίσσας*. Schol. ἀμφοτέρωθεν ταῖς κώπαις ἐλαννομένας. Ernesti, on v. 175. renders this epithet *celerēs*.

175. *ἐν νήεσσι πεσόντες*. For *νηυσὶν ἱμπεσόντες*, in *naves irruentes*. So Il. I. 235. A. 823.

179. *μηδὲ τ' ἐρώει*. *Do not desist*. Hesych. *μὴ ὑποχώρει*. So Il. N. 776. P. 422. T. 170. The same verb is used in A. 303, in the sense of *ῥέω*, from which it

is derived: and in Il. N. 57. it has an active signification; *to draw off, to restrain*.

182. ὁ δὲ ξυνέηκε κ. τ. λ. Eustathius compares Soph. Aj. 14. Ὡ φθέγμ' Ἀθάνας, φιλτάτης ἐμοὶ θεῶν, Ὡς εἰμαθέες σου, κὰν ἀποπτος ἦς, ὅμως Φώνημ' ἀκούω, καὶ ξυναρπάζω φρενί. Precisely similar is Eurip. Hipp. 84. Σοὶ καὶ ξύνειμι, καὶ λόγοις ἀμείβομαι, Κλύων μὲν αὐδὴν, ὄμμα δ' οὐχ ὀρῶν τὸ σόν. Compare Iph. T. 1413. Rhes. 604. In their intercourse with men, it was seldom that the gods made themselves visible. Od. II. 161. οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς. Compare Il. Y. 131. Hence, Catull. Epithalam. Pel. Thet. *in fine*. *Nec se con-*

Βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ’ ἐκόμισσε
 Κήρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
 Αὐτὸς δ’ Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἔλθων, 185
 Δέξατό οἱ σκῆπτρον πατρῷον ἄφθιτον αἰεὶ·
 Σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 Τὸν δ’ ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 Δαιμόνι’, οὗ σε ἔοικε, κακὸν ὧς, δειδίσσεσθαι· 190
 Ἄλλ’ αὐτὸς τε κάθησο καὶ ἄλλους ἴδρνε λαούς·
 Οὐ γάρ πω σάφα οἶσθ’, οἷος νόος Ἀτρεΐωνος.
 Νῦν μὲν πειρᾶται, τάχα δ’ ἵψεται νῆας Ἀχαιῶν.
 Ἐν βουλῇ δ’ οὐ πάντες ἀκούσαμεν οἷον ἔειπε.
 Μῆ τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. 195
 Θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος,

tingi patitur lumine claro. See Valckenar on Hippol. l. c.

183. βῆ δὲ θέειν. See on Il. A. 343. ἀπὸ δὲ χλαῖναν βάλε. Eustath. ἵνα ἐν τῷ θέειν ῥῆον τρέχοι.

186. δέξατό οἱ σκῆπτρον. Received it of him. For ἀπ’ αὐτοῦ. So again Il. O. 87. Θέμωσι δὲ καλλιπαρῆν Δίκτο δέπας. Od. II. 40. οἱ ἰδέατο χαλκον ἔγχος. See Brunck on Soph. Elect. 422. Matt. Gr. Gr. §. 395. 2.—Agamemnon lent his sceptre to Ulysses, as a pledge that he had his authority in re-assembling the army.

188. Ὅντινα μὲν κ. τ. λ. If the relative refers to definite persons or things, it is joined with the indicative. But if the reference be indefinite, and analogous to the Latin *siquis*, the verb is placed in the optative, without *άν*, when the whole proposition affirms something of past time, as in this instance, and again in v. 198. and in the subjunctive with *άν*, if it affirms something present or future; as infra v. 391. See Matt. Gr. Gr. §. 527. 1.

190. δειδίσσεσθαι. This verb, for the most part, occurs in the middle voice, with

an active signification, to frighten, to terrify: from δεῖδω. See Il. A. 184. N. 810. Σ. 164. and elsewhere. In this verse it is passive, and must be rendered *terribi*; as the notion of *fear* will not suit the sense. The Scholiast explains it by ἐλαβεῖσθαι, which also does not express the meaning.

192. οὐ γάρ πω κ. τ. λ. The sense is: nobody has yet spoken but Agamemnon, and therefore it is impossible to know of what nature his sentiments are, and whether it is proper to adopt them.

194. ἀκούσαμεν. For ἠκούσατε. Ulysses identifies himself with those of the princes who were not present at the council, which consisted only of the Elders; v. 53.

195. μῆ τι χολωσάμενος ῥέξῃ. Supply δέδοικα, or φέλασσε, as in Il. A. 26.

196. θυμὸς δὲ μέγας κ. τ. λ. Heyne understands these words in reference to Agamemnon alone; but their application seems to be general, and similar to the expression in Il. A. 80. Κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χίρῃ. Hence,

Τιμὴ δ' ἐκ Διὸς ἐστὶ, φιλεῖ δέ ἐ μητίετα Ζεὺς.

Ὀν δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοῶντά τ' ἐφεύροι,
Τὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ.

Δαιμόνι, ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε, 200
Οἱ σέο φέρετοί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
Οὔτέ ποτ' ἐν πολέμῳ ἐναρίθμος, οὔτ' ἐνὶ βουλῇ.
Οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
Οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω,
Εἷς βασιλεὺς, ὃ δῶκε Κρόνον παῖς ἀγκυλομήτεω 205
Σκήπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσιν ἐμβασιλεύῃ.

Eurip. Med. 119. θεῖναι τυράνων λήματα. Pind. Pyth. III. 21. χρόλος δ' οὐκ ἀλίθιος γίνεται παιδῶν Διὸς. So also Senec. Med. 494. *Gravis ira Regum est semper*. Some MSS. indeed, though of inferior authority, read *διοτρεφέων βασιλέων* in the plural.

197. τιμὴ δ' ἐκ Διὸς ἐστὶ, κ. τ. λ. Hesiod. Theogon. 96. Callim. H. Jov. 79. ἐκ δὲ Διὸς βασιλεύῃς. Parallels may be found in Holy Writ. Dan. ii. xxi. LXX. Αὐτός, i. e. Θεός, καθιστὰ βασιλεῖς καὶ μεθιστὰ. Rom. xiii. 1. Οὐ γὰρ ἐστὶν ἐξουσία, εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὖσαι, ὑπὸ Θεοῦ πεταγμέναι εἰσὶν. Hence Irenæus, V. 24. *Dei jussu reges, constituntur*.—τιμὴ. *Regal authority, dignity*: and so Il. Z. 193. P. 251. Y. 181.

198. δῆμον ἄνδρα. Eustath. τὸν ἰδιώτην λέγει. Xenophon informs us, Mem. I. 2. 58. that the accusations against Socrates were partly grounded upon his frequent citation of this passage; which he was maliciously declared to have perverted into an argument for inflicting corporal punishment upon inferior citizens.

200. ἀτρέμας ἦσο. *Sit still*; i. e. *remain quiet*. So Il. N. 280. The more common expression, in later writers, is ἀτρέμα ἔχε, which occurs in Il. N. 537. and repeatedly in Aristophanes. See Thesm. 220.

Nub. 261. Av. 1200. 1572. *et passim*. The two forms, ἀτρέμας and ἀτρέμα, are both in use; the latter, however, which is found in Il. Θ. 318. is never used in Homer, except when the metre requires it. Herodotus also employs ἀτρέμας. VIII. 14. ἀτρέμας εἶχον τὰς νέας.

201. σὺ δ' ἀπτόλεμος κ. τ. λ. Esch. Suppl. 218. θρασυστομεῖν γὰρ οὐ πρέπει τοὺς ἥσσονας.

204. οὐκ ἀγαθὸν πολυκοιρανίῃ κ. τ. λ. See on Il. A. 238. Hence Cornel. Nepos in Dion. *Non potest bene geri respublica multorum imperiis*. Compare the speech of Darius in Herodot. III. 83. The neuter adjective ἀγαθόν, in reference to the feminine noun πολυκοιρανίῃ, agrees with the word χρῆμα, or the like, understood. The construction is very common, both in Greek and Latin writers. Thus Virg. Eclog. III. 80. *Triste lupus stabulis*. Examples abound.

206. This verse is generally looked upon as spurious. Eustathius has no reference to it in his commentary, but supplies τὸ βασιλεύειν after ἔδωκε, in the preceding line. Neither is there any allusion to it in the Scholia of Didymus: and it is omitted in several MSS. It is observed, also, that there is nothing to which σφίσιν can apply, as in Il. I. 99. where nearly the same line recurs, and the pronoun is referred to

‘Ως ὄγε κοιρανέων δίεπε στρατόν· οἱ δ’ ἀγορήνδε
 Αὐτίς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων
 Ἦχῃ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης 209
 Αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.
 Ἄλλοι μὲν ῥ’ ἔζοντο, ἐρήτυθεν δὲ καθ’ ἔδρας.
 Θερσίτης δ’ ἔτι μόνος ἀμετροεπῆς ἐκολῶα,
 ‘Ὅς ῥ’ ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ᾗδη,
 Μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,

λαῶν. If it retains its place here, σφίσι must be understood in the sense of ἡμῖν. See on Il. A. 393.

207. Schol. *κοιρανέων*· τὸ τοῦ κοιράνου ἔργον ἐπιτελῶν. Madame Dacier understands the word as expressive of the authority which he had derived from holding the sceptre of Agamemnon. But its obvious signification, *commanding, directing*, is quite sufficient. Compare Il. Δ. 250.—*διεπε. Ordinavit, i. e. in quietem reduxit.*

212. *Θερσίτης δ’ ἔτι κ. τ. λ.* Aristotle, in his *Poetics*, c. 4. states, that Homer afforded the first model of Comic poetry in his *Margites*; a poem which bore the same relation to Comedy, that the *Iliad* and the *Odyssey* bear to Tragedy. Of this poem, only three verses now remain; but there is no doubt, from the character of *Thersites* in this place, and of *Irus* in *Odys. Σ.* that the genius of Homer was equally capable of ludicrous and serious writing. But objections have been raised to the authenticity of this satirical piece,—which is, nevertheless, upon the strongest evidence, attributed to Homer,—upon the ground that a production of so light and trivial a description, could not be conceived to have occupied the mind of so great a poet; and, upon a similar principle, several critics have questioned the propriety of introducing such a character as that of *Thersites*, into a poem of such grave and lofty matter as the *Iliad*. On the contrary, it is observed by Diony-

sus *Halicarnassensis*, that this artifice was the best that could have been devised for recalling the troops to their duty; since nothing would more readily deter them from proceeding in their intentions, than seeing them supported by so mean and contemptible an advocate. If Nestor had opposed himself to Agamemnon, and defended Achilles, the Greeks would have persisted in embarking, and would have been pressed in vain to continue the siege. Heyne considers it probable, that, as there would, doubtless, be many who would be exasperated with Agamemnon, and unwilling to return to their duty, it was the poet's intention to represent these malcontents in the character of a single individual, remarkable alike for his contempt of his superiors, his seditious designs, and his incessant attempts to render every thing ridiculous which would tend to preserve unanimity and subordination. There is something similar in the character of *Thersites* to that of *Shimei*, in 2 Sam. xvi. 5.—*ἐκολῶα*. See on Il. A. 575. Aul. Gel. I. 15. *Neque non merito Homerus unum ex omnibus Thersiten ἀμετροεπῆ, ἀκριτόμυθον appellat, modo verba illius multa et ἄκοσμα strepentiū sine modo graculorum similia esse dicit. Quid enim est illud ἀμετροεπῆς ἐκολῶα?* See on v. 246.

213. *ἔπεα ᾗδη*. *Verba novit; i. e. dixit.* So *εἰπεῖν ἠπίστατο* is used for *εἰπεν*.

214. *μὰψ, ἀτὰρ κ. τ. λ.* These words

'Αλλ', ὅ, τι οἱ εἴσαιτο γελοῖον 'Αργείοισιν 215
 "Εμμεναι· αἰσχιστος δὲ ἀνὴρ ὑπὸ "Ιλιον ἦλθε·
 Φολκὸς ἦν, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμω
 Κυρτῶ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὑπερθε
 Φοξὸς ἦν κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
 "Εχθιστος δ' 'Αχιλῆϊ μάλιστ' ἦν, ἡδ' 'Οδυσῆϊ· 220
 Τῷ γὰρ νεικέεσκε. Τότ' αὖτ' 'Αγαμέμνονι δίψ
 'Οξέα κεκληγὼς λέγ' ὀνείδεα· τῷ δ' ἄρ' 'Αχαιοὶ
 'Εκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ·
 Αὐτὰρ ὁ μακρὰ βοῶν 'Αγαμέμνονα νείκεε μύθῳ·
 'Ατρείδη, τέο δ' αὖτ' ἐπιμέμφει, ἡδὲ χατίζεις; 225
 Πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναικες

are referred by some to ἐκολῶ, the intervening line being taken parenthetically: but the construction would thus be harsh and interrupted. The order is: δς ἐπια ῖδη, (ὥστε) ἐρίζειν βασιλεῦσιν μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἀλλ' ὅ, τι κ. τ. λ. Schol. οὐ κατὰ κόσμον· οὐ κατὰ τὸ πρέπον, ἀτάκτως τουτέστιν, οὐ δικαίως ἐφιλονεῖ· καὶ τοῖς βασιλεῦσιν. The Scholiast explains the following line, as if it was to be understood, that the words of Thersites appeared ridiculous to the Greeks. The evident meaning is: *that Thersites said what appeared to him calculated to excite laughter in the Greeks.*

217. φολκός. *Squinting*: Eustath. ὁ τοὺς ὀφθαλμοὺς μὴ ὀρθοὺς ἔχων, ἀλλὰ ἐστραμμένους. From ἔλκω, *traho*.

218. συνοχωκότε. For συνέχοντε, *drauw together, contracted*. Hesychius has συνοχωκότε, which he explains by ἐπισυμπεπωκότε; and this form is approved by Ernesti, and Valcknær on Ammon. p. 23. Heyne, however, gives the preference to the common reading, which is supported by Suidas, Eustathius, and several MSS. In some obsolete forms ε was changed into ο; whence from ἔχω, of which the old perfect was ὄχα, *Atticæ*, ὄκωχα, came

ὄκωχή, which Ernesti considers as the root of the old form, συνοχώω. See Etym. Mag.

219. Schol. φοξός· ὀξυκέφαλος. Eustath. φοξός δὲ κεφαλὴν λέγεται ὁ εἰς ὀξὺ λήγουσαν ἔχων αὐτήν, i. e. *Having the upper part of the head terminating in a point*; viz. like a cone.—Respecting the derivation of the verb ἐπενήνοθε, there is great disagreement among the commentators; some deriving it from ὄθω, *moveo*, others from θέω, *curo*. The more usual opinion is that of Damm; viz. that ἐπῆνθα, perf. mid. of ἐπανθίω, by the insertion of ο, becomes ἐπήνοθα, and with the Attic reduplication, ἐπενήνοθα. Heyne also, but by a different and more correct process, since the sense requires the imperfect, derives it from ἀνθιω, of which the forms ἀνθω and ἀνόθω seem to have been also in use; whence, imperf. ἤνοθον, *Atticæ* ἐνήνοθον. The word recurs in Il. K. 134. Od. Θ. 365. κατενήνοθα, Hesiod. Scut. H. 269. παρηνήνοθα, Apoll. Rhod. I. 664. Schol. ἐπῆνθει, ἐπέκειτο.

221. νεικέεσκε. *He was wont to abuse*, See on Il. A. 37.

225. τίο. For τοῦ, and that for τινός.

Εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
Πρωτίστῳ δίδομεν, εὖτ’ ἂν πτολίεθρον ἔλωμεν.

Ἥ ἔτι καὶ χρυσοῦ ἐπιδεύεται, ὃν κέ τις οἴσει

Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱοῦ ἄποινα, 230

Ὅν κεν ἐγὼ δῆσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν ;

Ἥ ἐ γυναιῖκα νέην, ἵνα μίσγεται ἐν φιλότῃ,

Ἦν τ’ αὐτὸς ἄπο νόσφι κατίσχει ; Οὐ μὲν ἔοικεν

Ἀρχὸν ἔοντα, κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.

ὦ πέπονες, κάκ’ ἐλέγχε’, Ἀχαιῖδες, οὐκ ἔτ’ Ἀχαιοί,

Οἵκαδ’ περ σὺν νηυσὶ νεώμεθα· τόνδε δ’ ἔωμεν 236

Αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται,

Ἥ ῥά τι οἱ χ’ ἡμεῖς προσαμύνομεν, ἥ ἐ καὶ οὐκί·

227. *ἐξαίρετοι*. See on Il. A. 118. This and the following line are ridiculously addressed to Agamemnon, in allusion to the speech of Achilles, in Il. A. 163. and so again vv. 240. 242. which are also the words of the same hero, Il. A. 356. 232.

229. *ὃν κέ τις οἴσει*. See on Il. A. 139.

232. *ἥ ἐ γυναιῖκα*. Supply *ἀγάγω*, from the preceding line.

233. *ἀπο*. At a distance. The prepositions, without a case, and with the accent thrown back, are frequently used as adverbs. See Matt. Gr. Gr. §. 594. 1. Some read *ἀπόνοσφι* in one word. And so we find *ἀπόπροθεν*, in Il. K. 209. and in Eurip. Orest. 1452. *ἀπόπρο*, which is, nevertheless, separated in v. 143. of the same play.

234. *κακῶν ἐπιβασκόμεν*. See the note on Soph. CEd. C. 188. Pent. Græc. p. 118.

235. *Ἀχαιῖδες, οὐκ ἔτ’ Ἀχαιοί*. Virg. *Æn.* IX. 617. *O verè Phrygiæ, neque enim Phryges*. The same terms of reproach are used by Menelaus in Il. H. 96. where Eustathius cites the declaration of Xerxes in Herod. VIII. 83. *οἱ μὲν ἄνδρες γεγόνασί μοι γυναῖκες· αἱ δὲ γυναῖκες, ἄνδρες*. Compare I. 155. Hence, Cicero *de Offic.*

I. 18. 7. *Itaque in probis maxime in promptu est, siquid tale dici potest :*

Vos etenim juvenes animum geritis muliebrem, Illa virago viri.

From Ennius. Thus, in the Oration for Milo, c. 21. *paratus in imparatos Clodius, tamen mulier inciderat in viros*. The adjective *πέπων*, properly an epithet of fruit, signifying ripe, mellow, is used also in a two-fold metaphorical sense, good and bad. In the former, which is more common, it may be rendered *gentle, kind, friendly*. Thus, *ὦ πέπον, my friend*, Il. Z. 55. I. 252. A. 314. 764. M. 322. and elsewhere. In a bad sense, besides the present passage, it occurs in Il. N. 120. where it signifies, *weak, dastardly*. *Et hic malus significatus*, says Damm, *est ab eo, quod quidem Græci poma fracidia vocarunt πέπωνα*. The verb *πέπτω, coquo*, from which it is derived, signifies also, among other metaphorical usages, *maturo*, ‘to ripen;’ Odyss. H. 119. The *Æolic* form, *πίσσω*, occurs two lines below, in the sense of *consumo*, or *fruo*. So also Pind. Pyth. IV. 300. *ἀκινδυνον αἰῶνα πίσσω*. Apol. Rhod. I. 283. *θρεπτήρια πίσσω*.—*κάκ’ ἐλέγχεα*, for

'Ος καὶ νῦν Ἀχιλῆα, ἕο μέγ' ἀμείνονα φῶτα,
 'Ητμήσεν· ἐλὼν γὰρ ἔχει γέρας αὐτὸς ἀπούρας. 240
 'Αλλὰ μάλ' οὐκ Ἀχιλῆϊ χάλος φρεσὶν, ἀλλὰ μεθήμων·
 'Η γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 'Ως φάτο, νεικέων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 Καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245
 Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητῆς,
 'Ισχεο, μῆδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν·
 Οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον
 'Εμμεναι, ὅσσοι ἄμ' Ἀτρεΐδῃς ὑπὸ Ἴλιον ἦλθον.
 Τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις, 250
 Καί σφιν ὀνειδέα τε προφέρεις, νόστον τε φυλάσσοις.
 Οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
 'Η εὔ, ἢ ἐκ κακῶς, νοστήσομεν νῆες Ἀχαιῶν.
 Τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 'Ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 'Ηρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.
 'Αλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 Εἴ κ' ἔτι σ' ἀφραΐνοντα κιχήσομαι, ὥς νύ περ ὦδε,
 Μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπέλη,

λέγχεις. *Res pro persona.* See Pental. Græc. p. 234. on Soph. Antig. 320.

239. μέγ' ἀμείνονα. The adjective μέγα is frequently joined with a comparative, to encrease the measure of the comparison. So πολλὸν ἀμείνων, Il. Z. 479. For this the Attic poets use a form of double comparative: as in Soph. Antig. 86. See note, Pent. Gr. p. 219. On the use of μέγα with the superlative, which recurs infra v. 274. see on Il. A. 69.

241. ἀλλὰ μεθήμων. Scil. Ἀχιλλεύς ἐστίν. The adjective signifies *remissus, negligent*; from μεθίημι, *remitto*.

242. ἢ γὰρ ἂν. See on Il. A. 232.

246. ἀκριτόμυθε. *Loquacious*: from ἀκριτος, *confused*. Infra v. 796. μῦθοι

ἀκριτος, which the Scholiast explains by ἀδιάκριτος, πολλοί. Compare Il. F. 412.

250. τῷ. *For this reason*: and so v. 254. See on Il. A. 418. ἀνὰ στόμ' ἔχων. Schol. διὰ στόματος ἔχων, λοιδορῶν.

251. The sense of the passage is: καὶ νόστον φυλάσσοις, ὥστε σφιν προφέρειν ὀνειδέα. *You observe and catch at the opportunity, afforded by the eagerness of the army to return, in order to heap reproaches upon them.* νόστος here signifies, *reditus cupido*; and so νέεσθαι, in v. 291. *optare reditum*.—The five following lines are generally supposed to be spurious, from the want of connexion in the passage, and the words ἦσαι ὀνειδίζων, in v. 255. since Thersites was not sitting: see v. 268.

Μῆδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 Εἰ μὴ ἐγὼ σε λαβὼν, ἀπὸ μὲν φίλα εἵματα δύσω,
 Χλαῖνάν τ' ἠδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,
 Αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω,
 Πεπληγὼς ἀγορήθεν ἀεικέσσι πληγῇσιν. 264
 Ὡς ἄρ' ἔφη· σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ
 Πλῆξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
 Σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 Σκήπτρου ὑπο χρυσεόν· ὁ δ' ἄρ' ἔζετο, τάρβησέν τε·
 Ἀλγῆσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 Οἱ δέ, καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἠδὺ γέλασαν, 270
 Ὡς δὲ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 Ὡ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργε,

260. κεκλημένος εἶην. See Pent. Græc. p. 304. on Eurip. Phœn. 10. The use of the verb *ἐκκλημαι*, for *sum*, is also common in the New Testament. See Kypke on Matt. v. 19.—The expression is imitated in Ovid. Epist. ex Pont. II. 8. 65. *Nam caput e nostra citius cervicis rocedat, Quam carum capitis, &c.* Propert. Eleg. II. 7. 7. *Nam citius paterer caput hoc discedere collo, Quam possem nupta perdere amore faces.*

261. εἰ μὴ ἐγὼ κ. τ. λ. The particles *εἰ μὴ* are usually, in Homer, followed by the indicative. The only example of their construction with the subjunctive is Od. ζ'. 373. With the optative they are found in Il. E. 215. and three times in the Odyssey: E. 137. K. 342. II. 103.

266. ἰδνώθη. *He bent back his head*; as is usual with those who have received a violent blow on the back. Eustath. ἀπὸ τοῦ τὸ ἰνίον δονηθῆναι, i. e. *occiput ressendo*. In Il. N. 618. we have ἰδνώθη τε κειῶν, which is supposed to be expressed in Virg. Æn. XI. 644. *Latro huic hasta per artros Acta tremis*, duplicatque virum transfixa dolore. See Heyne, *in loco*. The idea is, perhaps, more clearly marked in

Ovid. Met. III. 68. *Ille, dolore ferox, caput in sua terga retorset*.—θαλερὸς is, properly, *virens, florens*. Thus, θαλεροὶ αἰζηοί, Il. T. 26. K. 259. θαλερὴν παρακοίτην, Γ. 53. Hence, θαλερὸν δάκρυ, *the starting tear*. It is explained τὸ ἀπαλδν, in the Etym. Mag. p. 441, 32. Eustathius: τὸ δαμαῖον, ἢ τὸ ἐνικμον· ἐκ μεταφορᾶς τῶν θαλλόντων φυτῶν.

268. σκήπτρου ὑπο χρυσεόν. That is, *chryseiois ἥλοισι πεπαρμένον*, Il. A. 246.

269. ἀχρεῖον ἰδὼν. *Looking foolish, silly*. This signification of ἀχρεῖος is abundantly sanctioned by Eurip. Med. 301. where it is opposed to σοφός. Thus also in Od. ζ. 162. ἀχρεῖον δ' ἐγέλασσε. Eustath. ἀκαίρως ἀποβλέψας καὶ ἐπὶ οὐδεμιᾷ χρεῖᾳ. Dr. Clarke has produced several examples of a similar use of the Latin *insulsi*; but they do not convey the idea of ἀχρεῖος in this passage. The construction is that of the neuter adjective, used adverbially. The old editions have ἀπεμόρξατο; but the reading of the text, which is agreeable with the Ionic dialect, is sanctioned by several MSS.: and the forms μόργνυμι and δμόργνυμι are both extant. In the same

Βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσων·
 Νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 Ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 Οὐ θὴν μιν πάλιν αὖθις ἀνήσει θυμὸς ἀγῆνωρ
 Νεικεῖειν βασιλῆας ὀνειδείοις ἐπέεσσιν.
 Ὡς φάσαν ἡ πλῆθ' ἀνὰ δὲ πτολίπορθος Ὀδυσσεύς
 Ἔσθ' ἡ σκῆπτρον ἔχων· παρὰ δὲ, γλαυκῶπις Ἀθήνη,
 Εἰδομένη κήρυκι, σιωπᾷ λαὸν ἀνώγει· 280
 Ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
 Μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίετο βουλὴν·
 Ὃς σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ

manner were written κέλλω and δέλλω, δύρομαι and δόδύρομαι, and the like. See Porson on Hec. 728. and Præfat. p. 19.

273. βουλὰς τ' ἐξάρχων. According to Eustathius, there is an ellipse of the preposition εἰς. But although the verb ἐξάρχω is usually, and, indeed, universally in Homer, followed by a genitive, as supra v. 84. Il. Σ. 51. 605. X. 430. *et passim*: still it is frequently found in other writers with an accusative. See Matt. Gr. Gr. §. 351. Obs.—In the succeeding clause, also, the same commentator understands εἰς before μάχην; but the verb κορύσσω, *to put on an helmet, to arm*, is here used metaphorically, in the sense of ἐγείρω. In a sense somewhat similar, it occurs in Il. Δ. 424. 442. Φ. 306. And so Pind. Isth. VIII. 115. κορύσσειν ἔργον.

275. λωβητῆρα. Scholiast; ὑβριστήν. Thus λαβᾶσθαι for ὑβρίζειν, in v. 242. Eustathius understands ἐπεσβόλον in the sense of ἐπεὶ βάλλοντα, i. e. *verbis insectantem*. In the next line, ἀγῆνωρ, which properly signifies *manly, intrepid, brave*, Il. K. 220. is used in a bad sense, as implying, *haughty, proud, arrogant*. Schol. αὐθάδης, ὑβριστής, καὶ θρασύς. Compare Il. I. 695. Ψ. 443.

278. πτολίπορθος Ὀδυσσεύς. Cicero ad Famil. Epist. X. 13. *Qui M. Antonium oppresserit, is bellum confecerit. Itaque Homerus non Ajacem nec Achillem, sed Ulyssem appellavit πτολίπορθον*. Thus Minerva to Ulysses, in Od. X. 230. Σὴ δ' ἦλω βουλῇ Πριάμου πόλις εὐρύαγνα. And so Ulysses himself in Ovid. Met. XIII. 349. *Pergamatum vici, cum vinci posse cōigi*. The same epithet, however, is applied to Achilles in Il. Θ. 372. Φ. 530.

282. ἐπιφρασσαίετο βουλὴν. The verb ἐπιφράζω, *indico*, signifies, in the middle voice, *to understand*, as in Il. Σ. 93. or *to weigh, to consider*, as in Il. N. 741. Heyne prefers the former meaning in this passage. See also on Il. A. 83.

284. Ἀτρεΐδῃ, νῦν δὴ σε, κ. τ. λ. Quintilian, speaking of the various kinds of oratory which may be learned from Homer, mentions among the greatest instances the speeches in this book. *Nonne vel unus liber quo missa ad Achillem legatio narratur, vel in primo inter duces illa contentio, vel dicta in secundo sententia, omnes litium ac consiliorum explicant artes? Affectus quidem vel illos mites, vel hos concitato, nemo erit tam indoctus, qui non in sua potestate hunc auctorem habuisse fateatur?* It is, indeed,

Πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν· 285
 Οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥνπερ ὑπέσταν
 Ἐνθάδ’ ἐτι στείχοντες ἀπ’ Ἀργεος ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ’ εὐτείχεον ἀπονέεσθαι.
 Ὡστε γὰρ ἡ παῖδες νεαροὶ, χῆραί τε γυναικες,
 Ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 Ἥ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι·
 Καὶ γὰρ τίς θ’ ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 Ἀσχαλάα σὺν νῆϊ πολυζύγῳ, ὄνπερ ἄελλαι
 Χειμέριαι εἰλέωσιν, ὀρινομένη τε θάλασσα·
 Ἥμῖν δ’ εἴνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 Ἐνθάδε μιμνόντεσσι τῷ οὐ νεμεσίζοιμ’ Ἀχαιοὺς

hardly possible to find any where more refined turns of policy, or more artful touches of oratory. We have no sooner seen Agamemnon excel in one sort of eloquence, but Ulysses is to shine no less in another directly opposite to it. POPE. The passage from Quintilian is in his Instit. Orat. X. 1.—ἐθέλουσιν θέμεναι, i. e. μέλουσι θεῖναι, ποιῖσθαι. Schol. ἐλέγχιστον· ἐπονείδιστον, ἐφύβριστον.

285. μερόπεσσι βροτοῖσι. See on II. A. 250.

288. ἐκπέρσαντα. Scil. σε, i. e. Agamemnon. Compare v. 113. supra. Barnes and others understand ἐκπέρσαντε, which must be incorrect. See on II. A. 567.

289. ὥστε γὰρ ἡ παῖδες. Since the particle ἡ is always repeated in the second clause, Heyne, after Bentley, would read ὥστε γὰρ εἰ, in a form analogous to ὥσει, ὥσπερι. As there is no similar example to be found, it would be better, perhaps, to read ὥσει γὰρ παῖδες.

291. ἡ μὲν καὶ πόνος ἐστὶ κ. τ. λ. There is considerable difficulty in the construction of this line. Eustathius explains it as follows: ἐστι τὸσον ἐπίπονος ὁ τοσαύτης πόλεμος, ὥστε εὐλόγως ἂν τινα ἀνιηθέντα ἐφίεσθαι τοῦ νόστου. To the

same effect, Heyne: *Est sane talis belli protracti ærumma, ut aliquis tædio captus, optare possit reditum in patriam.* May not a line have been lost, which would render the passage complete?

293. ἀσχαλάα. Ionicè for ἀσχαλᾶ, from ἀσχαλάω, to grieve, to lament. So again in v. 297. II. X. 412. Ω. 403. The later writers used ἀσχάλλω. The old form, however, occurs in Eurip. Iph. A. 925. Archiloch. ap. Stobæum: p. 107. Æsch. Prom. 167. Porson would restore it also to Eurip. Orest. 775. where he cites the above instances, to which Dr. Blomfield adds Æsch. Prom. 251. Bion. Idyll. II. 7. Homer uses ἀσχάλλω in Od. B. 193.—For σὺν, many editions have παρὰ, which has slipped into some MSS. the copyists not understanding the latter as a marginal explanation. The epithet πολυζυγος has the same signification with πολυκλήης in v. 74. The ζυγά were the seats of the rowers. See Pent. Gr. p. 308. note on Eur. Phœn. 72.

296. ἐνθάδε μιμνόντεσσι. Since we have been here. In definitions of time, the dative of a participle is frequently added, which may be rendered by an adverb of time. Compare II. Ω. 414. with Φ. 151. A simi-

Ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 Αἰσχρόν τοι δηρὸν τε μένειν, κενεὸν τε νέεσθαι.
 Τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
 ἥ ἔτεδ' ὃν Κάλχας μαντεύεται, ἥ καὶ οὐκί. 300
 Εὖ γὰρ δὴ τόδ' ἐῖδμεν ἐνὶ φρεσὶν· ἔστ' ὃ δὲ πάντες
 Μάρτυροι, οὗς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι
 Χθιζά τε καὶ πρῶϊζ· ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 Ἠγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσai,
 Ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς 305
 Ἐρδομεν ἀθανάτοισι τελεέσσας ἑκατόμβας,
 Καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν Ἀγλαὸν ὕδωρ,

lar construction is also used in reference to the distance or situation of a place. See Matt. Gr. Gr. §. 390.—*μυμόντεςσι* for *μύμονοσι*.

298. *αἰσχρόν τοι δηρὸν κ. τ. λ.* This afterwards became proverbial. See Erasmus in Adag. *Turpe est et mansuete diu, satumque redire*. Hence, Cicero de Offic. III. *Inanem redire temporis est*. The passage is imitated by Q. Calber, in lib. IX. *Αἰδῶς γὰρ μάλα πολλὸν ἐπὶ χρόνον ἐνθα μόνοντας ἔρμεναι ἀπρήκτους*. So also Ovid. Met. XIII. 927. *Quidde domum fortis decimo, nisi dedecus, anno?* The following lines, to v. 330. inclusive, are translated by Cicero, de Div. II. 30. *Forte viri, et duros animo tolerant labores; Augurio is nostri, &c.* But Tully was no poet.

299. *ἐπὶ χρόνον*. For some time. This preposition, with the accusative, in definitions of time, denotes continuance. Thus, Thucyd. II. 35. *ἐπὶ δύο ἡμέρας*. See Matt. Gr. Gr. §. 586. c.

300. *ἢ ἔτεδ' ὃν κ. τ. λ.* See on Il. A. 190.

302. *Κῆρες θανάτοιο*. *Mortis Fatā*; i. e. *Mors fatalis*: and so again infra v. 834.—*ἔβαν φέρουσαι*. For *ἔφερον, ἀδελύκται, ταπεινῶν*: a pleonasm somewhat similar to those noticed on Il. A. 343. The Scholiast and others point at φέ-

ρουσαι, referring the words *χθιζά τε καὶ πρῶϊζα*, in the following line, to *ἔδμεν*, in v. 301. supposing that the interval of ten years is thus abridged, for the purpose of allaying the impatience of the Greeks. It seems much better, however, to extend the parenthesis to *πρῶϊζα*, since the words will then refer simply to the period of the late pestilence. And so Heyne, Wolfe, and others.

305. *ἀμφὶ περὶ κρήνην*. Round about the fountain. The prepositions *ἀμφὶ* and *περὶ*, joined with an accusative, signify indifferently *circa*. Hence, Hoozeveen on Viger, p. 524. ed. Oxon. supposes that one of them is here redundant; and so again Il. Φ. 10. where *αὐτοὺς* is understood after *περὶ*. But it should rather seem that the first of the two, *ἀμφὶ*, is put without its case, adverbially: just as the same preposition frequently occurs twice, once adverbially, and again with a case, or in composition with a verb. Thus in Herod. II. 176. *ἐν δὲ καὶ ἐν Μίμφῳ*. Il. Ψ. 709. *Ἄν δ' Ὀδυσσεὺς πολέμῳ τις ἀνίστατο*. See Matt. Gr. Gr. §. 594. 1. Hermann on Viger, p. 657. In Oppian Halieut. I. we have *ἀμφιπερὶ* in one word.

307. *καλῇ ὑπὸ πλατανίστῳ*. From this passage, Ernesti observes, Plato drew

*Ενθ’ ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφουινός,
Σμερδαλέος, τὸν ῥ’ αὐτὸς Ὀλύμπιος ἦκε φώωσδε,
Βωμοῦ ὑπαΐξας πρὸς ῥα πλατάνιστον ὄρουσεν· 310
*Ενθα δ’ ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,

the beautiful description which follows :
Νή τήν Ἥραν καλή γε ἡ καταγωγή.
Ἦτε γάρ πλατάνος αὐτή, μάλα ἀμφελα-
φής τε καὶ ὑψηλή, τοῦ τε ἀγνου τὸ ὕψος
καὶ σύσκιον, πάγκαλον, καὶ ὡς ἀκμήν
ἔχει τῆς ἀνθης, ὡς ἂν εὐωδέστατον πα-
ρέχει τὸν τόπον. "Ἦγε αὖ πηγὴ χαρι-
εστάτῃ ὑπὸ τῆς πλατάνου ρεῖ μάλα ψυ-
χροῦ ὕδατος, ὡς γε τῷ ποδὶ τεκμήρασθαι.
Νυμφῶν τε τινῶν κ. τ. λ. Vol. III. p.
229. To this Cicero alludes in Orator. I.
7. 28. *Cur non imitatur Socratem illum,*
qui est in Phædro Platonis? nam me hæc
tua platanus admonuit, quæ non minus ad
opacandum hunc locum patulis est diffusa
ramis, quam illa, cujus umbram secutus est
Socrates; quæ mihi videtur non tam ipsa
aquila, quæ describitur, quam Platonis ora-
tione crevisse. Pausanias informs us, that
in his time the trunk of this plane-tree was
still preserved in the Temple of Diana, at
Aulis; and that the fountain was still shewn,
by the side of which it grew. Heyne sug-
gests, that there was a stone near the place,
upon which a serpent was graven; and
that hence the tradition of the prodigy
arose. Æschylus has invented a different
appearance in Agam. 110. sqq. There is
a great similarity between this portent, and
that of the seven full ears of corn, and the
seven fat kine in Pharoah's two dreams:
Gen. xli.

308. δαφουινός. There is a great differ-
ence of opinion as to the true meaning of
this epithet. Schol. κυρτός κατὰ νῶτα,
ἢ ὁ ἀγαν φόνιος. The Etym. M. p. 250,
21. also gives both interpretations, deriving
the latter from the intensive particle δα and
φόνος. Dr. Blomfield, in his Glossary on

Æsch. Prom. 1058. renders it *cruentus*;
and the Scholiast, on Il. K. 23. explains it
by διάφουινος, φονεύτικος. It occurs, how-
ever, in Eur. Alcest. 598. λέοντων ἃ δα-
φουινός ἴα· where, from the epithets βα-
λιδός and ποικιλόθριξ, with which it is ac-
companied, it seems undoubtedly intended
to designate colour. As to the passage be-
fore us, and generally in Homer, either
interpretation will meet the sense. The
adjective σμερδαλέος properly signifies *as-*
pectu terribilis, from σμέρδω, or μέρδω, *as-*
picio; and thence, generally, *terribilis*.
Schol. ὁ καταπληκτικός τῇ ὄψει. It is
the same with σμέρδνος, Il. E. 742. The
σ prefixed has the same force as the inten-
sive particle ζα; and the formation is si-
milar to that of σμικρός from μικρός, and
the like. See Damm in voce.

310. πρὸς ῥα πλατάνιστον. The par-
ticle ῥα, both in this line and the preceding,
is strictly inferential; in the first instance,
declaring that the appearance was divine;
and in the other, that Jupiter himself was
the author of the prodigy.

311. στρουθοῖο νεοσσοί, νήπια τέκνα.
Homer frequently uses τέκνα for the young
of birds and animals, in the same manner
as νεοσσοί, on the contrary, is used to sig-
nify children. Thus, again, infra vv. 315.
317. A. 113. T. 400. and elsewhere. See
the note on Soph. Œd. T. 17. Pent. G. p.
9. Valck. on Herod. III. 109. Eustathius
observes, and after him Voissius de Idol. III.
86. that στρουθός is a general term, signi-
fying either a sparrow or any other bird.
In the latter case, however, στρουθός is
never found without an epithet. Thus
Ælian. Hist. Animal. XIV. 13. στρουθοῖο

"Οζψ ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 'Οκτώ· ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα·
 "Ενθ' ὅγε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 Μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315
 Τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 Αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτὴν,
 Τὸν μὲν ἀρίζηλον θῆκε θεὸς, ὅσπερ ἔφηνε·
 Λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 'Ημεῖς δ' ἐσταότες θαυμάζομεν, οἷον ἐτύχθη. 320
 "Ως οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας.
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευε·
 Τίπτ' ἄνεψ ἐγένεσθε, κάρη κομόωντες 'Αχαιοί;
 'Ημῖν μὲν τόδ' ἔφηνε τέρας μέγα μητιέτα Ζεὺς,
 "Οψιμον, ὀψιτέλεστον, ὅου κλέος οὔποτ' ὀλεῖται. 325
 "Ως οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο, καὶ αὐτὴν,
 'Οκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα·

χερσαῖοι. Herod. IV. 175. στρουθοὶ κα-
 τὰ γαῖοι, *ostriches*. See Blomfield on *Æsch.*
Agam. 143.

312. πετάλοις ὑποπεπτηῶτες. *Sub*
frondibus considerentes, latitantes. HEYNE.
 The most probable formation of the partici-
 ple πεπτηῶς, is from the old form πέτω,
 or πτέω, (whence πίπτω) of which the
 perfect was πέπτηκα, part. πεπτηκώς, for
 which Homer uses πεπτηῶς also in *Od.* N.
 98. *Æ.* 354. and πεπτεῶς, *Il.* Φ. 503. See
Matt. Gr. Gr. §. 245.

315. μήτηρ δ' ἀμφεποτᾶτο κ. τ. λ.
 Hence the beautiful illustration in Helio-
 dorus: *Æthiop.* II. p. 100. ὥσπερ, οἶμαι,
 τις ὄρνις, ὅπως αὐτῆς τὴν καλιὰν πορ-
 θούστος, ἐν ὀφθαλμοῖς τε τὴν γονὴν θοι-
 νωμένου, προσελθεῖν μὲν ὀκνεῖ, φεύγειν
 δὲ οὐ φέρει, πόθος γὰρ ἐν αὐτῇ καὶ πάθος
 ἀνταγωνίζονται· τετριγυῖα δὲ περιπο-
 τᾶται τὴν πολιορκίαν, εἰς ὅτα ἀνήμερα,
 καὶ οἷς ἔλαον οὐκ ἐγνώρισεν ἡ φύσις,
 ἀνήνυτον ἱκετηρίαν τὸν μητρῶον εἰσά-
 γουσα θρῆνον.

316. τὴν δ' ἐλελιζάμενος πτέρυγος. *Im-*
plicans se ei (κατὰ τῆς) πτέρυγος. HEYNE.
 ἀμφιαχυῖαν. Part. perf. mid. from ἀμφι-
 άχω, *circumsono*.

318. τὸν μὲν. *Schll.* δράκοντα.—ἀρί-
 ζηλον. *Conspicuous*; i. e. so as to indicate
 that the appearance was portentous. From
 the intensive particle ἀρι, and δῆλον, the
 two letters ζ and δ being convertible.—
 ὅσπερ ἔφηνε, i. e. μητιέτα Ζεὺς, v. 324.

319. λᾶαν. See on v. 307.

323. ἄνεψ. *Silent, dumb.* Damm con-
 sidered it a poetic form for ἀναψος, from ἀ
 priv. and αὔω, *clamo*. *Schol.* ἄνεψ' ἀφω-
 νοι, κατὰ στήρησιν τῆς ἰωῆς, ὃ ἐστὶ τῆς
 φωνῆς. The word occurs in *Il.* Γ. 84. I.
 30. 691. In *Od.* Ψ. 93. it is used adver-
 bially; whence many have inferred that it
 should always be so understood, as ἀπὴν
 ἰγένοντο, in *Il.* Γ. 95. It certainly never
 appears in any form but the present.

325. ὅου. For οὗ, the genitive of the
 relative ὅς. In the feminine, we meet with
 ἥς for ἧς, in *Il.* II. 208.

Ὡς ἡμεῖς τοσσαῦτ’ ἔτεα πτολεμίζομεν αὖθι,
 Τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν.
 Κεῖνός θ’ ὧς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330
 Ἀλλ’ ἄγε, μίμνετε πάντες, ἐϋκνήμιδες Ἀχαιοί,
 Αὐτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἔλωμεν.
 Ὡς ἔφατ’· Ἀργεῖοι δὲ μέγ’ ἴαχον, (ἀμφὶ δὲ νῆες,
 Σμερδαλέον κονάβησαν, ἀϋσάντων ὑπ’ Ἀχαιῶν,) 335
 Μῦθον ἐπαινήσαντες Ὀδυσσεὺς θεῖοιο.
 Τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·
 ὦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράασθε
 Νηπιάχοις, οἷς οὔτι μέλει πολεμήϊα ἔργα.
 Πῇ δὲ συνθεσῆναι τε καὶ ὄρκια βήσεται ἡμῖν;
 Ἐν πυρὶ δὲ βουλαί τε γενοίατο, μήδεά τ’ ἀνδρῶν, 340
 Σπονδαί τ’ ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν;

330. τὰ δὲ νῦν πάντα τελεῖται. Cicero: *quæ jam matura videtis*; i. e. according to Heyne, in *eo sunt ut eventum habent*: they are now on the eve of their accomplishment.

332. εἰσόκεν. *Until*. A poetic particle, equivalent to ἕως. Of its construction, see on Il. A. 97. It is more usually found with the subjunctive; sometimes with the future indicative, as in Il. Γ. 409. Φ. 133. but rarely with the optative. An instance occurs in Il. O. 70. See Hermann on Viger, p. 659.

335. Γερήνιος. Nestor is so called from *Gerênê*, a town of Messenia, in the Peloponnesus, where he was brought up. The derivation of this adjective from γέρας, whence it would signify *honourable*, is forced and unsatisfactory.

339. βήσεται. Schol. ἀποβήσεται. The reading of all the earlier editions is ποῦ δῆ. But πῇ should doubtless be restored before the verb βαίνω, and it has all the best authorities in its favour. Compare Il. Z. 377. Heyne also properly continues the interrogation through the two following

lines, considering γενοίατο as the optative, instead of the future indicative. In this sense, however, it is more usual with the addition of the particle ἄν or κε, as in v. 160.

340. ἐν πυρὶ γενοίατο. *Shall they be thrown into the fire?* i. e. be destroyed, rendered useless. The expression is metaphorical, and analogous to the early mode of speaking. Thus, in the Sacred Writings: Amos i. 4. LXX. καὶ ἀποστειλῶ πῦρ εἰς τὸν οἶκον Ἀζαήλ. i. e. *I will destroy it*. Compare vv. 7. 10. Allied to this is the expression, ἐὰν πυρὸς μολεῖν, which occurs in Eurip. Elect. 1182. Androm. 487. Arist. Lysist. 133. and is indicative of extreme peril. So Horat. Od. II. h. 7. *Incedis per ignes Suppositos cineri doloso*. Compare Liv. XX. 35. 40. Propert. I. 5. 5. Hence, also, Aristides in Apell. p. 126. ed. Steph. ἐκ μέσου πυρὸς ἀνδρα σώζειν. Compare also Psalm lxxi. 12. Isa. xliii. 2. Jude 23.

341. σπονδαί τ’ ἄκρητοι. That is, οἶνον ἀκράτου. It was usual in solemn leagues and covenants, after the sacrifice of

Αὐτως γάρ ῥ’ ἐπέεσσ’ ἐριδαίνομεν, οὐδέ τι μῆχος
 Εὐρέμεναι δυνάμεσθα, πολλὸν χρόνον ἐνθάδ’ ἐόντες.
 Ἀτρεΐδῃ, σὺ δ’ ἔθ’, ὡς πρὶν, ἔχων ἀστεμφέα βουλήν,
 Ἄρχευν’ Ἀργείοισι κατὰ κρατερὰς ὑσμίνας· 345
 Τούσδε δ’ ἕα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 Νόσφιν βουλεύωσ’, (ἄνυσις δ’ οὐκ ἔσσεται αὐτῶν,)
 Πρὶν Ἀργοσδ’ ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
 Γνώμεναι εἶτε ψεῦδος ὑπόσχεσις, ἥε καὶ οὐκί.
 Φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 Ἥματι τῷ, ὅτε νηυσὶν ἐπ’ ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες,
 Ἀστράπτων ἐπιδέξι’, ἐναίσιμα σήματα φαίνων.

the victim (see v. 124.) to make a libation of wine. Their right hands were joined, in token of the strictest fidelity; and the violation of the compact was an act of the foulest dishonour. The wine used on these occasions was not mixed with water, as was usual at entertainments; but a portion was supplied by each of the contracting parties, and poured into the same cup, as an emblem of mutual compact. Hence the epithet *ἄεργος*, Ionic for *ἄκρατος*, *pure, unmixed*: for *κεράω*, which signifies *to mix wine with water*, differs from *μίσγω*, which is used in Il. T. 270. where the ceremony of striking a covenant is described at length. Since Homer has nowhere noticed the compact between Tyndareus and the suitors of Helen, it is most probable that Nestor here alludes to a pledge given to Agamemnon at Aulis. Thucydides, however, certainly mentions the oath imposed by Tyndareus, in a manner which proves that the story was generally believed; I. 9. See Mitford's *Hist. of Greece*, p. 84. note.

342. αὐτως γάρ ῥ’ ἐπέεσσι κ. τ. λ. *Frustra sane verba facimus, &c.* The force of the particles will be evident from an inversion of the clauses, as in Il. A. 113. The substantive *μῆχος*, *remedium*, should

properly be followed by a genitive of *the evil* to be averted. Eurip. Andr. 536. *κακῶν μῆχος*. Herod. II. 181. *κακοῦ μῆχος*. Theoc. Idyl. II. 95. *χαλεπᾶς νόσω μᾶχος*. Here, then, we must understand, *any remedy for the delay*, which is clearly implied in what follows. The construction is different in Il. I. 249. Eustathius observes, that Nestor indirectly alludes to the quarrel between Agamemnon and Achilles, as the cause of the protracted duration of the war.

346. ἕνα καὶ δύο. This is intended to insinuate the extreme paucity of the number of those who wished to return; and more especially directed, as Eustathius thinks, against Thersites, and, perhaps, indirectly against Achilles. On the repetition of *πρὶν* in vv. 348. 354. see note on Il. A. 97.

350. κατανεῦσαι. *Annuisse*: scil. *nos Trojam expugnaturus esse*. HEYNE.

353. ἀστράπτων ἐπιδέξια, κ. τ. λ. So Il. I. 356. *Ζεὺς δὲ σφιν Κρονίδης ἐνδέξια σήματα φαίνων Ἀστράπτει*. It is observable that lucky omens were supposed to come from the right by the Greeks, and from the left by the Latins. Cic. Div. II. 36. *Sinistrum, quod bonum sit, nostri no-*

Τῷ, μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 Πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 Τίσασθαι δ’ Ἑλένης ὀρμήματά τε στοναχάς τε.
 Εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 Ἀπτέσθω ἥς νηὸς ἐϋσσέλμοιο μελαίνης,
 Ὅφρα πρόσθ’ ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 Ἀλλὰ, ἄναξ, αὐτός τ’ εὖ μῆδεο, πείθεό τ’ ἄλλῳ· 360
 Οὗτοι ἀπόβλητον ἔπος ἔσσεται, ὃ, ττι κεν εἴπω.
 Κρῖν’ ἀνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,

minaverunt; externi dextrum. It seems, however, that both Greeks and Romans considered the East to be the lucky quarter of the heavens; so that the above difference consists in the words alone, arising from the situation of those who took the auguries. In doing this, the former stood with their faces towards the North, the latter towards the South. Plin. N. H. II. 55. Compare Il. M. 239. Virg. Æn. II. 693. IX. 63. Still the Latins themselves frequently use *dexter* for *favourable*, and *sinister* for *unfavourable*; in imitation of the Greeks: e. g. Virg. Æn. IV. 579. Eclog. IX. 15.—The syntax of this passage is an instance of *anacoluthon*, since ἀστράπτων in the nominative refers to Κρονίωνα in the accusative, v. 350. Changes in the construction, of a similar nature, will be found in v. 681. *infra*. II. Γ. 211. Z. 396. 510. K. 224. 437. See also Matt. Gr. Gr. §. 610.

355. πρὶν τινα. For αὐτὸν, or ἑκαστον.—So again v. 382. sqq.

356. Ἑλένης. That is, Ἑλένης χάριν. If Ἑλένης be understood to depend upon ὀρμήματά τε στοναχάς τε, Nestor will be made to insinuate that Helen was carried off against her inclination, which does not accord with the traditions respecting her. Eustathius, indeed, understands the former of the two substantives of her *departure*, and the latter of her *subsequent repentance*. But they seem rather to indicate the *expe-*

dition undertaken by the Greeks, and the *miseries* which they endured on her account.

359. θάνατον καὶ πότμον ἐπίσπῃ. This is an Homeric idiom, equivalent to the Latin *oppetere mortem*: so Il. Z. 412. O. 495. T. 294. Y. 337. Φ. 100. X. 39. The common form would be θάνατος ἐφέπεται, or κηχάνει, τινά. Thus Simonides: Ὅ δ’ αὖ θάνατος ἔκχε καὶ τὸν φυγόμενον, which Horace seems to have had in view in the Latin illustration, which Heyne, trusting to memory, has cited incorrectly from Od. III. 2. 14. Horace’s line is: *Mors et fugacem persequitur virum.*

360. αὐτός τ’ εὖ μῆδεο, κ. τ. λ. Liv. XXII. 29. *Dum imperare discimus, parere prudenti in animum inducamus.*

361. ἀπόβλητον. Schol. ἀποβολῆς ἄξιον, ἀδόκιμον.

362. κατὰ φύλα, κατὰ φρήτρας. Cecrops divided the citizens of Athens into four φύλα, or *tribes*; each of these tribes into three φρατρίαι, or *wards*; and these again into thirty γῖνη, or *families*, who were more closely connected by kindred and relationship. Pollux III. 4. VIII. 9. Apollonius, however, understands nothing more than that the forces should be arranged according to cities and states. Pope observes, that the army would be much strengthened by this union, since those who had different aims, interests, and friendships,

Ὡς φρήτρη φρήτρηφιν ἀρήγη, φῦλα δὲ φύλοις.
 Εἰ δέ κεν ὥς ἔρξης, καὶ τοι πείθωνται Ἀχαιοὶ,
 Γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακὸς, ὅς τέ νυ λαῶν, 365
 Ἡδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 Γνώσεται δ', εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
 Ἡ ἀνδρῶν κακότητι, καὶ ἀφραδίῃ πολέμοιο.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 Ἡ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, νῆας Ἀχαιῶν 370
 Αἶ γάρ, Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἀπολλων,
 Τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 Τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος
 Χερσὶν ὕφ' ἡμετέρῃσιν ἀλοῦσά τε περθομένη τε.
 Ἀλλὰ μοι αἰγίλοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375
 Ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 Καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 Ἀντιβίοις ἐπέεσσιν· ἐγὼ δ' ἦρχον χαλεπαίνων·
 Εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκ ἔτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380
 Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.

could not assist each other with so much zeal, as when friends aided friends, and kinsmen their kindred: and when each commander had the glory of his own nation in view, as well as the honour of Greece in general.—φρήτρη. Ionicè for φρατρία, and hence, says Damm, the Latin *frater*.

366. κατὰ σφέας. *Pro se quisque*. See on Il. A. 271.

367. θεσπεσίῃ. Eustathius: ἔλλειψιν ἔχει τοῦ βουλῆς, ἢ γνώμης, ἢ κελεύσει. Heyne supplies μοίρα. See Bos Ellips. Gr. p. 53.

368. ἀφραδίῃ. The translators render this word by *imperitiā*: Heyne, more properly, by *socordiad*. Od. K. 27. αὐτῶν ἀπωλόμεθ' ἀφραδίῃσι.

370. αὐτε. *Rursus; nunc, ut alias*.

372. τοιοῦτοι δέκα κ. τ. λ. See on Il. A. 254.

373. τῷ κε τάχ' ἡμύσειε. See on v. 148. supra, and on Il. A. 418.

376. μετ' ἀπρήκτους κ. τ. λ. For εἰς ἔριδας ἐμβάλλει. Dionysius Halicarnassensis, *de Arte*, c. 9. points out the nicety of the artifice employed by Agamemnon, in making a candid acknowledgement of his fault, previous to asserting his supreme authority.

379. ἔς γε μίαν βουλεύσομεν. Supply βουλήν. So Ælian. Hist. Amm. V. 9. εἰς μίαν νοεῖν καὶ τὴν αὐτήν. See Bos Ellips. p. 41.

381. νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον. In the heroic ages, the Greeks seem to have had three meals in the day, which they called ἄριστον, δεῖπνον, δόρπον. Athen. I. p. 11. Δ. σίτον δ' εἰδέναι διώρισα, Ἄριστα, δεῖπνα, δόρπα θ' αἰρεῖσθαι τρία. The first of these was the morning meal;

Εὖ μὲν τις δόρου θηξάσθω, εὖ δ’ ἀσπίδα θέσθω,
 Εὖ δέ τις ἵπποισιν δειπνον δότῳ ὠκνυόδεσσιν,
 Εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν, πολέμοιο μεδέσθω.
 Ὡς κε πανηγέριοι στρυγερῶ κρινώμεθ’ Ἀρηϊ. 385
 Οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ’ ἡβαιὸν,
 Εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 Ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι
 Ἀσπίδος ἀμφιβρότης, περὶ δ’ ἔγχεϊ χεῖρα καμεῖται

Od. II. 2. Ἐντόνοντ’ ἀριστον ἄμ’ ἡοῖ.
 Compare Xen. Cyrop. VI. 4. 1. The δειπνον was taken about noon, after which they returned to the war, or their several occupations; whence its derivation, παρὰ τὸ, δεῖ πονεῖν. The δόρπον was their supper. The names of these meals, however, were sometimes interchanged; and here δειπνον is evidently used for the morning repast: see v. 385. Others, however, suppose that the early Greeks had only two meals in the day, and that δειπνον was used indifferently for either. Athen. V. 4. The passage is imitated in Virg. Æn. IX. 157. *Quod superest, læti bene gestis corpora rebus Procurate, viri; et pugnam sperate parati.* Of which Macrobius, Saturn. VII. 1. *Brevius et expressius Homerus.* Eustathius observes, that ξυνάγειν is opposed to διακρίνειν, v. 387.

382. εὖ δ’ ἀσπίδα θέσθω. *Well adapt his shield;* from τίθεμαι, dispono. *Verbum in hujusmodi locutionibus usitatissimum, modo activa, modo in media voce: et non raro cum εὖ construitur.* Blomfield, Gloss. Æsch. Agam. 31. where, among other examples, are adduced Eurip. Bacch. 49. Soph. Œd. T. 633. Elect. 1434. Pope observes, that there is a great beauty in the repetition of the same words in this and the following lines; and he believes that Milton had the passage in his eye in P. L. VI. 535. *let each His adamantine coat gird well, and each Fit well his helm, gripe fast his orbed*

shield, Borne even or high; for this day will pour down, If I conjecture aught, no drizzling shower, But rattling storm of arrows barbed with fire. Compare Virg. Æn. IX. 912.

384. ἄρματος ἀμφὶς ἰδὼν. The Homeric form ἰδεῖν ἀμφίς, or ἀμφί, τινος, for περιῦδεῖν τι, *circumcirca inspicere aliquid.* Schol. περισκεψάμενος καὶ ἀκριβῶς καταμαθών.

385. κρινώμεθ’ Ἀρηϊ. There is this distinction between the simple and compound verb, in v. 387. that the former refers to the continuance, the latter to the termination of the contest.

388. ἰδρώσει μὲν τευ κ. τ. λ. Hor. Od. I. 15. 9. *Eheu! quantus equis, quantus adest viris Sudor!* Stat. Theb. III. 210. *Quantus equis quantusque viris in pulvere crasso Sudor!* The slow spondaic measure in this passage is evidently an echo to the sense.

389. ἀσπίδος ἀμφιβρότης. The shields of the ancient Greeks were generally circular (εὐκυκλοί, Il. E. 453.), and of sufficient diameter to protect the whole body. Hence the Homeric epithets ἀμφίβροτος and ποδηνεκής, Il. O. 646. and the description of Tyrtæus: III. 23. *Μηρούς τε, κνήμας τε κάτω, καὶ στέρνα, καὶ ὦμους,* Ἀσπίδος εὐρείης γαστρὶ καλυψάμενος. So also Virg. Æn. II. 227. *Clypei sub orbe teguntur.* The shields were commonly made of hides, doubled into folds, and

- Ἰδρώσει δέ τευ ἵππος, ἐύξοον ἄρμα τιταίνων. 390
 *Οὐ δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 Μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 *Αρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς.
 *Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κῦμα 395
 *Ακτῇ ἔφ' ὑψηλῇ, ὅτε κινήσει Νότος ἐλθὼν,
 Προβλήτι σκοπέλῳ, τὸν δ' οὐποτε κύματα λείπει,
 Παντοίων ἀνέμων, ὅταν ἔνθ' ἢ ἔνθα γένωνται.
 *Αυστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
 Κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 *Ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετάων, 400
 Εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον *Αρῆος.
 Αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 Πίονα, πενταέτηρον, ὑπερμενεί Κρονίωνι·
 Κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 Νέστορα μὲν πρόωιστα, καὶ Ἰδομενῆα ἄνακτα, 405
 Αὐτὰρ ἔπειτ' Αἴαντε δύω, καὶ Τυδέος υἱόν,
 *Ἐκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.

strengthened with brass; and they were slung across the shoulder by means of a leathern thong (τελαμών), and not borne upon the arm as in after times.—In the latter part of this line there is a change in the construction, since *καμείται* cannot refer to the shield, but to the warrior. The sense must be supplied thus: *καὶ καμείται τις κατὰ χεῖρα περὶ ἔγχει*, i. e. *περικαμείται*. II. N. 77. *ἐμοὶ περὶ δούρατι χεῖρες ἄαπτοι Μαιμῶσι*.

391. *ὅν δέ κ' ἐγὼν κ. τ. λ.* Of this construction, see the note on v. 188.

392. *νηυσὶ κορωνίσιν*. See on II. A. 170.

393. *ἀρκιον*. Properly, *sufficient*; from *ἀρκίω*, *sufficio*; and in this sense it is found in II. K. 304. Here, however, it seems to follow *ἀρκίω*, in the signification which it sometimes bears of the Latin *arceo*, *to keep off*; and in this sense we have

ἐπαρκίω, infra v. 873. but no where else in the Iliad. See the note on Eur. Phœn. 938. Pent. Gr. p. 358. Hence the sense will be; *Nihil erit quod prohibeat, quo minus inseputus adjiciatur*.

394. *ὥς ὅτε κῦμα*. Scil. *ἰάχει*.

396. *προβλήτι σκοπέλῳ*. Heyne is right in joining these words, by apposition, with *ἀκτῇ ἔφ' ὑψηλῇ*, and placing a point at *ἐλθὼν*, which is wanting in other editions. Schol. *προβλήτι· προίχοντι εἰς τὴν θάλασσαν*. So Virg. *Æn.* III. 699. *Projectaque iaza Pachyni*.

397. *παντοίων ἀνέμων*. We must supply *ἐνεκα*.

400. *Ἄλλος δ' ἄλλῳ κ. τ. λ.* Scil. *Dis quisque patriæ*. HEYNE. Eustathius observes, that Euripides had this line in view in Hippol. 103. *ἄλλοισιν ἄλλος θεῶν τε καὶ ἀνθρώπων μέλει*. Of the verb *ἔρεζε*, see on II. A. 147.

Ἀυτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 *Ἥδεε γὰρ κατὰ θυμὸν ἀδελφεὸν, ὥς ἐπονείτο.
 Βοῦν δὲ περιστήσαντο, καὶ οὐλοχύτας ἀνέλοντο. 410
 Τοῖσιν δ’ εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
 Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
 Μὴ πρὶν ἐπ’ ἥλιον δῦναι, καὶ ἐπὶ κνέφας ἐλθεῖν,
 Πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον
 Αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα· 415
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 Χαλκῷ ῥωγαλέον· πολέες δ’ ἄμφ’ αὐτὸν ἑταῖροι
 Πρηγέες ἐν κονίησιν ὁδὰξ λαζοίατο γαῖαν.
 Ὡς ἔφατ’· οὐ δ’ ἄρα πῶ οἱ ἐπεκράλαινε Κρονίων·
 Ἀλλ’ ὅγε δέκτο μὲν ἱρὰ, πόνον δ’ ἀμέγαρτον ὕφελθεν.

408. *αὐτόματος*. *Uninvited*. Schol.
ἀνευ τοῦ κληθῆναι. His relationship re-
 moved the probability of intrusion. The
 cavils of the critics respecting the propri-
 ety of this conduct of Menelaus are idle in
 the extreme.—On the term *βοὴν ἀγαθὸς*,
 see v. 586.

409. *ἥδεε ἀδελφεόν, ὥς ἐπονείτο*. For
ὥς ἐπονείτο ἀδελφεός. The subject of a
 proposition is frequently placed in the accu-
 sative, with the verb of the preceding sen-
 tence, instead of being construed with the
 verb to which it immediately refers. Com-
 pare IL γ. 310. The same construction is
 adopted also by the Attic writers. Thus
 Eurip. Med. 250. *Λέγουσι δ’ ἡμᾶς, ὥς*
ἀκύνδυνον βίον Ζῶμεν κατ’ οἴκου. A
 variety of examples are given in Matt. Gr.
 Gr. §. 295. 3.—The verb *πονείσθαι* evi-
 dently refers to the preparation of the ban-
 quet and the sacrificial rites; as *πόνος*, in
 v. 430. Eustath. *ὅτι ἐνήργει περὶ θυσίαν*.

410. *οὐλοχύτας ἀνέλοντο*. See on IL
 A. 449. It should be observed further, that
 they raised the *mola* above the head of the
 victim (*ἀνέλοντο*), and, after their prayers,
 sprinkled it (*προβάλλοντο*) between his
 horns; v. 421.

413. *μὴ πρὶν ἐπ’ ἥλιον δῦναι*. Eusta-
 thius: *λείπει τὸ δὲς, ἢ ποιῆσον*. In in-
 vocations of this nature, this ellipse is very
 usual, particularly in Ionic writers. Thus
 again in IL H. 179. And in Herod V.
 105. *ὦ Ζεῦ, ἐγγένεσθαί μοι Ἀθηναίους*
τίσασθαι. The sense is complete in Xe-
 noph. Cyrop. VI. 4. 9. *ἀλλ’, ὦ Ζεῦ μέ-*
γιστε, δός μοι φανῆναι ἀξίῳ μὲν Παν-
θείας ἀνδρί. Compare VI. 3. 11. The
 ellipse is supplied also in Hom. IL Z. 307.
 476. See Valckenær on Herod. l. c. and
 Bos Ellips. Gr. p. 372. A similar con-
 struction is often employed in the Attic
 poets; where, however, it is more usual to
 supply *εὐχομαι*. Eurip. Suppl. 3. Elect.
 809. Æsch. Theb. 75. 239. Arist. Ran.
 914. See Markland on the passage of the
Supplices; and compare Arist. Ran. 884.

415. *πυρὸς δηΐοιο*. The preposition *διὰ*
 must be supplied; and so again IL Z. 331.
 This use of the genitive, however, is more
 usual in reference to the agent, than the
 instrument. See Matt. Gr. Gr. §. 349. Obs.

418. *λαζοίατο*. There is here a change
 in the construction, somewhat similar to that
 noticed above on v. 122.

420. *ἀμέγαρτον*. Simply *magnum*: in

Αὐτὰρ ἐπεὶ ῥ' εὗξαντο, καὶ οὐλοχύτας προβάλλοντο, 421
 Αὖ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
 Μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν,
 Δίπτυχα ποιήσαντες· ἐπ' αὐτῶν δ' ὠμοθέτησαν·
 Καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισιν κατέκαιον· 425
 Σπλάγχνα δ' ἄρ' ἀμπεύραντες, ὑπείρεχον Ἥφαιστοιο.
 Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχνα πάσαντο,
 Μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 "Ὡπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα, 430
 Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Τοῖς ἄρα μύθων ἤρχε Γερήνιος ἱππότα Νέστωρ·
 'Ατρείδῃ κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον,
 Μηκέτι νῦν δῆθ' αὖθι λεγώμεθα, μηδέ τι δηρὸν 435
 Ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 'Αλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 Λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
 'Ημεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 "Ιομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρηα. 440
 'Ὡς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσε,
 Κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιοῦς.
 Οἱ μὲν ἐκήρυsson, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 Οἱ δ' ἀμφ' Ἀτρείωνα Διοτρεφέες βασιλῆες 445
 Θῦνον κρίνοντες· μετὰ δὲ, γλαυκῶπις Ἀθήνη,
 Αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήρων, ἀθανάτην τε·
 Τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,

which sense also ἄφθογος is sometimes used.

421. This and the following lines are repeated from Il. A. 458.

426. ὑπείρεχον Ἥφαιστοιο. Schol. ὑπεράνω εἶχον τοῦ πυρός.

435. λεγώμεθα. *Tempus colloquendo* teramus. CLARKE. Schol. διαλεγώμεθα.

447. αἰγίδ' ἔχουσ' ἐρίτιμον. It is a

great doubt among the learned, whether the *egis* was a breast-plate or a shield. That of Minerva, however, was certainly a shield, as is evident from the description given of it in Il. E. 738. sqq. The θύσανοι were rows of fringe, or golden tassels, attached to the edge of the shield, for the purpose of striking terror into the enemy by their dazzling motion.

Πάντες εὐπλεκέες, ἐκατόμβιοις δὲ ἕκαστος.
 Σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν, 450
 Ὅτρυνουσ’ ἰέναι· ἐν δὲ σθένος ὥρσεν ἑκάστω
 Καρδίῃ, ἄλληκτον πολεμίζειν ἢ δὲ μάχεσθαι.
 Τοῖσι δ’ ἄφαρ πόλεμος γλυκίων γένετ’, ἢ νέεσθαι
 Ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.
 Ἥυτε πῦρ ἀτδήλον ἐπιφλέγει ἄσπετον ὕλην, 455
 Οὐρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται ἀνγὴ·
 Ως τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
 Αἴγλη παμφανόωσα δι’ αἰθέρος οὐρανὸν ἵκε.
 Τῶν δ’ ὥστ’ ὀρνίθων πετεηνῶν ἔθνεα πολλὰ,
 Χηνῶν, ἣ γεράνων, ἣ κύκνων δουλιχοδείρων, 460
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίῳ ἀμφὶ ῥέεθρα,

449. ἐκατόμβιοις. *Valued at a hundred oxen.* See on v. 106.

450. παιφάσσουσα. Schol. ἐνθουσιῶσα, ὀρμῶσα. Properly, *to fix the eyes eagerly upon an object.*

451. ἐν δὲ σθένος κ. τ. λ. Virg. *Æn.* IX. 717. *animum viresque Latinis Addidit, et stimulus acres sub pectore vertit.*

455. ἥυτε πῦρ κ. τ. λ. Homer, on the sight of the march of this numerous army, gives us five similes in a breath, but all entirely different. The first regards the splendour of their armour, as a fire, &c. The second, the various movements of so many thousands before they can range themselves in battle-array, like the swans, &c. The third respects their number, as the leaves or flowers, &c. The fourth, the ardour with which they run to the combat, like the legions of insects, &c. And the fifth, the obedience and exact discipline of the troops, ranged without confusion under their leaders, as flocks under their shepherds. This fecundity and variety can never be enough admired. POPE; from Dacier. With the first of these similes we may compare Virg. *Georg.* II. 302. sqq.—ἀτδήλον. *Causing to*

disappear: i. e. *destructive.* Schol. ἀδηλοποιὸν, ἀφανιστικόν.

459. τῶν δ’. Scil. Ἀχαιῶν. It is here placed without any government, and repeated in v. 464. after the subject of the simile. So again in v. 474.

461. Ἀσίῳ. Ionicè for Ἀσίῳ. It appears from Strabo, XIV. p. 961. C. that there was a meadow on the banks of the Caÿster, so called from *Asius*, a king of Lydia, from whom the Lydians suppose that Asia derived its name: Herod. IV. 45. It seems to be of little consequence whether we read Ἀσίῳ in the genitive, or the adjective Ἀσίῳ in the dative, as it is in most editions. The latter is sanctioned by Virgil, who has beautifully imitated this simile in *Æn.* VII. 699. *Cum quondam nivei liquida inter nubila cycni, Cum sese e pastu referunt, et longa canoros Dant per colla modos; sonat amnis et Asia longè Pulsa palus.* So again in *Georg.* I. 383. *Jam varias pelagi volucres, et quæ Asia circum Dulcibus in stagnis rimantur prata Caÿstri.* Some grammarians have thought, but not very probably, that this adjective is derived from ἄσις, *dry mud.* There are two heroes of

Ἐνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,
 Κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμῶν.
 Ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων 464
 Ἐς πέδιον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθὼν
 Σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 Ἔσαν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 Μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὦρη.
 Ἦυτε μυιάων ἀδινάων ἔθνεα πολλὰ,

this name, *Asius*, mentioned in the *Iliad*;
 B. 837. II. 715.

462. ἀγαλλόμενα πτερύγεσσι. *Latantes, plaudentes, alites*. HEYNE. Virg. *Æn.* III. 226. *magnis quatunt clangoribus alas*. The vulgar reading, ἀγαλλόμεναι, may be equally correct, since it sometimes happens that an adjective agrees in gender with the latter of two substantives, and in case with the former; as in Soph. Ant. 1001. So also Aj. 168. *πηγνῶν ἀγέλαι Μέγαν αἰγύπιον ὑποδείσαντες*. See Matt. Gr. Gr. §. 434. b. The reading of the text, however, is supported by the best authority. In the following line there is a change in the construction, which involves the passage in some obscurity: The connexion seems to stand thus; *σμαραγεῖ δέ τε λειμῶν, (αὐτῶν) κλαγγηδὸν προκαθίζοντων*, i. e. *καθίζοντων ἄλλων πρὸ ἄλλων*.

464. *νεῶν ἄπο καὶ κλισιάων*. Scaliger is greatly mistaken when he accuses this simile of impropriety, on the supposition that a number of birds, flying without order, are here compared to an army ranged in array of battle. On the contrary, Homer in this expresses the stir and tumult the troops were in before they got into order, running together from the ships and tents. But when they are placed in their ranks, he compares them to the flocks under their shepherds. POPE. It is to be observed, with regard to the syntax, that in the Ionic writers generally, and also in the Attic poets,

the prepositions are frequently placed after the cases which they govern. So Theog. 34. *Ἐσθλῶν μὲν γὰρ ἅπ' ἐσθλὰ μαθήσεται*. So also in Latin: Ovid. *de Pont.* III. 3. 46. *Discipulo perii solus ab ipse meo*. Sometimes also the preposition is separated from its case by the intervening words of the sentence; as, in the next line, *ὑπὸ ποδῶν*. See Matt. Gr. Gr. §. 595. 3. Zeunè on Viger, p. 459.

465. *πέδιον Σκαμάνδριον*. See on II. Z. 431. The beautiful accordance of the words with the sense in the following sentence, has been frequently noticed. It has been imitated by Virgil; *Æn.* VIII. 596. *Quadrupedante pedum sonitu quatit ungula campum*. A variety of instances of a similar nature are produced by Clarke on II. F. 363.

468. ὦρη. Scil. *ἐν εἰαρινῇ*, as in v. 471.

469. *ἦυτε μυιάων κ. τ. λ.* The tameness of this image, in comparison with those which precede it, would scarce be forgiven in a poet of these times. Another follows of the same kind, in the simile of Agamemnon to a *δουκ*, just after he had been compared to Jove, Mars, and Neptune. This, Eustathius tells us, was blamed by some critics; but Milton, who was a close imitator of Homer, has often copied him in these humble comparisons. He has not scrupled to insert one in the midst of that pompous description of the rout of the

Αἶτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 470
 “Ὀρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
 Τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
 Ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.
 Τοὺς δ’ ὥστ’ αἰπόλια πλατέ’ αἰγῶν αἰπόλοι ἄνδρες
 Ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν 475
 “Ὡς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
 Ὑσμίνηνδ’ ἰέναι, μετὰ δὲ, κρείων Ἀγαμέμνων,
 “Ομματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
 Ῥεῖ δὲ ζώνην, στέρονον δὲ Ποσειδάωνι.
 Ἥτε βοῦς ἀγέληφι μέγ’ ἔξοχος ἔπλετο πάντων 480
 Ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησι·
 Τοῖον ἄρ’ Ἀτρεΐδην θῆκε Ζεὺς ἥματι κείνῳ,

rebel Angels, in the sixth book, where the Son of God, in all his dreadful majesty, is represented pouring his vengeance upon them: as a herd Of goats, or timorous flocks together thronged, Drove them before him thunder-struck. POPE. Heyne observes, that the whole of the comparison consists in the concluding words διαρραῖσαι μεμαῶτες, and is directed to the ardour and resolution of the men rushing to the combat. Schol. πρὸς τὸ ἐπιθυμητικὸν τοῦ αἵματος. Compare Il. II. 641. P. 570. And so, in the simile of the bull, v. 479. the similitude is confined to the strength and majestic appearance of the animal. Hor. Sat. I. 3. 110. *Viribus editior cædebat, ut in grege taurus*. It will be seen that the construction is changed in v. 472. since τόσσοι should properly be referred to ὅσοι, or ἄντε to ὥς. And so again in v. 480. The verb πέτονται, or the like, must be understood after μυιάων ἔθνεα.

470. ἡλάσκουσιν. Schol. περὶ τὸν αὐτὸν τόπον εἰλοῦνται, κύκλῳ πλανώμεναι. Eustathius remarks upon the propriety of this epithet, as applied to *fies*. See Lowth *de Sacra Poesi Hebr.* p. 231.

473. διαρραῖσαι. Scil. αὐτούς. HEYNE.
 477. μετὰ δέ. Supply τούτοις. See Bos Ellips. Gr. p. 304.

479. Ῥεῖ δὲ ζώνην. The ζώνη, more usually called *μιτρή*, was generally of brass, lined with wool, and worn next the skin, beneath the coat of mail. It was so essential to the equipment of a warrior, that it is frequently used as a general word for the whole armour, as in this place. Hence, also, ζώννυσθαι, *to arm*, in Il. A. 15. Pausan. Bæot. IX. 17. τὸ δὲ ἐνδύειν τὰ ὅπλα, ἐκάλουν οἱ παλαιοὶ ζώννυσθαι. Καὶ δὴ “Ὀμηρον Ῥεῖ τὸν Ἀγαμέμνονα ποιήσαντα εἰκάζειν τὴν ζώνην, τῶν ὅπλων τὴν σκευὴν φασιν εἰκάζειν. See Robinson's *Antiq. of Greece*, p. 360. It seems, however, from the analogy of the other parts of the comparison, that the armour is here used metaphorically to denote the strength and prowess of the wearer. It is observed by Pope, that the character of majesty, which is here assigned to Agamemnon, is preserved throughout the Iliad. It is thus that he appears in his ship in the catalogue, and in the eyes of Priam, in Il. Γ. 166. and so throughout.

Ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.
 Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι·
 Ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα, 485
 Ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·
 Οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω,
 Οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
 Φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη· 490
 Εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 Θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
 Ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.
 Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον,

484. Ἔσπετε νῦν μοι, Μοῦσαι, κ. τ. λ. There is great tact and beauty in introducing the Catalogue with an invocation to the Muses, as alone able to supply the correct materials for compiling it. See note on Il. A. 1. Virgil has opened his enumeration of the leaders with an exact imitation of it, in *Æn.* VII. 641. *Pandite nunc Heliconæ, Deæ, cantusque movete; Qui bello exciti reges; quæ quæque secuta Compleant campos acies; quibus Italia jam tum Roruerit terra alma viris, quibus arserit armis. Et meministis enim, Diæ, et memorare poteritis: Ad nos vix tenuis fama perlabitur aura.* Compare Val. Flac. *Argon.* VI. 33.

486. κλέος οἶον. Report alone. This signification of κλέος is found again in Il. A. 227. and elsewhere. So Soph. Phil. 731. Οὐδ' ὀνομ' ἄρ', οὐδέ τῶν ἐμῶν κακῶν κλέος ἤισθα ποτ' οὐδέν.

488. πληθὺν δ' οὐκ ἂν ἐγὼ κ. τ. λ. Virg. Georg. II. 42. *Non ego cuncta meis amplecti versibus opto: Non, mihi si linguae centum sint, oraque centum, Ferrea vox; &c.* Again *Æn.* VI. 625.

494. Βοιωτῶν. In the age of Homer, Greece was divided into a number of small states, governed by their respective princes, and totally independent of each other. In

the Catalogue of Ships, which had acquired the title of *Βοιωτία* from its first word, the relative position and extent of these principalities is marked out with an historical exactness which, in addition to its being the most ancient specimen of early topography, has rendered it, in all ages, the most valuable, and, indeed, the only authentic source of information, respecting the geography of Greece before the Trojan war. For the Poet does not pass, in his enumeration, from one state to another without order or design, but every kingdom is mentioned with the strictest adherence to its relative position on the map. Beginning at Aulis, the most noted promontory of Greece, where the fleet was stationed at the outset of the expedition, we are conducted in a direct route to the Peloponnesus, v. 559. and thence, from place to place, to Thessaly, in the order in which a traveller would naturally visit them. Strabo I. p. 47. ἐν τῇ Καταλόγῳ τὰς μὲν πόλεις οὐκ ἐπεξῆς λέγει· οὐ γὰρ ἀναγκαῖον· τὰ δὲ ἔθνη ἐπεξῆς. In this respect, the catalogue of Homer is considered by Macrobius, *Saturn.* V. 15. as infinitely superior to that of Virgil, in *Æn.* VII. who passes from one place to another without any regard to its

‘Αρκεσίλαός τε, Προθοήνωρ τε, Κλονίος τε

495

relative situation. In fact, the former seems to have been intended by the Poet, to furnish an exact geographical account of his country; and this will at once remove the objection which has sometimes been urged against it, with respect to its length. It should be remembered, however, that the cities in the early ages were not regularly inhabited, but consisted of detached cottages, scattered across the plains, or upon the hills, and peopled by one or more families, whom relationship, and sometimes chance, had thrown together. Hence Homer repeatedly uses *ἀμφ’ ἐνέμοντο*, in reference to their population. So great was the reputed authority of this piece of history, that the number of works, which are said to have been written upon it, is almost incredible. Demetrius of Scepsis, who lived within sight of Troy, is said to have devoted sixty-three books to that part relating to the Troade; and besides the valuable remarks of Strabo, Menogenes and Apollodorus composed several volumes upon the subject, which are now lost. Indeed, so high was the respect which was paid to it, that a law was enacted in some of the states, to compel their youth to learn it by heart: and Solon appealed to it, at the time when Salamis was contested by Athens and Megæra, and succeeded in establishing the claims of the former. Several instances also are collected by Eustathius, in which disputes respecting the boundaries of several states were settled upon the authority of the Catalogue; the accuracy of which has been attested even by modern travellers. See Wood’s Essay, p. 40. With respect to the number of the Grecian army, Plutarch, reckoning the ships at 1200, places it at 120,000 men; and Thucydides, with much greater accuracy, at about 102,000. For the Boeotian vessels, carrying 120 men each, and those of Philoctetes and Achilles

(see Il. Ψ. 207.) 50; if we consider these as the largest and smallest respectively, the mean will be 85 for each vessel. Upon this calculation, Thucydides obtains his aggregate (I. 10.); whereas Plutarch must have allowed 100 men to each ship. Still, neither estimate can be exactly correct, since the vessels in Homer’s fleet amount only to 1186. And it is curious to remark, that the number has been variously given by different authors. The Poets, in general, fix it at 1000, most probably as a round number. Eurip. *Androm.* 106. *χιλιόναυς Ἑλλάδος ὥκδς Ἀρης.* And so Orest. 352. Iph. A. 174. Iph. T. 140. Rhes. 260. Elect. 2. Æsch. *Agam.* 44. In this agree the Latin poets in a body. Virg. *Æn.* II. 197. *Quos neque Tydides, nec Larissæus Achilles, Non anni domuere decem, non mille carinæ.* Ovid. XIII. 182. *conjuratæque sequuntur Mille rates.* See also Propert. II. 26. 38. Senec. *Agam.* 40.

As to the poetic merits of the Catalogue, it should seem almost impossible that there could be any beauty in the enumeration of a list of proper names of people, princes, and countries. Dionysius of Halicarnassus, however, in his *Treatise de Structura Verborum*, is full of praise of the harmony of the versification; and the several mythological histories, and other digressions, which are interwoven with the narrative, are well calculated to relieve the tediousness of the main subject. The various repetitions of the same form of expression, with which the different divisions are introduced and closed, may fairly be attributed to the early state of the language and the simplicity of the age. Precisely the same usage is observable in the numbering of the children of Israel in the plains of Moab, Numb. xxvi. and in the sealing of the twelve tribes, in Rev. vii. At all events, the Cata-

Οἳ θ' Ὑρίην ἐνέμοντο, καὶ Ἀνλίδα πετρήεσαν,
 Σχοῖνόν τε, Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν·
 Οἳ τ' ἀμφ' Ἄρμ' ἐνέμοντο, καὶ Εἰλέσιον, καὶ Ἐρυθράς,
 Οἳ τ' Ἐλεῶν' εἶχον, ἥδ' Ὑλην, καὶ Πετεῶνα, 500
 Ὠκαλέην, Μεδεῶνά τ', ἐν κτίμενον πτολίεθρον,
 Κώπας, Εὐτρησίην τε, πολυτρήρωνά τε Θίσβην·
 Οἳ τε Κορώνειαν, καὶ ποιήενθ' Ἀλάρτον,
 Οἳ τε Πλάταιαν ἔχον, ἥδ' οἳ Γλίσαντ' ἐνέμοντο,
 Οἳ θ' Ὑποθήβας εἶχον, ἐν κτίμενον πτολίεθρον, 505
 Ὅγγηστόν θ' ἱερὸν, Ποσιδῆϊον ἀγλαὸν ἄλσος·
 Οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν,
 Νίσαν τε Ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν.
 Τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἐκάστη
 Κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

logue has been imitated by the Poets of all ages and countries. Euripides has an enumeration grounded upon it in the first choral ode of the *Iphigenia in Aulis*: and besides the Catalogue of Virgil above alluded to, Statius has almost translated part of it in *Thebaid* IV. Among the moderns, it is sufficient to notice Tasso's catalogue of Heroes, and Milton's of the fallen Angels. See Pope's *Observations*.

496. πολύκνημον. *Mountainous*. *Infra* v. 821. Ἰδης ἐν κνήμοισι. Schol. κνημοὶ δὲ μεταφορικῶς, ἀπὸ τῶν ἀνθρωπίνων κνημῶν. So Stat. *Theb.* VII. 266. *densamque jugis Eteonen iniquis*.

498. εὐρύχορον. The Scholiast interprets this epithet *πλατεῖαν*, *μεγαλήν*, and Ernesti, after Hemsterhuis on Lucian, T. I. p. 56. supposes that Homer has shortened *χωρον* into *χόρον*. But wherever the word occurs in Homer, it is written invariably *εὐρύχορος*. Compare Il. I. 474. Ψ. 299. Od. Δ. 635. Α. 264. The other form occurs in Pind. *Nem.* X. 97. but there also the metre requires *εὐρυχόρου Σπάρτης*.

See *Malthy in voce*. Nor can we see any reasonable objection to the interpretation of Damm: *ἐνθα ἔστιν εὐρὸ χορεύειν*. Epitheton χώρας εὐδαίμονος, *et plene cœtuum hilarium*. And so Heyne.

499. Ἄρμα. This place was so called from the circumstance, that the earth opened in its neighbourhood, and closed upon Amphiaras and his chariot (*ἄρμα*). Hence it was sometimes called *λέκτρα Ἀμφιαράου*. Strabo IX. p. 279.

502. πολυτρήωνα. Stat. *Theb.* 261. *Dioneis avibus circumsona Thisbe*.

506. ἄλσος. In this place, simply an enclosure. See the note on Soph. *Ant.* 845. Pent. Gr. p. 267. According to Strabo, Onchestus was situated upon a hill, and the Temple of Neptune was wholly unshaded, and without a sacred grove. Pausanias in *Bœoticis*, mentions this temple, and a statue of the god, as still in existence in his time.

508. Ἀνθηδόνα τ' ἐσχατόωσαν. Stat. *Theb.* VII. 834. *quæque ultima tractu, Anthedon*. Anthedon was situated at the extremity of Bœotia, towards Eubœa.

Οἱ δ’ Ἀσπληδόνα ναῖον, ἰδ’ Ὀρχομενὸν Μινύειον,
 Τῶν ἥρχ’ Ἀσκάλαφος καὶ Ἰάλμενος, νῆες Ἄρηος,
 Οὗς τέκεν Ἀστυόχη, δόμῳ Ἄκτορος Ἀζειδαο,
 Παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβᾶσα,
 Ἄρηϊ κρατερῶ· ὃ δέ οἱ παρελέξατο λάθρη· 515
 Τῶν δὲ τριήκοντα γλαφυραὶ νῆες ἐδτιχόωντο.

Αὐτὰρ Φωκῆων Σχεδῖος καὶ Ἐπίστροφος ἥρχον,
 Υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·
 Οἱ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσαν,
 Κρίσαν τε ζαθέην, καὶ Δαυλίδα, καὶ Πανοπῆα· 520
 Οἳ τ’ Ἀνεμώρειαν, καὶ Ὑάμπολιν ἀμφενέμοντο·
 Οἳ τ’ ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον·
 Οἳ τε Δίλαιαν ἔχον, πηγῆς ἔπι Κηφισοῖο·
 Τοῖς δ’ ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Οἱ μὲν Φωκῆων στίχας ἵστασαν ἀμφιέποντες, 525
 Βοιωτῶν δ’ ἔμπλην ἐπ’ ἀριστερὰ θωρήσσοντο.

Λοκρῶν δ’ ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,—
 Μείων, οὔτι τόσος γε, ὅσος Τελαμώνιος Αἴας,
 Ἀλλὰ πολὺν μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,
 Ἐγγεῖν δ’ ἐκέκαστο Πανέλληνας καὶ Ἀχαιοῦς·— 530
 Οἱ Κῦνόν τ’ ἐνέμοντ’, Ὀπόεντά τε, Καλλιάρων τε,
 Βῆσσάν τε, Σκάρφην τε καὶ Αὐγειαῖς ἐρατεινάς,
 Τάρφην τε, Θρόνιον τε, Βοαγρίου ἀμφὶ ῥέεθρα.
 Τῷ δ’ ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο

511. Ὀρχομενὸν Μινύειον. So called in contradistinction from the town of the same name in Arcadia; v. 605. Homer has separated this place and Aspledon from the rest of Bæotia, because the Minyæ were headed by their own princes. See Strabo IX. 616. Herod. IV. 145. and Valckenær *in loc.*

515. παρελέξατο. Clarke would wish to form this verb from the unused form λέχομαι, *accumbo*: and some have gone so far as to assert that λέγω never signifies *to speak, to say*, in Homer; but this is manifestly contradicted by v. 222. *supra*. Still,

however, it not unfrequently means *to lie down*; as, for instance, in II. Δ. 131. I. 662. Ξ. 350. and elsewhere. In the present passage either interpretation will meet the sense.

523. πηγῆς ἔπι Κηφισοῖο. Stat. Theb. VII. 348. *propellentemque Lilæam Cephisi glaciæ caput.*

528. μείων, οὔτι τόσος γε, κ. τ. λ. These lines are in a parenthesis; and it has been supposed that they are an interpolation; perhaps, however, without any sufficient reason, though they somewhat impede the connexion.

Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης.

535

Οἳ δ' Εὐβοίαν ἔχον μένεα πνείοντες Ἄβαντες,
Χαλκίδα τ', Εἰρέτριάν τε, πολυστάφυλόν θ' Ἰστίαιαν,
Κήριθόν τ' ἔφαλον, Δίου τ' αἰπὺν πτολίεθρον·
Οἳ τε Κάρυστον ἔχον, ἥδ' οἳ Στύρα ναιετάασκον·
Τῶν δ' αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος, 540
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
Τῷ δ' αὖ Ἄβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
Αἰχμηταί, μεμαῶτες ὀρεκτῆσι μελίῃσι

536. μένεα πνείοντες. *Furorem*, i. e. *bellum spirantes*: "eager for war." The expression is repeatedly adopted in the Tragic writers: Soph. Elect. 610. Æsch. Eum. 838. So also κότον πνέειν, Æsch. Choëph. 31. θυμὸν πνέειν, Eurip. Bacch. 620. Rhés. 786. Ἄρην πνέειν, Æsch. Agam. 366. and again v. 1206. where Dr. Blomfield extracts the following observation of an ancient grammarian from Villoison: Anecd. Gr. II. p. 84. ἀντὶ τοῦ εἰπεῖν μάχης ἐπιθυμεῖ, μάχην πνέει λέγουσι· and again: ἀντὶ τοῦ εἰπεῖν ἀγριος καὶ ἀνήμερος, Ἄρην πνέει λέγουσι.

540. ὄζος Ἄρης. Properly, a branch; hence, metaphorically, an offspring of Mars. Euripides has borrowed the term in Iph. A. 201. and similarly in Hec. 122. τῷ Θεσείδῃ δ', ὄζω Ἀθηνῶν. The expression is of Eastern origin, and several of a like nature are found in the Sacred Writings. Thus in Isai. xi. 1. LXX. ἐξελεύσεται ῥάβδος ἐκ τῆς ρίζης Ἰεσσαί. Compare Isai. iv. 2. xxv. 5. Jerem. xxiii. 5. Dan. xi. 7. Hos. xi. 6. Job viii. 17. The metaphor is not always preserved in the Septuagint version.

542. ὅπιθεν κομόωντες. *A tergo comantes*. It was the custom of these people to shave the fore part of their heads, which they did that their enemies might not take the advantage of seizing them by the hair; the hinder part they let go, as a valiant

race that would never turn their backs. Plutarch tells us this in the life of Theseus, and cites, to strengthen the authority of Homer, some verses of Archilochus to the same effect. POPE. The same custom seems to have been prevalent in many early nations. Of the Arabians, we have the following account in Herod. III. 8. κείρονται περιτρόχαλα, περιξυροῦντες τοὺς κροτάφους· and the same is confirmed by the testimony of Holy Writ: Jerem. ix. 25. Compare ch. xxv. 23, 24. xlix. 32. From the same custom, the Solymæi, a colony of Phœnicia, were called τροχοκοῦραδες, Roundheads; Joseph. in Apion. I. It should seem, however, that this was not only a warlike, but a religious practice. Herodotus informs us, that the Arabians did it in imitation of Bacchus; and from the interdiction of its use among the Israelites, in Levit. xix. 27. it was most probably a rite, by which the Heathens dedicated themselves to some of their gods. See Lowth on Jerem. ix. 25.

543. ὀρεκτῆσι μελίῃσι. The principal offensive weapon of the early Greeks was the spear, the body of which was generally of ash, and the head, αἰχμή, of brass. This was used sometimes in close fight, though it was generally thrown from a distance; the Abantes being the only warriors, mentioned by Homer, as fighting

Θώρηκας ῥήζειν δῆϊων ἀμφὶ στήθεσσι·

Τῷ δ’ ἄμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 545

Οἱ δ’ ἄρ’ Ἀθήνας εἶχον, ἐν κτίμενον πτολίεθρον,

Δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ’ Ἀθήνη

Φρέψε, Διὸς θυγάτηρ, τέκε δὲ Ζεῖδωρος Ἄρουρα,

Κὰδ δ’ ἐν Ἀθήνῃσ’ εἶσεν ἑῷ ἐνὶ πτόνι νηΐ,

Ἐνθάδε μιν ταύροισι καὶ ἀρνειοῖς ἰλάονται 550

Κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν·

Τῶν αὖθ’ ἡγεμόνευ’ υἱὸς Πετεῶο, Μενεσθεύς.

Τῷ δ’ οὐπω τις ὁμοῖος ἐπιχθόνιος γένετ’ ἀνὴρ,

Κοσμησάι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·

Νέστωρ οἶος ἔριζεν, ὁ γὰρ προγενέστερος ἦεν. 555

Τῷ δ’ ἄμα πεντήκοντα μέλαιναι νῆες ἔποντο.

hand to hand with the ὀρεκτὴ μέλιη, or extended spear, in a manner similar to our pike-men. Strabo, Lib. X. The usual method was to throw the javelin, and retreat immediately into the ranks; and the great force with which the heroes are reported to have hurled these weapons, which were exceedingly weighty, seems almost incredible. Mr. Mitford, however, has produced an instance of a Persian soldier, whose exquisite skill and strength in throwing a stick substantiates the truth of Homer's descriptions. *Hist. of Greece*, vol. I. p. 162. Note.—The substantive μέλιη is properly an ash-tree; Il. N. 178. and thence easily transferred to the spear: διότι ἀπὸ ξύλου μελίας ἐσκευάζετο. Schol.

547. δῆμον. *Urbem*; and in the same sense *civitas* is frequently used in Latin. Aul. Gell. XVIII. 7. *Civitas dicitur et pro loco, et pro oppido, et pro jure quoque omnium, et pro hominum multitudine.*

548. Ζεῖδωρος. *Fruitful*: from ζεία, corn, rye. Plin. N. H. XVIII. 19. *Zea, propter quam Homerus Ζεῖδωρος Ἄρουρα dixit: non, ut aliqui arbitrantur, quoniam vitam donaret.*

549. ἐνὶ πτόνι νηΐ. So Virg. *Æn.* IV.

62. *pingues spatiantur ad aras.* VII. 764. *pinguis uti et placabilis ara Dianæ.* Schol. πτόνι· ἀντὶ τοῦ πλουσίῳ καὶ εὐδαίμονι. In allusion to the sacrifices offered there. See Il. A. 40. Erechtheus was deified in the Temple of Minerva as a hero of the country, and one of the αὐτόχθονες, and a periodical festival was instituted in honour of his immortality. The following lines, however, are supposed, by Eustathius and others, to refer to the feast of the *Panathenæa*, which were celebrated every five years. They were supposed to have been instituted by Orpheus, and renewed by Theseus, and were, therefore, in existence before the Trojan war.

551. περιτελλομένων ἐνιαυτῶν. *Volvantibus annis*: Virgil. See Lexicon to Pent. Gr. in v. περιτέλλομαι.

554. κοσμησάι. Schol. διατάξαι, καθοπλίσαι. By ἵππους we must understand the chariots, which make a principal figure in Homer's battles. Riding on horseback had not yet been generally applied to military purposes, though it does not appear to have been unknown: Il. K. 513. N. 722. O. 679. See Mitford's *Hist. of Greece*, vol. I. p. 159.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας,
 Σπῆσε δ' ἄγων, ἔν' Ἀθηναίων ἴσταντο φάλαγγες.
 Οἱ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
 Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας,
 Τροιζῆν', Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον· 561
 Οἱ τ' ἔχον Αἴγιαν, Μάσητά τε, κοῦροι Ἀχαιῶν·
 Τῶν δ' αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,
 Καὶ Σθένηςλος, Καπανῆος ἀγακλειτοῦ φίλος υἱός,
 Τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς, 565
 Μηκιστέως υἱὸς Ταλαϊονίδαο ἄνακτος.
 Συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·
 Τοῖσι δ' ἄμ' ὀγδῶκοντα μέλαιναι νῆες ἔποντο.
 Οἱ δὲ Μυκῆνας εἶχον, ἐὺ κτίμενον πτολίεθρον,
 Ἀφνειὸν τε Κόρινθον ἐὺ κτιμένας τε Κλεωνάς, 570
 Ὀρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἑρατεινὴν,
 Καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν·
 Οἱ θ' Ὑπερσίων τε καὶ αἰπεινὴν Γονόεσσαν,
 Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο,
 Αἰγιάλόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἐλίκην εὐρεῖαν· 575

557. Αἴας δ' ἐκ Σαλαμῖνος κ. τ. λ.
 Upon the authority of these two lines Salamis is said to have been assigned to Athens, in the contest alluded to in the opening note on the Catalogue. It has been strongly suspected, however, that Solon substituted them in the place of two others which he had erased, and which favoured the cause of the Megareans. Quintil. Inst. Orat. V. 11. *Neque est ignobile exemplum, Megareos ab Atheniensibus, cum de Salamine contenderent, victos Homeri versu; qui tamen ipse non in omni editione reperitur, significans Ajacem naves suas Atheniensibus junxisse.* See also the last chapter of Aristotle's Rhetoric, lib. I.; Laertius and Plutarch. in *Vita Solonis*; and Strabo, lib. IX. A different account of the recovery of Salamis is given by Demosthenes: *De Falsa Legatione*, §. 72.

562. κοῦροι Ἀχαιῶν. Achaia, properly so called, was that narrow tract of country which extended westward along the Bay of Corinth; but it is frequently applied by the poets generally to all the people of Greece. In Homer's time, it seems, by this passage, that the name had extended far into the Peloponnesus, comprising the Argians, and all the north-eastern coast of the peninsula.

572. Ἀδ. πρῶτ' ἐμβασίλευεν. According to Pausanias, Adrastus was the seventeenth king of Sicyon. Hence Scaliger understands πρῶτα in the sense of πρότερον, so that Adrastus will be said to have reigned in Sicyon before he reigned at Argos; which Servius asserts to have been the case, on Virg. *Æn.* VI. 480. Other interpretations have been given, but they are all equally uncertain.

Τῶν ἑκατὸν νηῶν ἤρχε κρείων Ἀγαμέμνων,
 Ἀτρείδης· ἅμα τῷ γε πολὺ πλεῖστοι καὶ ἄριστοι
 Λαοὶ ἔποντ’· ἐν δ’ αὐτὸς ἐδύσατο νώροπα χαλκόν,
 Κυδιόων, ὅτι πᾶσι μετέπρεπεν ἡρώεσσιν,
 Οὔνεκ’ ἄριστος ἦν, πολὺ δὲ πλείστους ἄγε λαούς. 580

Οἱ δ’ εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
 Φάριν τε, Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
 Βρυσειάς τ’ ἐνέμοντο, καὶ Αὐγειαὶ ἐρατεινάς·
 Οἳ τ’ ἄρ’ Ἀμύκλας εἶχον, Ἔλος τ’, ἔφαλον προλίεθρον·
 Οἳ τε Δάαν εἶχον, ἥδ’ Οἴτυλον ἀμφενέμοντο. 585

Τῶν οἱ ἀδελφεὸς ἤρχε, βοὴν ἀγαθὸς Μενέλαος,
 Ἐξήκοντα νεῶν, ἀπάτερθε δὲ θωρήσσοντο.
 Ἐν δ’ αὐτὸς κίεν ἦσι προθυμίῃσι πεποιθώς,
 Ὀτρύνων πόλεμόνδε· μάλιστα δέ ἴετο θυμῷ
 Τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἱ δὲ Πύλον τ’ ἐνέμοντο, καὶ Ἀρήνην ἐρατεινὴν,
 Καὶ Θρόνον, Ἀλφειοῖο πόρον, καὶ ἔκκτιτον Αἶπνυ,

578. νώροπα χαλκόν. Macrobius, Saturn. VII. 16. has the following translation of an observation of Plutarch; Sympos. V. *sub fine*: *Qui in metallo aeris morantur, semper oculorum sanitate pollent: et quibus ante palpebra nudate fuerant, illic convertuntur. Aura enim quae ex aere procedit, in oculos incidens, haurit et exsiccat quod male infuit. Unde et Homerus modo εὐήνορα, modo νώροπα χαλκόν, has causas oculis appellat.* This, as Clarke observes, is perfectly ridiculous. The adjective νώροψ is simply, *dazzling*, from νῆ and ὀράω, or ὄψ. Eustath. λαμπρὸς καὶ στερίσκων τοῦ ὀφθαλμοῦ.

581. κητώεσσαν. Eustath. τὴν μεγάλην, παρὰ τὸ κῆτος, τὸ μείζον τῶν ἐνύγων. Homer seems to have distinguished Sparta as the principal city of the district. The epithet κοίλην refers to the situation of Lacedaemon in the valley between the Taygetus and Parthenius.

586. The epithet βοὴν ἀγαθός, which is applied in this and other places to Menelaus, and which literally signifies *loud-voiced*, is made by the commentators to mean valiant, and translated *bello strenuus*. The reason given by Eustathius is, that a loud voice is a mark of strength; the usual effect of fear being to cut short the respiration. I own this seems to be forced, and rather believe it to be one of those kind of surnames, given from some distinguishing quality of the person; in the same manner as some of our kings were called *Edward Long-shanks, William Rufus*, &c. POPE. See on II. A. 58. The fact is, that the ancients invariably joining battle with a shout, the nouns βοή, αὐτή, and the like, were used by degrees to denote the battle itself, and became synonymous with μάχη. Athen. IV. 26. καλούντων τῶν παλαιῶν τὸν πόλεμον, βοήν.

590. See on v. 356. *supra*.

Καὶ Κυπαρισσήεντα, καὶ Ἀμφιγένειαν ἔναιον,
 Καὶ Πτελεὸν, καὶ Ἔλος, καὶ Δώριον· ἔνθα τε Μοῦσαι
 Ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595
 Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
 Σπεῦτο γὰρ εὐχόμενος νικησέμεν, εἶπερ ἂν αὐταὶ
 Μοῦσαι αἰδοίεν, κοῦραι Διὸς αἰγιόχοιο·
 Αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
 Θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν. 600
 Τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
 Τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἱ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπὺν,
 Αἰπύτιον παρὰ τύμβον, ἔν' ἀνέρες ἀγχιμαχῆται·
 Οἱ Φενεὸν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον, 605
 Ῥίπην τε, Στρατίνην τε καὶ ἡνεμόεσσαν Ἐνίσπην,
 Καὶ Τεγέην εἶχον, καὶ Μαντινέην ἑρατεινὴν,
 Στύμφηλόν τ' εἶχον, καὶ Παρράσίην ἐνέμοντο·
 Τῶν ἥρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,
 Ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἑκάστῃ 610
 Ἀρκαῖδες ἄνδρες ἔβαινον ἐπιστάμενοι πολεμίζειν·
 Αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 Νῆας εὖσσελμους, περάαν ἐπὶ οἶνοπα πόντον,
 Ἀτρεΐδης· ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμήλει.

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διαν ἔναιον,
 Ὅσσον ἔφ' Ὑρμίνην καὶ Μύρσινον ἐσχατώσα, 616
 Πέτρην τ' Ὠλενίην, καὶ Ἀλείσιον ἐντὸς ἔεργει·

595. Θάμυριν τὸν Θρήϊκα. See Prelim. Obs. Sect. I. sub initio.

599. αὐτὰρ. And then. See on Il. A. 282.

600. ἐκλέλαθον κιθαριστύν. The construction of λανθάνειν is usually with the genitive, though it is sometimes found with the accusative. Lysias, p. 231. μή γὰρ οἴεσθε, ὡς ἄνδρες δικασταί, εἰ ὑμεῖς βούλεσθε τὰ τοῦτω πεποιημένα ἐπιλαβίσθαι, καὶ τοὺς θεοὺς ἐπιλήσεσθαι. So also μέμνημαι, which takes the genitive upon the

same principle, is found with the accusative in Il. Z. 222. See Matt. Gr. Gr. §. 325. Musgrave on Eur. Alcest. 196.

612. Αὐτὸς γάρ σφιν κ. τ. λ. The Arcadians, being an inland people, were unskilled in navigation, for which reason Agamemnon furnished them with shipping. From hence, and from the last line of the description of the sceptre, where he is said to preside over many islands, Thucydides takes occasion to observe, that the power of Agamemnon was superior to the rest of

Τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ’ ἀνδρὶ ἐκάστω
 Νῆες ἔποντο θαλῇ, πολέες δ’ ἔμβαινον Ἐπειοί.
 Τῶν μὲν ἄρ’ Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620
 Υἱες, ὁ μὲν Κτέατον, ὁ δ’ ἄρ’ Εὐρύτου Ἀκτορίωνος·
 Τῶν δ’ Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·
 Τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 Υἱὸς Ἀγασθέneos Αὐγηϊάδαο ἄνακτος.

Οἳ δ’ ἐκ Δουλιχίου, Ἐχινάων θ’ ἱεράων 625
 Νήσων, αἱ ναίουσι πέρην ἁλὸς, Ἥλιδος ἄντα·
 Τῶν αὖθ’ ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηϊ,
 Φυλείδης, δν τίκτε Διὶ φίλος ἱππότη Φυλεὺς,
 Ὅς ποτε Δουλίχιόνδ’ ἀπενάσσατο, πατρὶ χολωθείς·
 Τῷ δ’ ἅμα τεσσαυράκοντα μέλαιναι νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
 Οἳ ῥ’ Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
 Καὶ Κροκύλει’ ἐνέμοντο, καὶ Αἰγίλιπα τρηχεῖαν·
 Οἳ τε Ζάκυνθον ἔχον, ἡδ’ οἳ Σάμον ἀμφενέμοντο·
 Οἳ τ’ Ἥπειρον ἔχον, ἡδ’ ἀντιπέραι’ ἐνέμοντο· 635
 Τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·
 Τῷ δ’ ἅμα νῆες ἔποντο δυνώδεκα μιλτοπάροιο.

Αἰτωλῶν δ’ ἡγεῖτο Θόας, Ἀνδραίμονος υἱὸς,
 Οἳ Πλευρῶν ἐνέμοντο, καὶ Ὀλεον, ἡδὲ Πυλὴννιν,
 Χαλκίδα τ’ ἀγχίαλον, Καλυδῶνά τε πετροήεσαν. — 640

the princes of Greece, on account of his naval forces, which had rendered him master of the sea. Thucyd. lib. I. PORE.

626. ναίουσι. *Sita sunt*; for *ναίονται*. So v. 618. *ναιετάσας*; and the same usage is common in Homer. Eustathius compares Soph. Aj. 604. *Ὡ κλεινὰ Σαλαμίς, σὺ μὲν που Νάϊος ἀλίπλαγκτος*. Thus also Apoll. Rhod. I. 831. III. 1091. Herod. II. 166. where Wesseling compares Isocrates, in Laud. Busir. p. 214. E. *τὴν πόλιν σκοράδην καὶ κατὰ κόμας οἰκοῦσαν ἐς ταυτὸν συναγαγόν*. Phocylides in Dion. Chrysost. Borysthenit. p. 441. A.

πόλις ἐν σκοπέλῳ, κατὰ κόσμον οἰκεῖσα σμικρή.

629. πατρὶ χολωθείς. On account of the anger of his father Augeas; to whose treachery, in refusing to give the promised reward to Hercules, he bore witness. The account will be seen at length in Apollod. Biblioth. II. 5. 5.

637. μιλτοπάροιο. *Having r. d cheeks*; i. e. *prows*. From *μίλος*, *Vermilion*. Eustath. *μίλος χρῶμά ἐστιν ἱρυθρόν*. Herod. III. 58. *τὸ δὲ παλαιὸν ἅπασαι αἱ νῆες ἦσαν μιληλιφίες*. Hence Virg. *Æn.* VIII. 93. *pictas innare carinas*.

Οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος νῖες ἦσαν,
Οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος.—

Τῷ δ' ἐπὶ πάντ' ἐτέαλτο ἀνασσέμεν Αἰτωλοῖσι·

Τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645

Οἳ Κνωσσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,

Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,

Φαιστόν τε, Ῥύτιόν τε, πόλεις εὖ ναιεταώσας,

Ἄλλοι θ', οἳ Κρήτην ἑκατόμπολιν ἀμφενέμοντο.

Τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευε, 650

Μηριόνης τ' ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ·

Τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαιναι νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης, ἥς τε μέγας τε,

Ἐκ Ῥόδου ἑννέα νῆας ἄγεν Ῥοδίων ἀγερώχων·

Οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655

Λίνδον, Ἰήλυσσόν τε καὶ ἀργινόεντα Κάμειρον·

Τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,

Ὅν τέκεν Ἀστυόχεια βίῃ Ἡρακληείῃ,

Τὴν ἄγει' ἐξ Ἐφύρης, ποταμοῦ ἀπὸ Σελλήεντος,

Πέρσας ἄστεα πολλὰ Διοτρεφέων αἰζηῶν· 660

641. οὐ γὰρ ἔτ' ἦσαν. *Were no more; i. e. were dead.* So again II. X. 384. "Ἐκτορος οὐκ ἔτ' ἰόντος. This use of the verb εἶμι for ζάω, *to live*, is very common; more especially in the Tragic writers. Compare Eurip. Hipp. 357. 866. 1157. Supp. 1146. *et passim.* So also in N. T. Matt. ii. 18. 'Ραχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἠθέλει παρακληθῆναι, ὅτι οὐκ εἰσί. The idiom is precisely our own. This short glance at the death of Meleager, and the unhappy catastrophe of the family of Ceneus, is exceedingly beautiful, and marked with that pathetic simplicity for which Homer is singularly remarkable.

649. ἑκατόμπολιν. In Od. T. 174. Crete is mentioned as containing only *ninety* cities; but this refers to the state of the island after the sedition raised by Leucus

against Idomeneus, in which ten cities were utterly destroyed.

654. ἀγερώχων. Eustathius explains this ἄγαν γέρας ἔχόντων, i. e. *illustrious, magnificent*; and in this sense it generally occurs in Homer. Compare II. Γ. 36. E. 623. H. 343. II. 708. Φ. 584. The Scholiast understands it to signify *proud, arrogant*; in which sense, the derivation would be from ἄγαν αὐχεῖν. But the former interpretation seems to be generally preferable, though, in the present instance, haughtiness seems to have been particularly characteristic of the Rhodians. See Terent. Eunuch. III. 1.

655. διὰ τρίχα κοσμηθέντες. *Divided into three districts.*

658. βίῃ Ἡρακληείῃ. See note on Eur. Phoen. 55. Pent. Gr. p. 307.

Τληπόλεμος δ', ἐπεὶ οὖν τράφη ἐν μεγάρῳ ἐϋπήκτῳ,
 Αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα
 ἥδη γηράσκοντα, Λικύμνιον, ὅζον Ἄρηος·
 Αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὄγε λαὸν ἀγέρας
 Βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι 665
 Υἱέες, υἱωνοί τε, βίης Ἡρακληείης·
 Αὐτὰρ ὅγ' ἐς Ῥόδον ἵξεν ἀλώμενος, ἄλγεα πάσχων.
 Τριχθαὶ δὲ ῥέκηθεν καταφυλαδὸν, ἣδ' ἐφίληθεν
 Ἐκ Διὸς, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει·
 Καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670
 Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἵσας,
 Νιρεὺς, Ἀγλαΐης θ' υἱὸς, Χαρόποιό τ' ἀνακτος,
 Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε
 Τῶν ἄλλων Δαναῶν, μετ' ἀμύμονα Πηλεΐωνα·
 Ἄλλ' ἀλαπαδνὸς ἔην, παῦρος δὲ οἱ εἶπετο λαός. 675
 Οἱ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε, Κάσον τε,
 Καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας,
 Τῶν αὖ Φείδιππός τε καὶ Ἀντιφος ἡγησάσθην,
 Θεσσαλοῦ νῆε δ' ὄω Ἡρακλείδαο ἀνακτος·
 Τῶν δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680
 Νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,

662. *μήτρωα κατέκτα*. This appears to have been perfectly accidental. See Apollod. Bibl. II. 7. 6.

670. *πλοῦτον κατέχευε Κρονίων*. Compare Pind. Ol. VII. 63. 90.

671. *Νιρεὺς*. In the chapter of Macrobius, cited at v. 494. wherein a comparison is instituted between the respective merits of the Catalogues of Homer and Virgil, it is mentioned as a superior excellence in the former, that all the heroes, therein enumerated, appear afterwards on the field of action. There is an exception in the case of Nireus; who, being merely remarkable for the beauty of his person, and wholly deficient in courage and warlike acquirements, seems to have gained sufficient glory, as Demetrius Phalareus observes, by the

three-fold repetition of his name: *περὶ Ἑρμηνείας*, §. 61.

677. *Εὐρυπύλοιο πόλιν*. Eurypylus was the son of Neptune by Astyochea. He was killed by Hercules, who afterwards married his daughter Chalciope, by whom he had Thessalus, the father of Pheidippus and Antiphus. See Apollod. Bibl. II. 7. 1.

681. *Πελασγικὸν Ἄργος*. As distinguished from the Achaian Argos in Peloponnesus, v. 559. See also on v. 108. The name Pelasgia was, in very early times, a general name for the whole country of Greece; Herod. II. 56. but the northern parts appear to have been over-run by the various hordes of Pelasgian wanderers, long before Apis passed into the Peninsula. See on Il. A. 270. We find, however,

Οἳ τ' Ἄλουν, οἳ τ' Ἀλόπην, οἳ τε Τρηχῖνα νέμοντο,
 Οἳ τ' εἶχον Φθίην, ἥδ' Ἑλλάδα καλλιγύναικα,
 Μυρμιδόνες δὲ καλεῦντο, καὶ Ἕλληνες, καὶ Ἀχαιοί·
 Τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685
 Ἄλλ' οἷγ' οὐ πολέμοιο δυσσηχέος ἐμνώνοντο·
 Οὐ γὰρ ἔην, ὅστις σφὶν ἐπὶ στίχας ἠγήσαιο.
 Κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
 Κούρης χωόμενος Βρισηΐδος ἠῦκόμοιο,
 Τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας, 690
 Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης·
 Καδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
 Υἱέας Εὐηνοῖο Σεληπιάδαο ἄνακτος·
 Τῆς ὄγε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
 Οἳ δ' εἶχον Φυλάκην, καὶ Πύρασον ἀνθεμόεντα, 695
 Δῆμητρος τέμενος, Ἴτωνά τε μητέρα μήλων,
 Ἀγχιάλόν τ' Ἀντρών', ἥδὲ Πτελεὸν λεχεποίην·
 Τῶν αὖ Πρωτεσίλαος ἀρήϊος ἡγεμόνευε,
 Ζωὸς ἐὼν· τότε δ' ἤδη ἔχεν κατὰ γαῖα μέλαινα.

in Peloponnesus with the epithet Πελασγικὸν, in Eur. Phœn. 263.

684. Μυρμιδόνες δὲ καλεῦντο. From Myrmidon, an ancient prince of the country. A fabulous origin has also been assigned to the name, founded upon its apparent derivation from the word *μύρμηκες*, signifying *ants* or *pismires*; for which, however, there seems to be no foundation. See Ovid. Met. VII. 654. The names Ἕλληνες and Ἀχαιοί, are not here applied generally, but designate properly those portions of the country to which they originally belonged. Thucyd. I. *init.* "Ὀμηρος οὐδαμοῦ τοὺς ἑμπαντας ὠνόμασεν Ἕλληνας, οὐδ' ἄλλους ἢ τοὺς μετ' Ἀχιλλεύως ἐκ τῆς Φθιώτιδος, οἵπερ καὶ πρῶτοι Ἕλληνες ἦσαν. Δαναοὺς δὲ ἐν τοῖς ἔπεσι, καὶ Ἀργείους καὶ Ἀχαιοὺς ἀνακαλεῖ.

685. τῶν αὖ κ. τ. λ. An anacoluthon. See above on v. 353. Barnes has the fol-

lowing examples of the same usage in Latin. Cicero: *Diutius commorans Athenis, quoniam venti negabant solvendi facultatem, erat animus ad te scribere.* Virg. Æn. I. 241: *Polliticus, quæ te, genitor, sententia vertit?*

691. *Lyrnessus* and *Thebè* were cities, one in Cilicia, and the other near it in the southern part of Troas, which was also under the dominion of the Cilicians. At the sacking of the Trojan cities by Achilles, Briseïs fell into his hands at Lyrnessus, after witnessing the slaughter of her brothers; and Chryseïs at Thebè. At the capture of this latter place also, whereat Etion, king of the country, was killed, some valuable booty seems to have been found; among which was the lyre of Achilles, II. I. 186. his horse Pegasus, II. 133. and the discus which was given as the prize at the funeral games of Patroclus, Ψ. 827. See also II. Z. 395. T. 291. Y. 92, 192.

Τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο, 700
 Καὶ δόμος ἡμιτελής· τὸν δ’ ἔκτανε Δάρδανος ἀνὴρ,
 Νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 Οὐδὲ μὲν οὐδ’ οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν,
 Ἀλλὰ σφέας κόσμησε Ποδάρκης, ὄζος Ἄρῃος,
 Ἰφίκλον νιὸς πολυμήλου Φυλακίδαο, 705
 Αὐτοκασίγνητος μεγαθύμου Πρωτεσίλαου,
 Ὀπλότερος γενεῇ· ὁ δ’ ἄρα πρότερος καὶ ἀρείῳ
 Ἥρῳ Πρωτεσίλαος ἀρήϊος· οὐδέ τι λαοὶ
 Δεῦονθ’ ἡγεμόνος, πόθεον δὲ μὲν ἐσθλὸν ἔοντα.
 Τῷ δ’ ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710
 Οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηΐδα λίμνην,
 Βοίβην, καὶ Γλαφύρας, καὶ ἐϋκτιμένην Ἰαωλκὸν,
 Τῶν ἥρχ’ Ἀδμήτῳ φίλος πάϊς ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ’ Ἀδμήτῳ τέκε δῖα γυναικῶν
 Ἀλκесτις, Πελῖας θυγατρῶν εἶδος ἀρίστη. 715
 Οἱ δ’ ἄρα Μηθώνην καὶ Θανμακίην ἐνέμοντο,
 Καὶ Μελίβοιαν ἔχον, καὶ Ὀλιζῶνα τρηχεῖαν,

700. ἀμφιδρυφῆς. *Laniatis genis*; from *δρύπτω*, to *slay*. Il. A. 393. Τοῦ δὲ γυναικὸς μὲν τ’ ἀμφιδρυφῶι εἰσι παρειαί. See Hygin. Fab. 103. 4.

701. δόμος ἡμιτελής. Schol. ἦτοι ἀτεκνος, ἢ ἀφρημένος τοῦ ἐτέρου τῶν δεσποτῶν, ἢ ἀτελείωτος· βέλτιον δὲ εἰρησθαι ἡμιτελῆ διὰ τὸ μὴ γεγνηκότα παῖδας πλεῦσαι. It has been matter of great discussion which of these interpretations is to be adopted. Certain it is, that *marriage* is frequently called *τέλος*, and married persons οἱ τέλειοι. Eustath. τέλος ὁ γάμος, ὅθεν τελείους τοὺς γεγαμηκότας λέγον. Thus Od. γ. 74. τέλος θαλεροῖο γάμοιο. Æsch. Agam. 945. ἀνδρὸς τελείου δῶμα. Hence, perhaps, ἡμιτελής may be rendered *containing only half the marriage*; viz. the husband or wife being absent or dead. Thus, in allusion to this passage of Homer, Protesilaus says in Lucian: D. M. XIX. p. 470. ἀπίθανον,

ἡμιτελῆ μὲν τὸν δόμον καταλιπὼν, χήραν δὲ τὴν νεόγαμον γυναῖκα. See Hemsterhuis in *loc.* and Timæi Lex. Platon. v. προτέλεια, who understand the expression δόμος ἡμιτελής to mean *domus uxor, unde maritus abierat ad bellum Trojanum*: which coincides with the second interpretation offered by the Scholiast. So also Hesychius: ἡμιτελής· ἡμίγαμος. Thus Eurip. Alcest. 878. στυγναὶ δ’ ὄψεις χήρων μελάνθρων. In the same sense Ovid. Epist. Heroid. VIII. 21. *aula vidua*. IX. 35. *domus vidua*. The Homeric expression is retained by Valer. Flaccus: *conjugis miseranda Caico Linquitur, et primo domus imperfecta cubili*.—Eustathius supposes that Euphorbus, who is called Δάρδανος ἀνὴρ, in Il. II. 807. was the Trojan who killed Protesilaus as he landed. But this is altogether uncertain.

703. πόθεόν γε μὲν ἀρχόν. For καὶ περ ποθίοντες. So v. 726.

Τῶνδε Φιλοκτήτης ἦρχε, τόξων εὖ εἰδὼς,
 Ἐπὶ νεῶν ἐρέται δ' ἐν ἐκάστη πεντήκοντα
 Ἐμβέβασαν, τόξων εὖ εἰδότες, Ἴφι μάχεσθαι. 720
 Ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον νῆες Ἀχαιῶν,
 Ἐλκεῖ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.
 Ἔνθ' ὄγε κεῖτ' ἀχέων τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος. 725
 Οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πύθεόν γε μὲν ἀρχόν,
 Ἀλλὰ Μέδων κόσμησεν, Οἴληος νόθος υἱός,
 Τόν ῥ' ἔτεκε Ῥήνη ὑπ' Οἴλῃι πτολιπόρθῳ.
 Οἱ δ' εἶχον Τρίκην, καὶ Ἰθώμην κλωμακόεσσαν,
 Οἱ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλῆος, 730
 Τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
 Ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἡδὲ Μαχάων·
 Τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
 Οἱ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
 Οἱ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα, 735
 Τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Οἱ δ' Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν,
 Τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης, 740
 Υἱὸς Πειριθόιο, τὸν ἀθάνατος τέκετο Ζεὺς.
 Τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια

718. τόξων εὖ εἰδὼς. Adjectives and participles, which express an idea of relation, are usually followed by a genitive, to express the object of such relation. Compare v. 823. II. Z. 488. II. 811. P. 5. X. 219. and see Matt. Gr. Gr. §. 322. Sometimes, however, an infinitive is employed, as in v. 611. supra: ἐπιστάμενοι πολεμίζειν. In the same sense also εἰδὼς sometimes occurs with the accusative; as in II. Γ. 202. H. 278. and elsewhere. In v. 720. where the same form occurs, ὥστε must be supplied before μάχεσθαι.

721. ἀλλ' ὁ μὲν ἐν νήσῳ κ. τ. λ. Sophocles seems to have had this passage before him in the opening of his *Philoctetes*.

729. κλωμακόεσσαν. Craggy, mountainous. Eustathius explains κλώμακες as being τόποι ἢ λόφοι κατὰ τοὺς παλαιοὺς ὑψηλοί.

738. Ἀργισσαν. This is *Larissa*, in Thessaly.

742. κλυτὸς Ἴπποδάμεια. Several adjectives, which have properly three terminations, are found in Homer, as well as in the Attic writers, as common: and, on

ἥματι τῷ, ὅτε Φῆρας ἐτίσατο λαχνήεντας,
 Τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασεν·
 Οὐκ οἶος, ἅμα τῷ γε Λεοντεὺς, ὄζος Ἄρηος, 745
 Υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο·
 Τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Γουννεὺς δ' ἐκ Κύφου ἦγε δύνω καὶ εἵκοσι νῆας·
 Τῷ δ' Ἐνιῆνες ἔποντο, μενεπτόλεμοί τε Περαιβοί,
 Οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750
 Οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργα νέμοντο,
 Ὅς ῥ' ἐς Πηνειὸν προΐει καλλίρροον ὕδωρ,
 Οὐδ' ὅγε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
 Ἀλλὰ γέ μιν καθύπερθεν ἐπιρρέει, ἥντ' ἔλαιον·
 Ὅρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755
 Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνοιο υἱὸς,
 Οἳ περὶ Πηνειὸν καὶ Πῆλιον εἰνοσίφυλλον
 Νάεσκον· τῶν μὲν Πρόθοος θοδὸς ἡγεμόνευε·
 Τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν· 760
 Τίς τ' ἄρ' τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,
 Αὐτῶν, ἧδ' ἱππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο;

the other hand, many adjectives which are properly *common*, are frequently declined with three endings. Thus we have *ἀθανάτη* in Il. A. 447. B. 447. *et passim*. This the grammarians call a *schema Atticum*; but it appears that it is not confined to the Attic writers. See Monk on Eur. Hipp. 437. Matt. Gr. Gr. §. 116. 6. Obs. and §. 118. 3. Of the power of the particle *ῥα*, see on Il. A. 8.

743. Φῆρας. See on Il. A. 268.

751. The *Titaresius* seems to have been the same with the *Eurotas*, of which there is the following description in Pliny; N. H. IV. 8. *Accipit autem Eurotam Peneus, nec recipit tamen; sed olei modo supernatantem, ut dictum est Homero, brevi spatio portatum abdicat, pœnales aquas, Dirisque genitas, argenteis suis misceri recusans*. Heyne ob-

serves, that this river may be called an arm or branch of the Styx, from the fact that it took its rise from some spring in the bowels of the earth. It appears, however, from Herod. VI. 74. that there was a fountain named *Styx*, in Arcadia, by which the people of the country used to swear, in imitation of the great oath of the gods by the Tartarean lake. Near this fountain, which discharged itself into a bason, the *Titaresius* probably had its source; and the words *ὅρκου δεινοῦ*, which are in apposition with *Στυγὸς*, in v. 755. will relate to the oath of the Arcadians. See also Strabo, Lib. VIII. Pausan. VIII. 19. The epithet *ἱμερτὸν* refers to the country through which the river flows.

761. ὄχ' ἄριστος. In v. 769. πολλὸν φέρτατος. See on Il. A. 69.

‘Ιπποι μὲν μέγ’ ἄρισται ἔσαν Φηρητιάδαο,
 Τὰς Εὐμηλος ἔλαννε, ποδώκεας, ὄρνιθας ὦς,
 “Οτρίχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἔϊσας· 765
 Τὰς ἐν Πιερίῃ θρέψ’ ἀργυρότοξος Ἀπόλλων,
 “Αμφω θηλείας, Φόβον Ἀρηος φορεούσας.
 Ἀνδρῶν αὖ μέγ’ ἄριστος ἦν Τελαμώνιος Αἴας,
 “Οφρ’ Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
 “Ιπποι θ’, οἱ φορέεσκον ἀμύμονα Πηλεΐωνα. 770
 Ἀλλ’ ὁ μὲν ἐν νήεσσι κορωνίσινι ποντοπόροισι
 Κεῖτ’, ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἀτρείδῃ· λαοὶ δὲ παρά ῥηγμῖνι θαλάσσης
 Δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
 Τόξοισί θ’ ἵπποι δὲ παρ’ ἄρμασιν οἷσιν ἕκαστος 775
 Λωτὸν ἐρεπτόμενοι, ἐλεόθρεπτόν τε σέλινον,
 “Εστασαν· ἄρματα δ’ εὖ πεπυκασμένα κεῖτο ἀνάκτων
 Ἐν κλισίῃς· οἱ δ’ ἀρχὸν ἀρηϊφίλον ποθέοντες
 Φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν, οὐδὲ μάχοντο.
 Οἳ δ’ ἄρ’ ἴσαν, ὥσεί τε πυρὶ χθὼν πᾶσα νέμοιτο·
 Γαῖα δ’ ὑπεστενάχιζε, Διὶ ὥς τερπικεραυνῶν 781
 Χωομένῳ, ὅτε τ’ ἀμφὶ Τυφωεῖ γαῖαν ἰμάσση

765. *οτρίχας, οἰέτεας.* For *ὁμοτρίχας, ὁμοίτεας.* Having their manes of the same colour, and being of the same age.—σταφύλη, accented on the penultima, is a *rhomb-line*, a perpendicular rule. The Scholiast thus explains the passage: οὕτως ἴσας καὶ ἀναλόγους τοῖς νώτοις, ὥσπερ στάθμη.

768. Τελαμώνιος Αἴας. Hence Soph. Aj. 1340. “Εν’ ἀνδρ’ ἰδεῖν ἄριστον Ἀργείων, ὅσοι Τροίαν ἀφικόμεσθα, πλὴν Ἀχάλλεω.

772. ἀπομηνίσας. This compound is generally understood merely in the sense of the simple verb; but Ernesti supposes the preposition to imply *continuance* or *duration*. On the general usages of ἀπό in composition, see Zeunè on Viger, p. 467.

774. There is nothing in this line upon

which ἰέντες immediately depends, so that it must be taken absolutely, referring the words *δίσκοισι καὶ αἰγανέησι τόξοισι* τε to *τέρποντο*. They amused themselves with the coits, &c. hurling them. Milton has imitated this passage in his description of the diversions of the angels during the absence of Satan: P. L. II. 526. Part on the plain, or in the air sublime, Upon the wing, or in swift race contend; Part curb their fiery steeds, or shun the goal With rapid wheels, or pointed brigades form. Others with vast Typhæan rage, &c.

782. γαῖαν ἰμάσση. i. e. πλήσση. Fulmine percutiat. Hesiod. Theog. 856. ἐπεὶ μιν δάμασι πληγῇσιν ἰμάσσας. HEYNE. It appears from Strabo, Josephus, and others, as well as the modern traveller Bochart, (Geog. Sacr. II. 5.) that the Ἀρι-

Εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι ἐννάς·
 Ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 Ἐρχομένων· μάλα δ’ ὤκα διέπρησσον πεδίοιο. 785
 Τρῶσιν δ’ ἄγγελος ἦλθε ποδῆνεμος ὠκέα Ἴρις
 Παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἄλεγεινῃ.
 Οἱ δ’ ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσι
 Πάντες ὁμηγερέες, ἡμὲν νέοι, ἡδὲ γέροντες·
 Ἀγχοῦ δ’ ἵσταμένη προσέφη πόδας ὠκέα Ἴρις, 790
 Εἷσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτῃ,
 Ὅς Τρώων σκοπὸς ἴξε, ποδωκείῃσι πεποιθὼς,
 Τύμβῳ ἔπ’ ἀκροτάτῳ Αἰσυνήταο γέροντος,
 Δέγμενος ὀππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
 Τῷ μὲν εἰσαιμένη μετέφη πόδας ὠκέα Ἴρις· 795
 Ὡ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
 Ὡς ποτ’ ἐπ’ εἰρήνης· πόλεμος δ’ ἀλλίαστος ὄρωρεν.
 Ἥ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,

μοι, among whom Homer has fixed the scene of the defeat and imprisonment of the Giant Typhon, are the same as the Syrians. Hence it is conjectured by Mr. Wood, in his Essay on Homer, that the story is a mythological invention, built upon the fate of the cities of Sodom and Gomorrah; and he is confirmed in his opinion by the striking similitude in the Greek and Jewish accounts of the impiety which drew down the divine vengeance. See note on Il. A. 398. Virgil, and after him the generality of Latin poets, have removed the scene of the fable to the vicinity of Naples, though their mythology is formed upon this passage of Homer. Virg. *Æn.* IX. 715. *Tum sonitu Prochyta alta tremi, durumque cubile Inarime Jovis imperiis imposta Typhæo.* The *durum cubile* of Virgil evidently corresponds with *Τυφώος ἐννάς* of Homer, and *Inarime* is formed from the two words *εἰν Ἀρίμοις* of the Greek poet; somewhat in the same manner, says Clarke, as the Latin *ceteri* from *χἄτεροι*. It should seem that

Virgil affixed the name to the little island Pithecusa, near Naples. See the Scholiast on *Apol. Rhod.* II. 1215. and Pliny (III. 6.) even asserts that the same island is intended by Homer. On the fabulous History of Typhon, see Blomfield's Gloss. on *Æsch. Prom.* 359. and the authorities there cited.

785. *διέπρησσον πεδίοιο.* There is an ellipse of *ὁδὸν* or *πορείαν*. So again Il. Γ. 14.

788. *ἀγορὰς ἀγόρευον.* On this and similar pleonasms, see *Pent. Gr.* p. 247. note on *Soph. Ant.* 551.

793. *τύμβῳ Αἰσυνήταο.* On the tombs of the ancients, see the note on *Soph. Ant.* 848. *Pent. Gr.* p. 267. From that of *Æsytetes* there seems to have been an extensive view of the Grecian fleet, and of the plain between the two rivers, Scamander and Simois. Of the same nature was the hill *Batiea*, which had originally been the tomb of the Amazon Myrina: vv. 813, 814.

796. *μῦθοι ἄκριτοι.* See above on v. 246.

'Αλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
 Λίην γὰρ φύλλοισιν εἰκότες ἢ ψαμάθοισιν 800
 ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστυ.
 Ἐκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὥδε δὲ ῥέξαι·
 Πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμον ἐπίκουροι,
 Ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 Τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει, 805
 Τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.
 Ὡς ἔφαθ'· Ἐκτωρ δ' οὐτι θεᾶς ἔπος ἠγνόησεν,
 Αἶψα δὲ λῦσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
 Πᾶσαι δ' ὠτίγνυντο πύλαι, ἐκ δ' ἐσσυτο λαὸς,
 Πεζοὶ θ', ἱππῆές τε· πολλὺς δ' ὀρυμαγδὸς ὀρώρει. 810
 Ἔστι δέ τις προπάροιθε πόλεος αἰπεῖα κολώνη,
 Ἐν πεδίῳ ἀπάνευθε, περὶδρομος ἔνθα καὶ ἔνθα·
 Τὴν ἦτοι ἄνδρες Βατίειαν κυκλήσκουσιν,
 Ἀθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 Ἐνθα τότε Τρῳῆς τε διέκριθεν ἡδ' ἐπίκουροι. 815
 Τρῳασὶ μὲν ἠγεμόνευε μέγας κορυθαίολος Ἐκτωρ
 Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 Λαοὶ θωρήσσοντο, μεμαότες ἐγχείρῃσι.
 Δαρδανίων αὐτ' ἤρχεν ἔς παῖς Ἀγχίσαιο,
 Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτη, 820
 Ἰδῆς ἐν κνημοῖσι, θεὰ βροτῶ εὐνηθεῖσα·
 Οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος νῆε,
 Ἀρχιλοχός τ', Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.
 Οἳ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδῆς,
 Ἀφνειοὶ, πίνοντες ὕδωρ μέλαν Αἰσήποιο, 825

803. The particle γὰρ refers to a suppressed clause, which is thus supplied by Clarke: *Cave ne qua oriatur confusio; nam nulli, &c.* See on Il. A. 123.

814. πολυσκάρθμοιο. Schol. πολυκινήτου, ταχείας· σκαρθμὸς γὰρ ἡ τῶν ποδῶν κίνησις. From σκαίρω, *salio*.

816. κορυθαίολος. *Swift, active*. Porphy. *Quæst. Hom.* 3. ὁ συνεχῶς κινῶν τὴν κόρυθα. This seems to be the real

meaning of the epithet, which is continually applied to Hector; and it is thus explained by the Schollast: διὰ τὰς ἐν πολέμῳ συνεχεῖς καὶ σφοδρὰς ἐνεργείας. Others refer it simply to the variegated plume of the helmet. For an account of the several places mentioned in the ensuing enumeration of the Trojans and their allies, the student is referred to Wood's *Comparative View of the ancient and present State of the Troade*.

Τρῶες, τῶν αὐτ’ ἦρχε Λυκάονος ἀγλαὸς υἷδς,
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων ἀντὸς ἔδωκεν.

Οἱ δ’ ἄρ’ Ἀδρήστειάν τ’ εἶχον καὶ δῆμον Ἀπαισοῦ,
Καὶ Πιτθίαν ἔχον, καὶ Τηρεΐης ὄρος αἰπὺν,
Τῶν ἦρχ’ Ἀδρηστός τε καὶ Ἀμφίος λινωθώρηξ, 830
Υἷε δ’ ὧν Μέροπος Περκωσίον, δς περὶ πάντων
Ἦδε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκε
Στείλειν ἐς πόλεμον φθισήνορα· τῷ δὲ οἱ οὗ τι
Πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ’ ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 835
Καὶ Σηστόν καὶ Ἀβυδὸν ἔχον, καὶ δῖαν Ἀρίσβην,
Τῶν αὖθ’ Ὑρτακίδης ἦρχ’ Ἀσιος, ὄρχαμος ἀνδρῶν,
Ἀσιος Ὑρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι
Αἰθῶνες, μεγάλοι, ποταμοῦ ἀπὸ Σελλήεντος.

Ἰππόθοος δ’ ἄγε φύλα Πελασγῶν ἐγχεσιμῶρων, 840
Τῶν, οἳ Λάρισσαν ἐριβώλακα ναιετάασκον·
Τῶν ἦρχ’ Ἰππόθοός τε, Πύλαιός τ’, ὄζος Ἀρης,
Υἷε δ’ ὧν Λήθιοι Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ’ Ἀκάμας, καὶ Πείροος ἦρως,
Ὅσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἔργει. 845

Εὐφημος δ’ ἀρχὸς Κικόνων ἦν αἰχμητῶν,
Υἷος Τροϊζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,

833. τῷ δὲ οἱ οὗ τι Π. 1 Sam. ii. 25.
LXX. καὶ οὐκ ἤκουον τῆς φωνῆς τοῦ
πατρὸς αὐτῶν, ὅτι βουλόμενος ἐβόλετο
Κέρως διαφθεῖραι αὐτούς.

834. κῆρες θανάτοιο. See above on v.
392.

836. Ἀβυδὸν. Abydus, famed for the
bridge of Xerxes, and the loves of Hero
and Leander.

845. ἀγάρροος. *Swift-flowing, rapid.*
Schol. ἄγαν ῥωδῇ, ὃ ἐστὶ σφοδρὰ ῥέ-
ματα ἔχοντα. This adjective seems to
imply that Homer considered the Helles-
pont merely as a river, and so it is actually
called by Herodotus: for though really a

sea, it is narrower than many rivers. Hence
Eustathius and others have endeavoured to
explain away the epithet πλατὺς, *broad*,
which is applied to the Hellespont in Il. H.
86. and elsewhere. But it should seem
that the scenery and the surrounding ob-
jects conveying the idea of a fine river
rather than a sea, its breadth is estimated
in reference to this circumstance; and
though a narrow and confined sea, it may
still be considered as a broad and rapid
river. See Wood's *Description of the Troade*.

848. ἀγκυλοτόξους. *Having crooked
bows.* Thus we have ἀγκύλα τόξα, in Il.
E. 209. Z. 322. Some derive it from

Τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺν ῥέοντος,
'Αξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶψα. 850

Παφλαγόνων δ' ἠγεῖτο Πυλαιμένεος λάσιον κῆρ,
'Εξ Ἑνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
Οἳ ῥα Κύντηρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
'Αμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
Κρῶμνάν τ', Αἰγιάλόν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον,
Τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε, καὶ Ἑννομος οἰωνιστής·
'Αλλ' οὐκ οἰωνοῖσιν ἐρύσατο κῆρα μέλαιναν,
'Αλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
'Εν ποταμῷ, ὅθι περ Τρῶας κεραΐζε καὶ ἄλλους.

ἀγκύλη, a string or thong, which was fixed to the middle of the shaft, in order to draw it back again; in which case, the dart was called *μεσάγκυλον*, Eur. Phœn. 1157. But this is less probable. A similar compound, *ἀγκυλοχειλης*, occurs in Il. II. 428.

850. Ἀξιοῦ, οὗ κάλλιστον κ. τ. λ. According to this reading, the verse should be translated, *Axius, that diffuses its beautiful waters over the land*. But we are assured by Strabo, that Axius was a muddy river, and that the ancients understood it thus: *Axius, that receives into it several beautiful rivers*. The criticism lies in the last word of the verse, αἶψα, which Strabo reads Αἶψα, and interprets of the river *Æa*, whose waters were poured into the Axius. However, Homer describes this river agreeably to the vulgar reading in Il. Φ. 158. Ἀξιοῦ, ὅς κάλλιστον ὕδωρ ἐπὶ γαῖαν ἔησιν. POPE. This line, however, does not appear in some MSS.

851. Πυλαιμένεος λάσιον κῆρ. This is a pleonasm similar to that noticed in v. 658.

852. ἐξ Ἑνετῶν, ὅθεν κ. τ. λ. These people were the first inhabitants of Paphla-

gonia. After the Trojan war they passed, with Antenor, into Italy, and built the city, now called Venice, upon the Adriatic Gulf. See Virg. *Æn.* I. 242. Liv. I. 1. In Homer's time, they seem to have been remarkable for a breed of mules; and in after times the Venetian horses were the most celebrated in the Grecian games. Hesych. Ἑνετίδας πῶλους στεφανηφόρους, ἀπὸ τῆς περὶ Ἀδρίαν Ἑνετίδος διαφέρουσι γὰρ ἐκεῖ.

857. ἐξ Ἀλύβης, ὅθεν ἀργύρου κ. τ. λ. These people are the same with the Chalybes, on the Euxine Sea. The silver mines had failed in the time of Strabo; but he mentions that iron mines had then been opened, for which the country was afterwards celebrated.

861. The verb *κεραΐζω* seems to be nothing more than a poetic form of *κείρω*, *vasto*. Damm and others, however, follow the Scholiast in deriving it from *κέρας*, *cornu*; ἀπὸ τῶν τοῖς κέρατοις μαχομένων ζώων. In this case, therefore, it will properly signify *cornibus decicere*; and thence, generally, *to destroy*. Suidas: *κεραΐζει· πορθεῖ, ἀναιρεῖ, διαρπάζει*.

Φόρκυς αὖ Φρύγας ἤγε καὶ Ἀσκάνιος θεοειδὴς,
Τῇλ’ ἐξ Ἀσκανίης· μέμασαν δ’ ὕσμῃνι μάχεσθαι.

Μήροισιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγήσασθην,
Υἱε Ταλαιμένεος, τῷ Γυγαίῃ τέκε λίμνη, 865
Οἱ καὶ Μήονας ἤγον ὑπὸ Τρώλῳ γεγαῶτας.

Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
Οἱ Μίλητον ἔχον, Φθιρῶν τ’ ὄρος ἀκριτόφυλλον,
Μαιάνδρου τε ῥοὰς, Μυκάλης τ’ αἰπεινὰ κάρηνα·
Τῶν μὲν ἄρ’ Ἀμφίμαχος καὶ Νάστης ἡγήσασθην, 870
Νάστης, Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα·
Ὅς καὶ χρυσὸν ἔχων πόλεμόνδ’ ἱεν, ἥντε κούρη,
Νήπιος, οὐδέ τί οἱ τόγ’ ἐπήρκεσε λυγρὸν ὄλεθρον,
Ἄλλ’ ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 874
Ἐν ποταμῷ, χρυσὸν δ’ Ἀχιλεὺς ἐκόμισσε δαίφρων.

Σαρπηδῶν δ’ ἦρχε Λυκίων, καὶ Γλαῦκος ἀμύμων,
Τηλόθεν ἐκ Λυκίης, Ξάνθου ἀπὸ δινῆεντος.

867. Καρῶν βαρβαροφώνων. The custom of calling all nations, except themselves, *Barbarians*, did not yet prevail among the Greeks in the time of Homer. Thucyd. I. *init.* Οὐ μὲν οὐδὲ Βαρβάρους εἶρηκεν (Ὅμηρος), διὰ τὸ μὴδὲ Ἑλληνάς πω, ὡς ἡμεῖς δοκεῖ, ἀντίπαλον εἶναι ὄνομα ἀποκατερίσθαι. In respect to the epithet which is here given to the Carians, Strabo, Lib. XIV. though he does not entirely agree with Thucydides, observes, that it applies not to the people, but to their language: which, from their being continually engaged in commerce with Greece, had been corrupted into a mixture of *Carian* and Greek. Apollonius thinks that it is intended as a sarcasm upon the Carians, against whom the Ionians, who were the countrymen of the poet, seem to have entertained a powerful enmity.

872. ἥντε κούρη. This at once fixes the poet's meaning: which is, to mark the

effeminacy and vanity of Amphimachus; since it was not unusual for the armour of the heroes to be inlaid with gold, as that of Glaucus for instance; Il. Z. 236. The same custom seems also to have been continued in later times. Hence the exhortation of the consul Papirius, in Liv. X. 39. *Non cristas vulnera facere: et per picta atque aurata scuta transire Romanum pilum, et candore tunicarum fulgentem aciem, ubi res ferro geratur, cruentari.* To the same effect is the speech of Calgacus to the Britons in Tacit. Vit. Agric. 32. *Ne terreat vanus aspectus, et auri fulgor atque argenti, quod neque legit, neque vulnerat.* With respect to the comparison, there is one precisely similar to it in the Apocryphal Letter of Jeremiah; ver. 9. LXX. Καὶ ὥσπερ παρθένῳ φιλοκόσμῳ λαμβάνοντες χρυσίον, κατασκευάζουσι στεφάνους ἐπὶ τὰς κεφαλὰς τῶν θεῶν αὐτῶν.

873. ἐπήρκεσε. See above on v. 393.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Γ’.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ῆ ΓΡΑΜΜΑ, Γ’.

Αἶτ', ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὕμβρον,
 Κλαγγῇ ταίγε πέτονται ἐπ' Ὀκεανοῖο ῥοάων, 5
 Ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
 Ἡέραι δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται.
 Οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
 Ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὗτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10
 Ποιμέσιν οὗτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
 Τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν·
 Ὡς ἄρα τῶν ὑπὸ ποσσὶ κονίσσαλος ὥρνυτ' ἀελλῆς
 Ἐρχομένων· μάλα δ' ὤκα διέπρησσαν πεδίωιο.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν, ἐπ' ἀλλήλοισιν ἰόντες, 15
 Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
 Παρδαλέην ὥμοισιν ἔχων καὶ καμπόλα τόξα,
 Καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
 Πάλλων, Ἀργείων προκαλίζετο πάντας ἀρίστους,
 Ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι. 20

Τὸν δ' ὥς οὖν ἐνόησεν Ἀρηΐφιλος Μενέλαος
 Ἐρχόμενον προπάροιθεν ὀμίλον, μακρὰ βιβῶντα,

θρόος, οὐδ' ἴα γῆρυς, Ἀλλὰ γλώσσα μί-
 μκτο, πολύκλητοι δ' ἴσαν ἄνδρες. In
 the syntax, ἡῖτε is for ὅτε, in which sense
 εἴτε more generally occurs: and the rela-
 tive is repeated in v. 5.

6. ἀνδράσι Πυγμαίοισι. It is very un-
 certain, and perhaps not very important to
 discover, what people are meant by this
 name. They are placed by Aristotle and
 Strabo on the banks of the Nile, and the
 Scholiast describes them as a diminutive
 race of men in Upper Egypt, who assemble
 in their fields for the purpose of scaring
 the cranes from their corn, at the time of
 their periodical passage to the warmer cli-
 mate of the south. The derivation of the
 name from πνυγή, a span, and the fabu-
 lous notion founded thereon, that they did
 not exceed a cubit in stature, cannot be
 inferred from Homer. It may be observed,

however, as a matter of curiosity, that the
Gammadim, a people of Phœnicia, men-
 tioned in Ezek. xxvii. 7. from the circum-
 stance that the Hebrew *Gammad* signifies
 a cubit, are called *Pygmæi* in the Latin
 Vulgate.

10. εὗτ' ὄρεος κ. τ. λ. Maxim. Tyr.
 Diss. IX. Φεύγων ἥλιον, διώκων νύκτα
 καὶ ὀμίχλην, ποιμέσιν οὗτι φίλην, κλέπτῃ
 δ' ἀγαθήν. Ὁ μὲν ποιμένι ἵοικεν, ὁ δὲ
 κλέπτῃ ἵοικεν, καὶ γὰρ λανθάνειν εὐ-
 χεται. Hence Horat. Epist. I. 16. 62.
Noctem peccatis, et fraudibus obſce nudem.
 Homer represents a mist as more convenient
 to the thief, because the sheep are then
 dispersed abroad, and not folded as in the
 night.—κατέχευεν. *Offundere solet*: see H.
 A. 37. B. 147.

14. διέπρησσαν πεδίωιο. See on Il. B.
 785.

ὣστε λέων ἐχάρη μεγάλην ἐπὶ σώματι κύρσας,
 Εὐρώων ἢ ἑλαφον κεραδὸν, ἢ ἄγριον αἶγα,
 Πεινάων· μάλα γάρ τε κατεσθίει, εἶπερ ἂν αὐτὸν 25
 Σεύωνται ταχέες τε κύνες, θαλεροί τ’ αἰζυνοί·
 ὣς ἐχάρη Μενέλαος, Ἀλέξανδρον θεοειδέα
 Ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·
 Αὐτίκα δ’ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε.
 Τὸν δ’ ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 30
 Ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
 Ἄψ δ’ ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ’ ἀλειίνων.
 ὣς δ’ ὅτε τίς τε δράκοντα ἰδὼν παλινόρσος ἀπέστη
 Οὐρεος ἐν βήσση, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 Ἄψ τ’ ἀνεχώρησεν, ὥχρός τέ μιν εἶλε παρειάς· 35
 ὣς αὖτις καθ’ ὁμίλον ἐδὺ Τρώων ἀγερώχων,

23. ὥστε λέων ἐχάρη κ. τ. λ. Virg.
 Æn. X. 723. *Impastus stabula alta leo
 ceu sæpe peragrans, (Suadet enim vesana
 fames,) si forte fugacem Conspezit capream,
 aut surgentem in cornua cervum, Gaudet
 hians immane, &c.* Compare Il. Σ. 161.
 Hesiod. Scut. H. 425. Eustathius observes
 on this passage, that the quick measure,
 and the omission of the copulatives, admir-
 ably expresses the swiftness with which
 the lion seizes and devours his prey. A
 similar rapidity in the numbers is observable
 in v. 46.

33. ὥς δ’ ὅτε τίς τε δράκοντα κ. τ. λ.
 Virg. Æn. II. 379. *Improvium aspris ve-
 luti qui sentibus anguem Pressit humi nitens,
 trepidusque repente refugit Attollentem tras,
 et carula colla tumentem: Haud secus, &c.*—
 παλινόρσος. *Starting back: from ὄρω,
 suscito.* Etym. Mag. p. 648, 27. Hence
 also the word παλινόρμενος, in Il. A. 326.
 as it is generally read, though it is sepa-
 rated by Heyne. The compound ἀψόρρος
 is more frequently met with: e. g. infra v.
 313. Il. A. 152. H. 413. Φ. 456. and
 elsewhere.

36. ὥς αὖτις κ. τ. λ. The retreat of
 Paris is not here represented as purely the
 effect of fear; but it proceeded from his
 sense of guilt with respect to the parti-
 cular person of Menelaus. He appeared
 at the head of the army to challenge the
 boldest of the enemy; nor is his character
 elsewhere in the Iliad by any means that
 of a coward. Hector, at the end of the
 Sixth Book, confesses that no man could
 justly reproach him as such: nor is he so
 represented by Ovid, who copied Homer
 very closely, in the end of his Epistle to
 Helen. The moral of Homer is much finer.
 A brave mind, however blinded with pas-
 sion, is sensible of remorse as soon as the
 injured object presents itself: and Paris
 never behaves himself ill in war, but when
 his spirits are depressed by the conscious-
 ness of an injustice. POPE. Heyne also
 observes, that Paris, though engaged among
 the πρόμαχοι, who were always heavily
 armed, was himself not so; which, though
 it might deter him from meeting Mene-
 laus, was no proof of personal coward-
 ice.

Δείσας Ἀτρέος υἱὸν, Ἀλέξανδρος θεριιδής.

Τὸν δ' Ἐκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσι
 Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπεντὰ,
 Αἴθ' ὄφελες ἄγονός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι. 40
 Καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
 ἥ οὕτω λῶβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἥ που καγχαλόωσι κερηκομόωντες Ἀχαιοί,
 Φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
 Εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσὶν, οὐδὲ τις ἀλκή. 45
 ἥ τοιόσδε ἔων ἐν ποντοπόροισι νέεσσι
 Πόντον ἐπιπλώσας, ἐτάρους ἐρήρας ἀγείρας,
 Μιχθεῖς ἀλλοδαποῖσι, γυναικ' εὐειδέ' ἀνήγες
 Ἐξ Ἀπίης γαίης, νυδὸν ἀνδρῶν αἰχμητῶν;
 Πατρί τε σὺ μέγα πῆμα, πόλῃ τε, παντί τε δῆμῳ, 50
 Δυσμενέσι μὲν χάρμα, κατηφείην δέ σοι αὐτῷ;
 Οὐκ ἂν δὴ μείνειας Ἀρηΐφιλον Μενέλαον;

39. Δύσπαρι. *Unhappy Paris*. A similar compound is αἰνόπαρις, in Eur. Hec. 932. The Venetian Scholiast has preserved the following fragment of the Poet Alcman: Δύσπαρις, αἰνόπαρις, κακὸν Ἑλλάδι βωτιανείρῃ. Thus also in Eur. Orest. 1383. ὀνσελίνας. Of the same class is κακοῖλιον, in Od. T. 260. also several nouns common, as δυσπατήρ, δυσμήτηρ, and the like: but more particularly adjectives, as δύσποτμος, δυσπαθής, &c. See Pent. Gr. Lex. v. αἰνόμορος.

40. αἴθ' ὄφελες κ. τ. λ. See on Il. A. 415. ἄγονος, in this place, signifies *unborn*, as in Soph. Oed. T. 27. Eur. Phœn. 1614. Eustath. ὁ μὴ γεννηθείς. It is more usually the same with ἄτεκνος, *childless*. The line is somewhat varied in Sueton. Aug. 65. in a wish expressed by the Emperor respecting himself.

41. Καί κε τὸ βουλοίμην. Supply μᾶλλον, as in Il. A. 117.

42. λῶβην. A disgrace: *Res pro persona*. The old reading, ἐπόψιον, is equi-

valent to *conspiciendus*, which, as Ernesti observes, is sometimes used in a bad sense in Latin. But ὑπόψιον is supported by the best authorities, and is preferred by Heyne, who renders it *invisus*, rather than *suspectus*. Eustathius: ὁ δὲ ὑπόψιος ἢ τὸν ἐπονείδιστον δηλοῖ καὶ ὑποπτον, ὃν τιμὴς ὑποβλέπονται ὑποδρα διὰ τὸ μῖσος, ἢ τὸν τοῦς ἄλλους ὑποβλεπομένον διὰ δειλίαν.

47. ἐρήρας. *Strongly attached, closely connected*: from the intensive particle ἐρι, and ἄρω, *conjunco*. The plural ἐρήρεις, (which, however, is more generally used, as infra v. 378. Θ. 332. Il. 363. *et passim*), is a metaplasm for ἐρήρειοι, since the proper nominative is ἐρήριος, Il. Δ. 266. unless it be syncopated from ἐρήρεις, from the form ἐρήρης. Schol. ἐρήρας· ἄγαν εὐαρμόστους.

49. Ἐξ Ἀπίης γαίης. See on Il. A. 270.

52. οὐκ ἂν δὴ μείνειας A. M.; *Could'st thou not withstand him?* The optative is

Γνοίης χ', οἶον φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 Οὐκ ἄν τοι χραίσμῃ κίθαρις, τά τε δῶρ' Ἀφροδίτης,
 Ἦ τε κόρη, τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55
 Ἀλλὰ μάλα Τρῶες δειδύμονες· ἦ τέ κεν ἦδη
 Λαῖνον ἔσσο χιτῶνα, κακῶν ἔνεχ', ὅσσα ἔοργας.
 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας, οὐδ' ὑπὲρ αἶσαν·
 Αἰεὶ τοι κραδίη, πέλεκυς ὦς, ἐστὶν ἀτειρής, 60
 Ὅς τ' εἴσι διὰ δονυρὸς ὑπ' ἀνέροιο, ὅς ῥά τε τέχνη
 Νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρώην·
 Ὡς τοι ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστί.

thus used with ἄν or κε in a negative interrogation, so as to imply a more gentle imperative. Compare Il. K. 204. 303. In the following line, the sense must be supplied thus: *If thou didst so, thou wouldst then perceive, &c.* The conditional proposition with εἰ is frequently omitted in similar constructions, as in Il. I. 245. 303. instead of which the genitive absolute is used in Il. K. 246. See Matt. Gr. Gr. §. 514. and 525. note.

54. οὐκ ἄν τοι χραίσμῃ κ. τ. λ. It is remarked by Dacier, that Homer, who celebrates the Greeks for their long hair (κάρη κομόωντας Ἀχαιοὺς), and Achilles for his skill on the harp, makes Hector, in this place, object them both to Paris. The Greeks nourished their hair to appear more dreadful to the enemy, and Paris to please the eyes of women. Achilles sung to his harp the acts of heroes, and Paris the amours of lovers. The same reason which makes Hector here displeased at them, made Alexander afterward refuse to see this lyre of Paris, when offered to be shewn to him, as Plutarch relates the story in his oration of the fortune of Alexander. POPE. See Il. I. 189. Hence Horat. Od. I. 15. 13. *Nequicquam, Veneris præsidio ferox, Pectus caesariem, grataque feminis Imbelli*

cithara carmina divides;—tamen, heu! serus adulteros Crines pulvere collines.

57. λαῖνον ἔσσο χιτῶνα. *You would have put on a coat of stone: a poetical expression, which implies stoning to death.* The Scholiast, however, and others, understand it simply to mean, *sepultus esses*, i. e. *you would have been laid in a sepulchre of stone.* Upon what authority Pope asserts that stoning was not the punishment of adultery among the Trojans, it does not appear: and that it was resorted to in common with other Eastern nations is far from improbable. This was certainly the penalty of the Jewish law. John viii. 5. Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι. Compare Levit. xx. 10. Deut. xxii. 22.

59. Ἔκτορ, ἐπεὶ με κ. τ. λ. See on Il. A. 416. The conclusion to be drawn from this concession of Paris is omitted; but the sense is manifest. *Since you blame me justly, I acquiesce, I submit.* Similar omissions after the particle ἐπεὶ, which were, most probably, readily inferred from the gesture of the speaker, are frequently met with. Compare Il. N. 68. Σ. 101. Somewhat similar is the construction noticed on Il. A. 135.—κατ' αἶσαν. Schol. κατὰ τὸ προσῆκον. So κατὰ μοῖραν, Il. A. 286.

Μή μοι δῶρ’ ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης.
 Οὔτοι ἀπόβλητ’ ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
 “Οσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ’ οὐκ ἂν τις ἔλοιτο.
 Νῦν δ’ αὖτ’, εἴ μ’ ἐθέλεις πολεμίζειν ἢ δὲ μάχεσθαι,
 “Αλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 Αὐτὰρ ἔμ’ ἐν μέσσω καὶ Ἀρηΐφιλον Μενέλαον
 Συμβάλετ’ ἀμφ’ Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 “Οππότερος δέ κε νικήσῃ, κρείσσων τε γένηται, 71
 Κτήμαθ’ ἐλὼν εὖ πάντα, γυναικὰ τε, οἴκαδ’ ἀγέσθω.
 Οἱ δ’ ἄλλοι, φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες,
 Ναίοιτε Τροίην ἐριβόλακα· τοὶ δὲ νέεσθων
 “Αργος ἐς ἰππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα. 75
 “Ως ἔφαθ’· Ἐκτωρ δ’ αὖτ’ ἐχάρη μέγα, μῦθον ἀκούσας,
 Καί ῥ’ ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 Μέσσον δουρὸς ἐλὼν· τοὶ δ’ ἰδρύνθησαν ἅπαντες.
 Τῷ δ’ ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
 “Ιοῖσίν τε τιτυσκόμενοι λάεσσί τ’ ἔβαλλον. 80
 Αὐτὰρ ὁ μακρὸν ἄϋσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “Ισχεσθ’, Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
 Στεῦνται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.
 “Ως ἔφαθ’· οἱ δ’ ἔσχοντο μάχης, ἀνέψ τ’ ἐγένοντο

64. πρόφερε. Schol. *ὀνειδίζει*. And so it is also explained by Suidas and Hesychius. Heyne confines this meaning of the verb to this passage in Homer. It occurs, however, in the same sense in Æsch. *Agam.* 194.

65. οὔτοι ἀπόβλητ’ ἐστὶ κ. τ. λ. Hence Lucian in *Timon*: οὔτοι ἀπόβλητά ἐστι δῶρα παρὰ τοῦ Διός. Arrian in *Epictet.* II. 23. Ἀσεβοῦς μὲν, ὅτι τὰς παρὰ θεοῦ χάριτας ἀτίμαζες. The word ἀπόβλητον is used in a similar passage in 1 *Tim.* iv. 4. In the next line, ἐκὼν is not to be taken in its usual acceptance of *libens*; it signifies *suo arbitrio*.

72. εὖ πάντα. *Omnia omnino*. ERNESTI. It appears that Paris had carried off with

Helen her treasures also. See II. N. 626. X. 114. sqq.

73. ὄρκια πιστὰ ταμόντες. See II. B. 124.

78. μέσσον δουρὸς ἐλὼν. Either to indicate a pacific intention, and that he was not about to hurl it; or, for the purpose of making the Trojans fall back into their ranks.

83. στεῦνται. From *σνεῦμαι*, syncopated from *στυνόμεναι*, to affirm, also to determine. Schol. Venet. *κατὰ διάνοιαν ὀρίζεται*. The word is purely Homeric, and is used in several significations, all of which, however, denote an eager desire, or determination of the mind. Compare II. B. 597. E. 832. I. 241. Σ. 191. Φ. 455.

‘Εσσυμένως· ‘Εκτωρ δὲ μετ’ ἀμφοτέροισιν ἔειπε· 85
 Κέκλυτέ μεν, Τρῶες καὶ ἐϋκνήμιδες ‘Αχαιοί,
 Μῦθον ‘Αλεξάνδριοι, τοῦ εἵνεκα νεῖκος ὄρωρεν.
 ‘Αλλους μὲν κέλεται Τρῶας καὶ πάντας ‘Αχαιοὺς
 Τεύχεα κάλ’ ἀποθέσθαι ἐπὶ χθονὶ πονλυβοτείρῃ·
 Αὐτὸν δ’ ἐν μέσσω καὶ ‘Αρηίφιλον Μενέλαον 90
 Οἷους ἀμφ’ Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι·
 ‘Οππότερος δέ κε νικήσῃ, κρείσσων τε γένηται,
 Κτήμαθ’ ἔλων εὖ πάντα, γυναιῖκά τε, οἴκαδ’ ἀγέσθω·
 Οἱ δ’ ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμωμεν.
 ‘Ως ἔφαθ’· οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
 Τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
 Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 Θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
 ‘Αργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 Εἵνεκ’ ἐμῆς ἔριδος, καὶ ‘Αλεξάνδρου ἔνεκ’ ἀρχῆς. 100

86. κέκλυτέ μεν, Τρῶες κ. τ. λ. It has been asked how the different nations could understand one another in these conferences, since we have no mention in Homer of any interpreter between them. Some reason may be offered that they both spoke the same language; for the Trojans, as may be seen in Dion. Halic. Lib. I. were of Grecian extraction originally. Dardanus, the first of their kings, was born in Arcadia; and even their names were generally Greek; as *Hector*, *Anchises*, *Andromache*, *Asiyanax*, &c. Of the last of these, in particular, Homer gives us a derivation which is purely Greek, in Il. Z. 403. But however it be, this is no more than the just privilege of poetry. Æneas and Turnus understand each other in Virgil, and the language of the Poet is supposed to be universally intelligible. POPE. Homer has only made the Greeks and Trojans use the same language; the allies differed in speech, both from them, and from each other. See on Il. B. 867.

97. κέκλυτε νῦν καὶ ἐμεῖο. We may observe what care Homer takes to give every one his proper character; and how this speech of Menelaus is suited to the Laconic. POPE. *Infra* v. 213. ‘Ητοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε, Παῦρα μὲν, ἀλλὰ μάλα λιγύως, ἐπεὶ οὐ πολὺμυθος, Οὐδ’ ἀφαιμαρτοεπής.

98. φρονέω. Schol. ἐλπίζω.

99. πέποσθε. Eustathius explains this, by syncope, for *πεπόννησθε*, and others, with the Scholiast, for *πεπόνθατε*. But it is more probably put for *πεπόσχατε*, from *πέποσχα*, perfect of *πάσχω*, which is found in *Epicharm. ap. Etym. M.* p. 602, 11. and *Stesichor. ap. Phot. Lex.* The word occurs again in Od. K. 465. Ψ. 53. See Matt. Gr. Gr. §. 245. At all events, the derivation from *πάσχω* is the correct one. Compare Il. B. 667. E. 886.

100. ἔνεκ’ ἀρχῆς. Scil. τῆς ἔριδος. HEYNE. Or we may understand *ἀρχή*, with Clarke, in the sense of the Latin *inceptum*.

'Ημέων δ' ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 Τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 Οἴσετε δ' ἄρν', ἕτερον λευκόν, ἐτέρῳ δὲ μέλαιναν,
 Γῇ τε καὶ 'Ηελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 Ἄξετε δὲ Πριάμοιο βίην, ὅφρ' ὄρκια τάμνῃ 103
 Αὐτὸς, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
 Μὴ τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
 Αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 Οἷς δ' ὁ γέρον μετέρσιν, ἅμα πρόσσω καὶ ὀπίσσω
 Λεύσσει, ὅπως ὅχ' ἀρίστα μετ' ἀμφοτέροισι γένηται.
 Ὡς ἔφαθ'· οἱ δ' ἐχάρισαν Ἀχαιοὶ τε Τρῳᾶς τε, 111
 Ἐλπόμενοι πάνσεσθαι οὔζυροῦ πολέμοιο.
 Καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ,
 Τεύχεά τ' ἐξεδόκοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 Πλησίον ἀλλήλων, ὀλίγῃ δ' ἦν ἀμφὶς ἄρουρα. 115
 Ἐκτὼς δὲ προτὶ ἄστυ δῶν κήρυκας ἔπεμπε
 Καρπαλίμως, ἄρνας τε φέρειν, Πριάμόν τε καλέσσαι·
 Ἀντάρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων,
 Νῆας ἐπὶ γλαφυρὰς ἰέναι, ἡδ' ἄρν' ἐκέλευεν
 Οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίφῳ. 120
 Ἴρις δ' αὖθ' Ἐλένη λευκωλένῳ ἄγγελος ἦλθεν,
 Εἰδομένη γαλόψι, Ἀντηνορίδαο δάμαρτι,
 Τὴν Ἀντηνορίδης εἶχε κρείων Ἐλικάων,
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 Τὴν δ' εὖρ' ἐν μεγάρῳ ἡ δὲ μέγαν ἰσθὺν ὕφαινε, 125

103. οἴσετε δ' ἄρν', κ. τ. λ. The Trojans, says the old Scholiast, were required to sacrifice two lambs; one male, of white colour, to the sun; and one female, of black, to the earth; as the sun is the Father of light, and the earth the mother and nurse of men. The Greeks were to offer a third to Jupiter, perhaps to Jupiter Xénius, because the Trojans had broken the laws of hospitality. POPE. The two victims were furnished by the Trojans, because the war was in their country. The verb οἴσετε is the future indicative, instead of the impe-

rative, as Il. K. 88. and elsewhere; and not a real imperative from the future form, mentioned on v. 35. See Matt. Gr. Gr. 511. 5. The idiom is the same in English. Thus we should say: *You will bring two lambs; and we will bring a third.*

108. ἡερέθονται. *Are light as air*; i. e. *unstable*. Horat. Art. P. 165. *Imberbis juvenis, tandem custodē remoto, Sublimis cupidusque, et amata relinquere pernix.*

124. Of Laodice; see Il. Z. 251.

125. ἰσθὺν ὕφαινε. See on Il. A. 31.

Δίκπλακα πορφυρέην· πολέας δ’ ἐνέπασσεν ἀέθλους
 Τρώων θ’ ἵπποδάμων, καὶ Ἀχαιῶν χαλκοχιτώνων,
 Οὗς ἔθεν εἵνεκ’ ἔπασχον ὑπ’ Ἀρηος παλαμάων.
 Ἀγχοῦ δ’ ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·
 Δεῦρ’ ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
 Τρώων θ’ ἵπποδάμων, καὶ Ἀχαιῶν χαλκοχιτώνων,
 Οἳ πρὶν ἐπ’ ἀλλήλοισι φέρον πολύδακρυν Ἀρηά
 Ἐν πεδίῳ, ὀλοοῖτο λιλαιόμενοι πολέμοιο·
 Οἳ δὴ νῦν ἔαται σιγῇ, πόλεμος δὲ πέπανται,
 Ἀσπίσι κεκλιμένοι, παρὰ δ’ ἔγχεα μακρὰ πέπηγεν. 135
 Αὐτὰρ Ἀλέξανδρος καὶ Ἀρηΐφιλος Μενέλαος
 Μακρῆς ἐγχείρῃσι μαχήσονται περὶ σείτο·
 Τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.
 ὧς εἰποῦσα, θεὰ γλυκὺν ἥμερον ἔμβαλε θυμῷ
 Ἀνδρός τε προτέραιο, καὶ ἄστεος, ἥδ’ ἐ τοκῆων. 140
 Αὐτίκα δ’ ἀργεννῇσι καλυψαμένη ὀδόνῃσιν,
 Ὠρῶντ’ ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,
 Οὐκ οἶη, ἅμα τῇγες καὶ ἀμφίπολοι δὴ ἔποντο,
 Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
 Αἴψα δ’ ἔπειθ’ ἵκανον, ὅθι Σκαιαὶ πόλαι ἦσαν. 145

126. δίκπλακα. Eustath. λείπει ὕψην, ἢ τι τοιοῦτον· τινὲς δὲ τὸ χλαῖναν λείπειν φησίν. See Bos Ellips. Gr. p. 330. The commentators explain it by διμίτον χλαῖναν. See Blomfield's Gloss. on Æsch. Pers. 282.—ἐνέπασσεν. Schol. ἐνεποίκελλον.

135. ἀσπίσι κεκλιμένοι. Supply ἐν or ἐπὶ. And so again in Il. A. 371. Φ. 549. Virg. Æn. IX. 229. *Stant longis amixti hastis, et scuta tenentes*. XII. 130. *Defixunt tellure hastas, et scuta reclinant*.

138. κεκλήσῃ. See on Il. B. 260.

141. καλυψαμένη. Having covered herself: according to the strict and primary usage of the middle verb. So again Il. ᾤ. 184.

144. The Scholiast informs us, that when Helen, who had been carried off by The-

seus, was delivered by the Dioscuri, they brought away Æthra, to whose care she was consigned at Aphidnæ. Others, however, suppose that this cannot be Æthra, the mother of Theseus, as she could never have been an attendant of Helen. But there can be no cause to suspect the genuineness of the verse upon that account, since the custom of the time, which reduced Hecuba and Andromache to this situation, would account for a similar usage in the present instance. See the Hecuba of Euripides, and compare Il. Z. 454. sqq.

145. Σκαιαὶ πόλαι. The Scæan gates only are expressly mentioned by Homer, and on this ground Heyne denies the existence of any other. Dares Phrygius, on the contrary, tells us, that Troy had seven gates. Whether this was, or was not the

Οἱ δ' ἄμφι Πρίαμον καὶ Πάνθοον ἡδὲ Θυμοίτην,
 Λάμπον τε, Κλυτίον θ', Ἴκετάονά τ', ὄζον Ἄρηος,
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 Εἶατο δημογέροντες ἐπὶ Σκαιῷσι πύλῃσι,
 Γῆραϊ δὴ πολέμοιο πεπαυμένοι· ἄλλ' ἀγορηταὶ 150
 Ἑσθλοὶ, τεττίγεσσιν ἐοικότες, οὔτε καθ' ὕλην
 Δενδρέφ' ἐφεζόμενοι ὅπα λειριόεσσιν ἰεῖσι·
 Τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 Οἱ δ' ὥς οὖν εἶδον Ἑλένην ἐπὶ πύργῳ ἰοῦσαν,
 Ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155
 Οὐ νέμεσις, Τρώας καὶ ἐϋκνήμιδας Ἀχαιοὺς

case, it is evident from Il. B. 809. where the Trojans are said to issue from *all the gates*, that there were, at least, more than one; since it is not satisfactory to understand *πᾶσαι*, with Heyne, in the sense of *δλαι*.

146. οἱ δ' ἄμφι Πρίαμον κ. τ. λ. That is, *Priam, Panthus, &c. with their companions, or attendants*: in which sense the article is frequently used with the prepositions *ἀμφι*, or *περι*, and a proper name. Compare Il. Z. 435. Sometimes, however, the phrase merely implies the person himself, whom the proper name expresses; as in Herod. III. 76.; but Matthiæ is certainly wrong in affirming that such is the case here, and that we cannot suppose any companions of Priam and the rest: Gr. Gr. §. 271. 2.

152. ὅπα λειριόεσσιν. Schol. *ἐπιθυμητήν, ἡδέϊαν*. Others render it *weak, slender*; and so Hesychius: *λειριόεις· ἀπαλός*. But the former interpretation is more agreeable to the derivation of the word from *λειρίον*, a *lily*: and the grasshopper seems to have been generally considered by the ancients as a musical creature. Virgil, indeed, applies the epithet *raucæ* to *cicada*; but Anacreon praises its melody in Od. 43. and so also Theocr. Id. II. 148. *τέττιγος*

ἐπεὶ τό γα φέρτερον ἄδεις. Of the sweetness of the voice in old age, Nestor is a celebrated example. It should seem, however, that this does not embrace the whole of the comparison, which may extend also to the infirmities of age. Thus Solomon compares an old man to a grasshopper in Eccles. xii. 5. in which he seems to allude to the projecting limbs, and shrivelled appearance of the insect. And hence, perhaps, arose the fable of Tithonus, from which Homer is supposed by Eustathius to have derived his simile; who, after living to an extreme old age, was turned at last into a grasshopper.

156. οὐ νέμεσις. Scil. *ἔστι*. It is not blameworthy: Schol. οὐ μέμψις. Compare Il. Z. 80. So also Virg. Æn. IV. 349. *Quæ tandem Ausonia Teucros considere terra Invidia est?* The expression is equivalent to *Nec mirum*. Upon this passage Quintilian has the following remarks in Instit. Orat. VIII. 4. 21. *Non putant indignum Trojanti principes, Graios Trojanosque propter Helenæ speciem tot mala, tanto temporis spatio, sustinere. Quænam igitur illa forma credenda est? Non enim hoc dicit Paris, qui rapuit; non aliquis juvenis, non unus e vulgo; sed senes, et prudentissimi, et Priamo assidentes. Verum et ipse*

Τοιῷδ’ ἀμφὶ γυναικὶ πολλὸν χρόνον ἄλγεα πάσχειν·
 Αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.
 Ἀλλὰ καὶ ὧς, τοίη περ ἑοῦς’, ἐν νηυσὶ νέεσθω,
 Μηδ’ ἡμῖν τεκέεσσὶ τ’ ὀπίσσω πῆμα λίποιτο. 160
 Ὡς ἄρ’ ἔφαν· Πρίαμος δ’ Ἑλένην ἐκαλέσσατο φωνῇ·
 Δεῦρο πάροιθ’ ἐλθοῦσα, φίλον τέκος, ἵζεν ἐμεῖο,
 Ὅφρα ἴδῃ πρότερόν τε πόσιν, πηοὺς τε, φίλους τε·
 Οὐτι μοι αἰτλή ἐσσι, θεοὶ νύ μοι αἰτιοὶ εἰσιν,
 Οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν· 165
 Ὡς μοι καὶ τόνδ’ ἄνδρα πελώριον ἐξονομήνῃς,

rex, decem bello exhaustus, amissis tot liberis, imminente summo discrimine, cui faciem illam, ex qua tot lacrimarum origo fluxisset, invisam atque abominandam esse oportebat, et audit hæc, et eam filiam appellans juxta se locat, et excusat etiam, atque sibi esse malorum causam negat. Hence also Lucian in Dial. Mort. *Menip. Merc. Men.* Εἴτα αἱ χθναὶ νῆες διὰ τοῦτο ἐπληρώθησαν ἕκ ἀπάσης τῆς Ἑλλάδος, καὶ τοσοῦτοι ἔπεσον Ἕλληνες τε καὶ βάρβαροι, καὶ τοσαῦται πόλεις ἀνάστατοι γιγνῶσιν; *Merc.* Ἀλλ’ οὐκ εἶδες, ὦ Μένιππε, ζῶσαν τὴν γυναικα; ἔφη γὰρ ἂν καὶ σὸ ἀνεμίσσητον εἶναι, Τοιῷδ’ ἀμφὶ γυναικὶ κ. τ. λ.

158. αἰνῶς. Schol. *λίαν, πάνυ.* So also in Apoll. Rhod. III. 15. ὑπερφίαλος πῖλοι αἰνῶς. 480. ἀλλὰ μάλ’ αἰνῶς Δαῖδω. Herod. IV. 61. αἰνῶς ἀξέβλου.— *εἰς ὧπα.* With respect to. In similar constructions the preposition is more usually omitted. Od. A. 208. αἰνῶς γὰρ κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας Κεῖνῳ. See on Il. A. 115.

164. οὐτι μοι αἰτλή ἐσσι, κ. τ. λ. Virg. *Æn.* II. 601. *Non tibi Tyndaridis facies inuisa Lacæmæ, Culpativæ Paris; Divæ inclementia, Divæ, Hæc evertit opes, sternitque a culmine Trojam.*

166. ὧς μοι καὶ τόνδ’ ἄνδρα κ. τ. λ.

This view of the Grecian leaders from the walls of Troy, is justly looked upon as an episode of great beauty, as well as a masterpiece of conduct in Homer; who by this means acquaints the readers with the figure and qualifications of each hero, in a more lively and agreeable manner. Several great poets have been engaged by the beauty of this passage to an imitation of it. In Stat. Theb. VII. Phorbas standing with Antigone on the tower of Thebes shews her the forces as they were drawn up, and describes their commanders, who were neighbouring princes of Boeotia. It is also imitated by Tasso in his Third Book, where Erminia, from the walls of Jerusalem, points out the chief warriors to the king. *Pope.* It should be observed, however, that the description of Statius is not taken immediately from Homer, but through the intervention of Euripides, who has introduced an aged attendant for the purpose of giving a precisely similar description to Antigone; *Phœniss.* 86. To an old objection, which has been repeated by Scaliger, that it appears strange, how Priam should be unacquainted with the persons of the Grecian leaders in the tenth year of the war, and particularly with Ulysses, who had been on an embassy to Troy; it is fairly answered, that the Greeks do not

"Οστις ἄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε·
 Ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι,
 Καλὸν δ' οὕτω ἐγὼν οὐπω ἴδον ὀφθαλμοῖσιν,
 Οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε. 170
 Τὸν δ' Ἐλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν
 Αἰδοῖός τέ μοι ἐσσί, φίλε ἐκνρῆ, δεινός τε·
 Ὡς ὄφελε θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο
 Υἱεῖ σῶ ἐπόμεν, θάλαμον γνωτούς τε λιποῦσα,
 Παῖδά τε τηλυγέτην, καὶ ὀμηλικὴν ἐρατεινὴν. 175
 Ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέτηκα.
 Τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι, ἡδὲ μεταλλᾶς·
 Οὗτός γ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,
 Ἀμφότερον βασιλεύς τ' ἀγαθός, κρατερός τ' αἰχμητής·
 Δαήρ αὖτ' ἐμὸς ἔσκε κυνῶπιδος, εἰ ποτ' ἔην γε. 180

appear, on any former occasion, to have advanced so near the walls of Troy; and Priam may be supposed to have forgotten the features of Ulysses, since the time of his departure.

173. ἀδεῖν. *Had been preferred.* Schol. ἀρίσται.

175. παῖδά τε τηλυγέτην. Properly, a child born in old age; Il. E. 153. Schol. κυρίως τηλύγετοι καλοῦνται οἱ τηλοῦ τῆς γονῆς ὄντες παῖδες, ὃ ἐστὶν ἐν γεροντικῇ ἡλικίᾳ σπαρμένους. In this acceptance, however, it cannot possibly apply to Hermione, the daughter of Menelaus and Helen. Since in old age, therefore, there is less likelihood of many children, the word is generally taken in a secondary signification; in which some understand it to mean an only, and others a beloved, child. The former seems the more probable interpretation; since Homer says expressly in Od. Δ. 12, that Hermione was an only child, although others have maintained a contrary opinion. See Heyne on Apollod. Bibl. III. 11. 1. Compare Il. I. 478. Mosch. Idyl. IV. 79.

176. ἀλλὰ τά γ' οὐκ ἐγένοντο. *Quod optaverim, quodque factum oportebat, non evenit.* CLARKE.

179. ἀμφότερον βασιλεὺς κ. τ. λ. This was the verse which Alexander the Great preferred to all others in Homer; and which he proposes as the pattern of his own actions, as including whatever can be desired in a prince, Plut. Orat. de fort. Alex. I. ROSA. Xenoph. Mem. III. 2. 2. Ἦ τί δὴ ποτε οὕτως ἐπήνεσε τὸν Ἀγαμέμνονα, εἰπὼν Ἀμφότερον βασιλεὺς κ. τ. λ.; Ἀρά γε ὅτι αἰχμητής τε καὶ κρατερός ἂν εἴη, οὐκ εἰ μόνος αὐτὸς ἐν ἀγωνίζοντο πρὸς τοὺς πολεμίους, ἀλλ' εἰ καὶ παντὶ τῷ στρατοπέδῳ τοῖσιν αἰτιος εἴη; καὶ βασιλεὺς ἀγαθός, οὐκ εἰ μόνον τοῦ ἐαυτοῦ βίον καλῶς προσήκοι, ἀλλ' εἰ καὶ ὅκ. βασιλεύει, τοῖσιν εὐδαιμονίας αἰτιος εἴη; Auson. Epitaph. Her. VII. *Consilio, belloque bonus, quæ corpora rara est.* Sall. B. J. *Quod difficillimum imprimis est, et prælia sistere erat, et bonus consilia.*

180. εἰ ποτ' ἔην γε. The meaning of these words is not very apparent. Eustath. πρᾶναι τὸν ἐπὶ τῷ μνηρ τοῦ

‘Ως φάτο· τὸν δ’ ὁ γέρων ἠγάσσατο, φώνησέν τε·
 ‘Ω μάκαρ Ἀτρεΐδῃ, μοιρηγενὲς, ὀλβιόδαιμον,
 ‘Ἡ ρά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
 ‘Ἦδῃ καὶ Φρυγίῃν εἰσήλυθον ἀμπελόεσσιν,
 ‘Ἐνθα ἴδον πλείστον Φρύγας, ἀνέρας αἰολοπώλους, 185
 Λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
 Οἳ ρά τότε ἔστρατόωντο παρ’ ὄχθας Σαγγαρίοιο·
 Καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ‘Ἡματι τῷ, ὅτε τ’ ἦλθον Ἀμαζόνες ἀντιάνειραι·
 ‘Ἀλλ’ οὐδ’ οἱ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί. 190

ἀνδρὸς λυποῦμένον ἴσως κατ’ αὐτῆς·
 οἶονε λέγουσα, ὡς οὐ νῦν ἴσθιν, ἀλλὰ
 ποτε ἦν. Heyne would understand εἴ-
 ποτε to be used instead of ποτε, thus;
quando ille erat socer meus. On the con-
 struction of the former part of the line, see
 the note on Soph. CEd. C. 332. Pent. Gr.
 p. 126.

183. μοιρηγενὲς. Schol. ἀγαθῇ μοίρᾳ
 γεγεννημένε. And so Eustathius, Hes-
 chius, and others.

183. δεδμήατο. *Imperio tuo parebant*;
 i. e. *are wont to obey*. The use of the per-
 feet would have been more regular. See
 on Il. A. 37. Barnes, indeed, reads δεδ-
 μήαται υἱες Ἀχαιῶν, but without the
 authority of a single MS.

187. παρ’ ὄχθας. *Along the banks*. Eu-
 stath. οἱ δὲ μεθ’ Ὀμήρον παρ’ ὄχθας
 φασίν. This, however, is not altogether
 true, since παρ’ ὄχθας signifies, *near the*
banks; as in Æsch. Theb. 398. Soph.
 Phil. 726. The accusative occurs in the
 sense of this passage in Æsch. Prom. 835.
 See Blomfield in loc.

189. Ἀμαζόνες ἀντιάνειραι. Accord-
 ing to Diodorus Siculus, the Amazons were
 a tribe of warlike women, who had settled
 in Africa sometime before the Trojan war.
 They afterwards appear to have established
 themselves in Cappadocia, and by degrees

to have overrun a great part of Asia Minor,
 extending their possessions along the Eux-
 ine, as far as the Caspian Sea. Various
 accounts are given of them by Herodotus,
 Justin, Q. Curtius, and Plutarch in *VN*.
Thesi: but for the most part so involved
 in fable, that many have been induced to
 doubt their existence, and Strabo considers
 their history as a proof of the credulity of
 mankind: Lib. XI. p. 347. Plutarch also
 says of their wonderful exploits, περιφα-
 νῶς ἔοικε μύθῳ καὶ πλάσματι. Q. Smyr-
 næus relates in his *Post-Homerica*, that
 they assisted Priam in the Trojan war; and
 Virgil describes their appearance, and cele-
 brates their achievements, under their
 Queen Penthesilea in Æn. I. 490. *Ducit*
*Amazonidum lunatis agmina pelvis Pen-
 thesilea furens, medisque in millibus ardet,*
Aurea subnectens exsertis cingula mamma
Bellatrix, audetque viris concurrere virgo.
 Homer mentions them once again in Il. Z.
 186. and with the same epithet. Schol.
ἀντιάνειραι αἱ ἴσαι κατὰ δύναμιν ἀν-
δράσιν, ἢ αἱ ἐναντιούμεναι ἀνδράσιν,
ἔξ οὗ πολεμικαί. Virgil has fully and
 beautifully expressed the idea of the epi-
 thet in the passage cited above. For a full
 account of these heroines, and the opinions
 respecting them, see Bryant's *Heathen My-*
thology; I. 32. V. 110.

Δεύτερον αὐτ', 'Οδυσηα ἰδὼν, ἔρξεν' ὁ γεραίός·
 Εἶπ' ἄγε μοι καὶ τόνδε, φίλου τέκος, ὅστις ὁδ' ἐστί·
 Μείων μὲν κεφαλὴν 'Αγαμέμνονος 'Ατρείδαο,
 Εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 Τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 Αὐτὸς δὲ, κτίλος ὧς, ἐπιπωλεῖται στίχας ἀνδρῶν·
 'Αρνεῖω μιν ἔγωγε εἴσκω πηγεσιμάλλῃ,
 "Οστ' ὅτῳν μέγα πῶϋ διέρχεται ἀργεννῶν.
 Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα·
 Οὔτος δ' αὖ Λαερτιάδης, πολύμητις 'Οδυσεύς, 200
 "Ος τράφη ἐν δῆμῳ 'Ιθάκης, κραναῆς περ ἐούσης,
 Εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυνκνά.
 Τῇν δ' αὐτ' 'Αντήνωρ πεπνυμένος ἀντίον ἦδδα·
 "Ω γύναι, ἥ μάλα τοῦτο ἔπος νημερτὲς ἔειπες.
 "Ἢδῃ γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος 'Οδυσεύς 205
 Σεῦ ἕνεκ' ἀγγελίης σὺν 'Αρηϊφίλῳ Μενελάῳ·

197. πηγεσιμάλλῃ. *Denso vellere praedito*. This is doubtless the true meaning, as it is properly explained by Apollonius; *ἐπαγεῖς μαλλοῦ, τοντίστιν ἐτραφεῖς, ἔχοντι*. From *πήγνυμι, figo, compingo*. This simile is considered very beautiful and natural; as the ram was generally considered a symbol of authority, from being trained to lead and conduct the flock. Aristot. *Hist. Anim.* VI. 19. *ἐν ἐκάστῃ γὰρ ποίμνῃ κατασκευάζουσιν ἡγέμονα τῶν ἀβρίνων, ὃς ὅταν ὀνόματι ἐλήθῃ ἐπὶ τοῦ ποίμενος, προηγείται*. Hence the king of Persia is represented under the figure of a ram in Dan. viii. 3. 20. In Exod. xv. 15. where the Hebrew word signifies a ram, the LXX. have *ἀρχοντες*, and in Ezek. xvi. 13. *ἡγέμονας*. The Latin vulgate, however, in both instances, gives *arietes*. Compare Jerem. i. 8. Zech. x. 3.

201. κραναῆς. *Craggy, mountainous*. Schol. *τρηχέας*. Virg. *Aen.* III. 272. *Scopulos Ithacæ*. Hence Cicero *Orat.* I. 44.

Cujus rei (scil. amoris Patriæ) tanta est vis et tanta natura, ut Ithacam illam, in asperissimis saxulis tanquam nidulum affixam, sapientissimus vir immortalitati anteponeret. Cf. *Odys.* E. 208. sqq.—Of δῆμος, in the sense of πόλις, see on Il. B. 547.

202. εἰδὼς παντοίους κ. τ. λ. See on Il. B. 718.

203. τῇν δ' αὐτ' 'Αντήνωρ κ. τ. λ. In this view of the leaders of the army, it had been an oversight in Homer to have taken no notice of Menelaus, who was not only one of the principal of them, but was immediately to engage the attention of the reader in the single combat. On the other hand, it had been a high indecorum to have made Helen speak of him. He has, therefore, put his praises into the mouth of Antenor; which was also a more artful way than to have presented him to the eye of Priam in the same manner with the rest.

POPE.

206. σεῦ ἕνεκ' ἀγγελίης. That is, *περὶ σοῦ*. So Thucyd. VIII. 15. *ἀγγελία τῆς*

Τοὺς δ’ ἐγὼ ἐξείνισσα, καὶ ἐν μεγάροισι φίλησα,
 Ἀμφοτέρων δὲ φῦνῃν ἐδάην καὶ μῆδεα πυκνά.
 Ἀλλ’ ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 Στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους, 210
 Ἀμφω δ’ ἐζομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
 Ἀλλ’ ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,
 Ἥ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,
 Παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος,
 Οὐδ’ ἀφαρματοεπῆς, εἰ καὶ γένει ὕστερος ἦεν 215
 Ἀλλ’ ὅτε δὴ πολὺμητις ἀναΐξειεν Ὀδυσσεύς,
 Στάσκειν, ὑπαὶ δε ἴδεσκε, κατὰ χθονὸς ὄμματα πῆξας,

Χίον, i. e. concerning Chios. 39. ἀγγε-
 λαν τοῦ ξυμπακομοσθῆναι, i. e. re-
 specting the conveyance. Compare I. 100.
 140. This use of the genitive is very com-
 mon, particularly after verbs of *hearing*,
enquiring, and the like. See Pent. Gr. p.
 287. on Soph. Ant. 1182. Matt. Gr. Gr.
 §. 330.—This embassy of Ulysses and Me-
 nelaus is mentioned by Herodotus.

210. ὑπείρεχεν. See on Il. B. 426.
 and on v. 353. of the change of construc-
 tion in the following line.

213. ἀλλ’ ὅτε δὴ μύθους κ. τ. λ. This
 passage concerning the different eloquence
 of Menelaus and Ulysses is inexpressibly
 just and beautiful. The close laconic con-
 ciseness of the one, is finely opposed to the
 copious, vehement, and penetrating oratory
 of the other; which is so exquisitely de-
 scribed in the simile of the snow falling
fast, and sinking *deep*. For it is in this
 the beauty of the comparison consists, ac-
 cording to Quintilian; Inst. Orat. XII. 10.
 64. *In Ulyssae facundiam et magnitudinem*
juxit, cui orationem nivibus hybernis, et
copia verborum atque impetu, parem, tribuit.
 POMP. Aul. Gell. VII. 14. *Sed ea ipsa*
genera dicendi, jam antiquitus tradita ad
Homero, sunt tria in tribus; Magnificum in
Ulyssae et ubertum; Subtile in Menelao et

*cohibitum: Mixtum moderatumque in Nes-
 tore.*

213. ἐπιτροχάδην. Summarily, briefly,
 rapidly. Eustath. ἀντὶ τοῦ κεφαλαιωδῶς,
 ταχίως, ἰσπευσμένως, ἐν τῷ ἐπιτρέχειν
 τὰ πολλά. Quintil. Inst. Orat. XII. ubi
 supra. *Homerus brevem quidem cum animi*
jucunditate, et propriam,—id enim est non
errare verbis,—et carentem supervacuis elo-
quentiam Menelao dedit. Hence the epithet
 ἀφαρματοεπῆς, v. 215, i. e. *digressive*,
discursive, wandering from the point. Schol.
 ἀποτυγχάνων τοῦ σκοποῦ τῶν λόγων.
 Od. A. 510. Αἰεὶ πρῶτος ἔβαζε καὶ οὐχ
 ἡμάρτανε μύθων. The contrary is said of
 Ajax in Il. N. 824.

214. λιγέως. *Clara voce.* This is the
 more general acceptance of the word, as
 in Il. T. 5. Ψ. 218. and elsewhere: but
 the ancients seem to have understood it in
 the sense of *suaviter*. Cicero de Clar. Orat.
Menelaum ipsum, dulcem illum quidem tra-
dit Homerus, sed pauca loquentem.

215. γένει. *In age.* Schol. τῇ ἡλικίᾳ
 νεώτερος ἦν.

216. ἀλλ’ ὅτε δὴ κ. τ. λ. See on Il.
 A. 610. and compare infra v. 232. A. 335.
 344. I. 191. and elsewhere.

217. στάσκειν, ὑπαὶ δὲ κ. τ. λ. Quintil.
 Institut. Orat. XI. 3. 158. *Mire enim auditu-*

Σκῆπτρον δ' οὐτ' ὀπίσω, οὔτε προπτηνὲς, ἐνώμα,
 'Αλλ' ἄστεμφές ἔχεσκεν, αἰδορεῖ φωτὶ ἑοικώς·
 Φαίης κε ζάκοτον τέ τιν' ἔμμεναι, ἄφρονά θ' αὐτῶς· 220
 'Αλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἔει,
 Καὶ ἔπεα νιφάδεσσιν ἑοικότα χειμερίησιν,
 Οὐκ ἂν ἔπειρ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 Οὐ τότε γ' ὥδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

Τὸ τρίτον αὐτ', Αἴαντα ἰδὼν, ἐρέειν' ὁ γεραίός· 225
 Τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἡὺς τε μέγας τε,
 Ἐξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους;

Τὼν δ' Ἑλένη ταυόπεπλος ἀμείβετο, διὰ γυναικῶν·
 Οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν·
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι, θεὸς ὧς, 230

Ἔσθηκε· ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται·
 Πολλάκι μιν ξείνισεν Ἀρηΐφιλος Μενέλαος
 Οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.

Νῦν δ' ἄλλους μὲν πάντας ὄρῳ ἐλίκωπας Ἀχαιοὺς,
 Οὔς κεν εὖ γνοίην, καὶ τοῦνομα μυθησαίμην· 235

Διοῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Κάστορά θ' ἱππόδαμον, καὶ πνὲξ ἀγαθὸν Πολυδεύκεα,
 Αὐτοκασιγνήτῳ, τῷ μοι μίᾳ γείνατο μήτηρ.

Ἡ οὐχ ἐσπέσθην Λακεδαιμόνιος ἐξ ἐρατεινῆς,
 Ἡ δεῦρο μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισι, 240

Νῦν δ' αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 Αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἃ μοι ἐστίν;

Ὡς φάτο· τοὺς δ' ἤδη κάτεχε φυσίζοος αἴα

rum dicturi cura delectat, et iudex se ipso
 composuit. Hoc praecepit Homerus Ulixi
 exemplo, quem statim oculis in terram
 defixis, inamotoque accepto, priusquam il-
 lam eloquentiae procellam effunderet, dicit.
 Hinc Ovid. Met. XIII. 125. Adstitit,
 atque oculos paulum tellure moratus sustulit
 ad proceres.

222. νιφάδεσσιν ἑοικότα χειμερίησιν.
 Senec. Epist. 40. Itaque oratio illa Ulyssis

apud Homerum concitata, et sine intermis-
 sione in morem pietis superueniens, oratori
 data est. See also the passage from Quin-
 tilian, cited on v. 212. and Plin. Epist. I.
 30. Schol. λόγος πολλοὶ καὶ πυκνοί.
 We meet with a comparison very similar
 in Deut. xxxii. 2. LXX. Προσδοκάσθω ὡς
 θεὸς τὸ ἀπόφθεγμά μου, καὶ καταβήτω
 ὡς ὀρόσος τὰ ῥήματά μου, ὥστε ὄμβρος ἐπ'
 ἄγρωσιν, καὶ ὥσει νιφετὸς ἐπὶ χόρτον.

‘Εν Λακεδαίμονι αὖθι, φίλῃ ἐνὶ πατρίδι γαίῃ.
 Κήρυκες δ’ ἀνὰ ἄστνυ θεῶν φέρον ὄρκια πιστὰ, 245
 ‘Αρνε δύνω, καὶ οἶνον ἐύφρονα, καρπὸν ἀρούρης,
 ‘Ασκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαιινὸν
 Κήρυξ ‘Ιδαῖος ἥδ’ χρύσεια κύπελλα,
 ‘Ωτρυνε δὲ γέροντα παριστάμενος ἐπέεσσιν·
 ‘Ορσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι 250
 Τρῶων θ’ ἵπποδάμων καὶ ‘Αχαιῶν χαλκοχιτώνων,
 ‘Ες πεδλὶον καταβῆναι, ἵν’ ὄρκια πιστὰ τάμῃαι.
 Αὐτὰρ ‘Αλέξανδρος καὶ ‘Αρηΐφιλος Μενέλαος
 Μακρῆς ἐγχείρσι μαχήσонт’ ἀμφὶ γυναικί·
 Τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ’ ἔποιτο· 255
 Οἱ δ’ ἄλλοι, φιλότῃτα καὶ ὄρκια πιστὰ ταμύντες,
 Νάλομεν Τροίην ἐριβώλακα· τοὶ δὲ νέονται
 ‘Αργος ἐς ἵππόβοτον καὶ ‘Αχαιΐδα καλλιγύναικα.
 ‘Ως φάτο· ῥίγησε δ’ ὁ γέρων, ἐκέλευσε δ’ ἑταίροις
 ‘Ιππους ζευγνύμεναι· τοὶ δ’ ὄτραλέως ἐπίθοντο. 260
 ‘Αν δ’ ἄρ’ ἔβη Πριάμος, κατὰ δ’ ἡνία τείνεν ὀπίσσω,
 Πάρ δέ οἱ ‘Αντήνωρ περικαλλέα βήσατο δίφρον.
 Τῷ δὲ διὰ Σκαιῶν πεδλὶονδ’ ἔχον ὠκέας ἵππους.
 ‘Αλλ’ ὅτε δὴ ῥ’ ἴκοντο μετὰ Τρῶας καὶ ‘Αχαιοὺς,
 ‘Εξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν, 265
 ‘Ες μέσσον Τρῶων καὶ ‘Αχαιῶν ἐστιχώωντο.
 ‘Ορνυτο δ’ αὐτίκ’ ἔπειτα ἀναξ ἀνδρῶν ‘Αγαμέμνων,
 ‘Αν δ’ ‘Οδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ
 ‘Ορκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 Μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευον· 270
 ‘Ατρεΐδης δὲ, ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ‘Η οἱ παρ’ ξίφεος μέγα κουλεὸν αἰὲν ἄωροτο,

244. πατρίδι γαίῃ. That is, at The-
 raps: Pind. Pyth. XI. 95. Nem. X. 106.

See Heyne on Apoll. III. 2. 2.

247. κρητῆρα. Of this, and the κύ-
 πελλον, mentioned in the following line,
 see on Il. A. 470. 584.

257. νέονται. Present for future. See

the note on Soph. Ant. 33. Pent. Gr. p.
 215.

268. ἀν δ’ ‘Οδυσσεύς. That is, ἀνὴρ-
 νυτο.

269. κρητῆρι δὲ οἶνον Μίσγον. See
 on Il. B. 341.

271. μάχαιραν. See on Il. A. 220.

Ἄρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 Κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις·
 Τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο, χεῖρας ἀνασχών·
 Ζεῦ πάτερ, Ἴδθ' ἐν μεδέων, κύδιστε, μέγιστε, 276
 Ἡελίος θ', ὃς πάντ' ἐφορᾷ, καὶ πάντ' ἐπακούεις,
 Καὶ Ποταμοί, καὶ Γαῖα, καὶ οἱ ὑπένερθε καμόντας
 Ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση·
 Ὑμεῖς μάρτυροί ἐστε, φυλάσσετε δ' ὄρκια πιστά. 280
 Εἰ μὲν κε Μενέλαον Ἀλέξανδρος καταπέφνη,
 Αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 Ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 Εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
 Τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἥντιν' εἰκεν, 286
 Ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.

273. ἀρνῶν ἐκ κεφαλῶν κ. τ. λ. Compare Virg. *Æn.* VI. 245. The ceremony of striking a covenant, of which Homer has here given a minute description, commenced with cutting a portion of hair from the forehead of the victim, and distributing it among the contracting parties, that all might share in the oath. Virgil has imitated this description of the ceremony in *Æn.* XII. 161. sqq. and has given the adjuration with peculiar grandeur and effect in v. 176. *Esto nunc sol testis, et hæc mihi terra vocantis, Quam propter tantos potui perferre labores, Et pater omnipotens, &c.*

277. Ἡελίος θ'. The nominative for the vocative. See on Eur. *Phœn.* 796. Pent. Gr. p. 350.

279. τίνυσθον. Since this is in the dual, the reference must be to Pluto and Proserpine. See on Il. A. 567. On the construction of the relative ὅτις in the singular, with the antecedent in the plural, see Pent. Gr. p. 257. note on Soph. *Ant.* 707.

281. εἰ μὲν κε M. On this construction, which is repeated in vv. 284. 288. see on Il. A. 137.

285. ἀποδοῦναι. For ἀποδόντων. The infinitive for the imperative. See on Il. A. 20. This usage, however, is less frequent, when the third person imperative is to be understood. Compare Il. Z. 92. H. 79. 375. and see Porson on Eur. *Hec.* 876.

287. ἥ τε καὶ ἐσσομένοισι κ. τ. λ. This Madame Dacier renders, *The tribute shall be paid to the posterity of the Greeks for ever.* I think she is single in that explication; the majority of the interpreters taking it to signify, that the victory of the Greeks and this pecuniary acknowledgement, *should be recorded to all posterity.* If it means more than this, at least it cannot come up to the sense Madame Dacier gives it; for a nation put under perpetual tribute is rather enslaved, than received to friendship and alliance, which are the terms of Agamemnon's speech. It seems rather to be a fine, demanded as a recompence for the ex-

Εἰ δ’ ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
Τίνειν οὐκ ἐθέλωσιν, Ἀλεξάνδροιο πεσόντος,
Αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινης, 290
Αὔθι μένων, εἴως κε τέλος πολέμοιο κιχέλω.

Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ.
Καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
Θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός·
Οἶνον δ’ ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295

Ἐκχεον, ἦδ’ εὖχοντο θεοῖς αἰειγενέτησιν·

Ὡδὲ δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
Ὅππότεροι πρότεροι ὑπὲρ ὅρκια πημύνειαν,
Ὡδὲ σφ’ ἐγκέφαλος χαμάδις ῥέοι, ὥς ὅδε οἶνος, 300
Αὐτῶν, καὶ τεκέων, ἄλοχοι δ’ ἄλλοισι μιγεῖεν.

Ὡς ἔφαν’ οὐδ’ ἄρα πῶ σφιν ἐπεκράλινε Κρονίων.

Τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

Κέκλυτέ μεν, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί·

Ἦτοι ἐγὼν εἴμι προτὶ Ἴλιον ἠνεμόεσσαν 305

pieces of the war, which, being made over to the Greeks, should remain to their posterity for ever; that is to say, which they should never be molested for, or which should never be redemanded in any age as a case of injury. The phrase is the same we use at this day, when any purchase or grant is at once made over to a man and his heirs for ever. With this will agree the Scholiast's note, which tells us the mulct was reported to have been half the goods then in the besieged city. POPE. On the signification of *τιμή* in the preceding and following lines, which is equivalent with *ποινή* in v. 209. see on Il. A. 159.

292. ἦ, καὶ ἀπὸ στομάχους κ. τ. λ. Virg. *Æn.* XII. 212. *Talibus inter se firmabant fœdera dictis, Conspicui in medio procerum; tum rite sacratas in flammam jugulant pecudes.* Eustath. οὐ λαμβάνει τὸν στόμαχον κατὰ τὴν νῦν συνήθειαν,

ἀλλὰ κατὰ τὴν τότε· στόμαχοι γάρ φησι, τὰ κάτω μέρη τοῦ λαιμοῦ.

293. ἀσπαίροντας. *Panting, struggling.* Odys. Θ. 526. Ἡ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα. This is the Homeric form, which is used also in Herod. I. 3. VIII. 5. See Valckenær on the latter passage. The same commentator has also illustrated this and similar words,—such as ἀλαπάζω, ἀβληχρός, and the like, which in later writers omit the initial *α*,—in his note on Theocrit. Adonias. p. 220. The term *σπαίρω* occurs in Apoll. Rhod. IV. 874. *παῖδα φίλον σπαίροντα διὰ φλογός.*

297. τις. For *ἕκαστος*, as in Il. B. 355.

299. ὑπὲρ ὅρκια πημύνειαν. *Præter jurandum.* This use of the preposition *ὑπὲρ* is Homeric. So again Il. Δ. 67. 236. The preposition is omitted supra v. 107. In the same sense we have in Il. H. 351. ὅρκια πιστὰ ψεύδεσθαι.

"Αψ, ἐπεὶ οὐπω τλήσομ' ἐν ὀφθαλμοῖσιν ὄρασθαι
 Μαρνάμενον φίλον υἱὸν Ἀρηϊφίλῳ Μενελάῳ.
 Ζεὺς μὲν πον τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 'Οπποτέρῳ θανάτοιῳ τέλος πεπρωμένον ἐστίν.
 "Ἢ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς· 310
 'Αν δ' ἄρ' ἔβαιν' αὐτὸς, κατὰ δ' ἡγία τεῖνεν ὀπίσσω,
 Πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 Τῷ μὲν ἄρ' ἄψορροὶ προτὶ Ἴλιον ἀπονέοντο.
 "Εκτωρ δέ, Πριάμοιο πάϊς, καὶ δῖος Ὀδυσσεύς
 Χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
 Κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόυτες,
 'Οππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 Λαοὶ δ' ἡρήσαντο θεοῖς, ἰδὲ χεῖρας ἀνέσχον,
 "Ωδε δέ τις εἶπεν κεν Ἀχαιῶν τε Τρώων τε·
 Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε, μέγιστε, 320
 'Οππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
 Τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀἴδος εἴσω,
 'Ημῖν δ' αὖ φιλότῃτα καὶ ὄρκια πιστὰ γενέσθαι.
 "Ως ἄρ' ἔφαν' πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ,
 "Αψ ὀρώων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν. 325
 Οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἥχι ἐκάστῳ
 "Ἴπποι ἀερσίποδες, καὶ ποικίλα τεύχεα κείτο.

306. ἐν ὀφθαλμοῖσιν. See on Il. A. 587.

310. ἐς δίφρον ἄρνας θέτο. Hence it appears, that in sacrifices of this nature, in which a curse is invoked in case of a breach of the oath, the victims were not eaten, as upon other occasions; but carried away, and destroyed, by the contracting parties. It should seem from Il. T. 267, that they were cast into the sea.

316. κλήρους ἐν κυνέῃ κ. τ. λ. See Pent. Gr. p. 440, note on Aesch. Theb. 454.

318. The old reading is λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χ. ἄ. But the construction, in which verbs which signify *to pray* are followed by a dative, is much improved by the reading and punctuation of the

text, which is sanctioned by MSS. authority. So also in Il. H. 177. Compare v. 296, *supra*.

321. τάδε ἔργα ἔθηκε. *Harum, rerum, i. e. hujus pugnae, auctor est.* This use of τίθημι is not unusual, particularly in the Tragedians, Eur. Suppl. 960. τί κτᾶσθε λόγχας, καὶ κατ' ἀλλήλων φόνους τίθεσθε; Iph. A. 1334. Ἴω, ἰώ· μεγάλα πάθια, μεγάλα δ' ἄχια τοῖς Δαναΐδαίσι τιθεῖσα Τυνδαρίς κόρα, 1418. μάχας Ἀνδρῶν τιθεῖσα καὶ φόνους. So again in Il. Δ. 83. φιλότῃτα μετ' ἀμφοτέροισι τίθησι Ζεὺς. In the same sense βάλλω is also used in Il. Δ. 16.

327. ἵπποι ἀερσίποδες. Schol. Villoisson:

Αὐτὰρ ὃγ’ ἀμφ’ ὤμοισιν ἐδύσατο τεύχεα καλὰ
 Δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠὲ κόμοιο.
 Κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
 Καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 Δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν
 Οἷο κασιγνήτοιο Λυκάονος· ἤρμοσε δ’ αὐτῷ·
 Ἀμφὶ δ’ ἄρ’ ὤμοισι βάλετο ξίφος ἀργυρόηλον,
 Χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
 Κρατὶ δ’ ἐπ’ ἰφθίμῳ κυνέην ἐντυκτον ἔθηκεν
 Ἴππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·

330

335

τὸ ἔκειτο οὐκ ἔστι κοῖνον ἐπὶ τῶν ἵππων, ἀλλὰ προσυπακούομεν τὸ ἔστασαν. See on Il. A. 532.

330. *κνημῖδας*. *Greaves*, of brass, or sometimes of tin, for the defence of the legs, and fastened about the ancles with buttons, which were sometimes of gold or silver. It should seem from the expression *ἐκνήμιδες Ἀχαιοί*, which so frequently occurs in Homer, that this piece of armour was in more general use among the Greeks, and, though worn by Paris, not universally adopted by the Trojans. See Robinson's *Archæol. Græc.* p. 362.

335. It appears from this passage, compared with v. 356. that the *σάκος* and *ἄσπις*, according to Homer, were the same. In fact, however, the *σάκος* was a barbaric shield, entirely distinct from the Grecian *ἄσπις*. See on Il. B. 389. and compare Eur. *Phæn.* 138, 139.

337. *δεινὸν δὲ λόφος καθύπερθεν ἔνευεν*. The most remarkable part of the helmet was the *λόφος*, or *crest*, which was fixed into the *φάλος*, or *cone*; whence the helmet is sometimes called *ἀνλώπις*, as in Il. E. 182. from the orifice, *ἀνλός*, into which the crest was inserted. These crests were generally of horse-hair, whence the helmet is frequently distinguished by the epithets *ἵππουρις*, *ἵπποχαιτήρ*, *ἵπποδά-*

σια, and the like. Eustath. *ἵππουρις*· ἡ ἄνω ἔχουσα περὶ τὸν λόφον τρίχας ἐξ ἵππων οὐράς· ὕπερ ἐγίνετο διὰ τὸ φοβερώτερον. Hence Virg. *Æn.* X. 869. *Ære caput fulgens, cristaque hirsutus equina*. Compare Theocr. *Idyl.* XVI. 81. XXII. 186. Sometimes three or more of these plumes were united, and the helmet was accordingly *τρίλοφος*, *τετραφάλος*, *ἀμφίλοφος*; but the former seems to have been most in use. See Pent. Gr. p. 435. note on *Æsch. Theb.* 380. Hence the *τροφαλεῖη*, v. 372. is generally explained by the grammarians, ἡ *τρεῖς φάλους ἔχουσα*. The nodding of the crest was supposed to render its appearance more terrific. Lucret. II. 632. *Terrificas capitum quatientes humine cristas*. Compare Il. X. 132. It appears from the above passage, that the defensive armour of the ancients consisted of a helmet, a breast-plate, and greaves, all of brass. The breast-plate appears to have met the belt, which was a considerable defence to the lower parts of the body, with an appendant skirt to protect the thighs, so that the fore-part of the soldier was entirely covered from the throat to the ankle; exclusive of the additional protection of the shield. See Milford's *Hist. of Greece*, vol. I. p. 153. Their offensive weapons, or at least the chief of them, were the

Εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμῃφιν ἀρήρει.
 Ὡς δ' αὐτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.
 Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340
 Ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχδώντο,
 Δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας,
 Τρῳᾶς θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιούς.
 Καὶ ῥ' ἐγγὺς στήτην διαμετρητῶ ἐνὶ χώρῃ,
 Σείοντ' ἐγχείλας, ἀλλήλοισιν κοτέοντε. 345
 Πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
 Καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἴσην,
 Οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμῇ
 Ἀσπίδ' ἐνὶ κρατερῇ· ὃ δὲ δεύτερος ὤρνυτο χαλκῶ
 Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί· 350
 Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔοργε,
 Δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον·
 Ὅφρα τις ἐρρίγῃσι καὶ ὀψιγόνων ἀνθρώπων,
 Ξεινοδόκον κακὰ ῥέξαι, ὃ κε φιλότῃτα παρὰσχῃ.
 Ἥ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 Καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσην. 356
 Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 Καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο.
 Ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα

spear, the sword, the bow, and the sling:
 with darts, ἀκόντια, of various descriptions.

342. δεινὸν δερκόμενοι. *Looking terribly.* The use of a neuter adjective, instead of an adverb, after the verbs δερκισθαι and βλέπειν, is very usual in Homer: and it has been imitated also by the Latin poets. Thus Virg. *Æn.* VI. 467. *torva tuentem.* Lucret. V. 34. *acerba tuens.* Somewhat similar is the use of the accusative, put adverbially, after the same verbs. See Pent. Gr. p. 413. on *Æsch. Theb.* 53.

347. πάντοσ' εἴσην. That is, *εὐκνέλον.* See on Il. A. 306. B. 369.

350. ἐπευξάμενος Διὶ πατρί. Homer puts a prayer in the mouth of Menelaus,

but none in Paris'. Menelaus is the person injured and innocent, and may therefore apply to the god for justice; but Paris, who is the criminal, remains silent. POPE; from Spondanus.

359. ἀντικρὺ. Properly, *E regione*; "over against, opposite." *Sæpe est et pro διόλου, διαμπερές, omnino; sæpe et φανερώς.* Damm: who derives it by syncope from ἀντικαρὺ, i. e. ἀντιπρόσωπον, after Eustathius and the Etym. M. p. 114, 28. In this place it should be rendered *diamperés, right through*; and so in Il. Δ. 481. E. 67. 100. H. 253. A. 253. and elsewhere. In Il. H. 362. it signifies, *plainly, decidedly.* See Viger de Idiom. p. 303. There seems,

*Εγχος· ὁ δ’ ἐκλίνθη, καὶ ἀλεύατο κῆρα μέλαιναν. 360
 Ἄτρεϊδης δὲ, ἐρυσσάμενος ξίφος ἀργυρόηλον,
 Πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ’ ἄρ’ αὐτῇ
 Τριχθὰ τε καὶ τετραχθὰ διατρυφέν ἔκπεσε χειρός.
 Ἄτρεϊδης δ’ ὦμωξεν, ἰδὼν εἰς οὐρανὸν εὐρόν·
 Ζεῦ πάτερ, οὔτις σεῖο θεῶν ὀλοώτερος ἄλλος. 365
 Ἦ τ’ ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος.
 Νῦν δέ μοι ἐν χεῖρεσσ’ ἐάγη ξίφος· ἐκ δέ μοι ἔγχος
 Ἠέχθη παλάμῃφιν ἐτώσιον, οὐδ’ ἔβαλόν μιν.
 Ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
 Ἔλκε δ’ ἐπιστρέψας μετ’ ἐϋκνήμιδας Ἀχαιούς· 370
 Ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
 Ὅς οἱ ὑπ’ ἀνθερεῶνος ὄχευς τέτατο τρυφαλείης.
 Καὶ νύ κεν εἵρυσσέν τε, καὶ ἄσπετον ἦρατο κῦδος,
 Εἰ μὴ ἄρ’ ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 Ἦ οἱ ῥῆξεν ἱμάντα βοῶς ἴφι κταμένοιο· 375
 Κεῖνῃ δὲ τρυφάλεια ἅμ’ ἔσπετο χειρὶ παχείῃ.
 Τὴν μὲν ἔπειθ’ ἦρωσ μετ’ ἐϋκνήμιδας Ἀχαιούς
 Ῥίψ’ ἐπιδιμήσας, κόμισαν δ’ ἐρίηρες ἐταῖροι.
 Αὐτὰρ ὁ ἄψ ἐπόρουσε κατακτάμεναι μενεαίνων
 Ἐγχεῖ χαλκείῃ· τὸν δ’ ἐξήρπαξ’ Ἀφροδίτη 380

however, to be no room for the distinction which the grammarians have placed between *ἀντικρυς* and *ἀντικρὺς*, which seem to have been used indifferently; precisely as we meet with *εὐθός* and *εὐθὺ*, *ἰθός* and *ἰθὺ*, *μεσσηγός* and *μεσσηγύς*. See Monk on Eurip. Hippol. 1192. It may be remarked that *ἀντικρυς*, which never occurs in Homer, seems to have been adopted by later writers.

362. ἀνασχόμενος. Scil. τὸ ξίφος.

363. *τριχθὰ τε καὶ τετραχθὰ* κ. τ. λ. Eustathius points out the beautiful onomatopoeia in this passage, observing, that we hear, in imagination, the sound of the breaking sword in that of the words. This is a beauty frequent in Homer: and upon

a similar principle Clarke accounts for the use of the Tribach in the beginning of v. 357. But see Prelim. Obs. Sect. V. §. 2.

366. *κακότητος*. We must supply *ἔνικα*. See Matt. Gr. Gr. §. 345. 5 a.

372. *ὄχευς*. The same with *ἱμᾶς* in the preceding line; i. e. *the thong*, by which the helmet was fastened under the chin.—*τρυφαλείης*. See above on v. 337.

375. *βοῶς ἴφι κταμένοιο*. Plutarch. Sympos. II. 9. *Τῶν γὰρ μὴ νόσφ’ μηδὲ γῆρα διαλυομένων, ἀλλ’ ὑπὸ σφαγῆς, εὐτόνον τὸ δέρμα καὶ στρυφνὸν γίνεσθαι· τὰ δὲ ὑπὸ θηρίων δηχθέντα, τοῖς δέρμασι φλιδῆν καὶ ρακοῦσθαι.*

380. *ἔγχεϊ χαλκείῃ*. See on II. A. 236.

Ῥεῖα μάλ', ὅσπε θεός· ἐκάλυψε δ' ἄρ' ἡέρι πολλῇ,
Καδ' δ' εἶς· ἐν θαλάμῳ εὐώδει, κηρώντι.

Αὐτῇ δ' αὖθ' Ἑλένην καλέουσ' ἔε· τὴν δ' ἐκίχανε
Πύργῳ ἔφ' ὑψηλῷ· περὶ δὲ Τρωαὶ ἄλις ἦσαν.

Χειρὶ δὲ νεκταρέου ἱαντοῦ ἐτίναξε λαβοῦσα· 386

Γῆρ' ἔδ' ἐμὴν εἰκοῖα παλαιγενεῖ προσέειπεν,

Εἰροκόμῳ, ἧ οἱ Δακτυδαίμοσι ναιετάωνται

Ἦσκειω εἶρια καλὰ, μάλιστα δὲ μιν φιλέεσκε.

Τῇ μιν ἔεισαμένη προσεφώνεε δι' Ἀφροδίτῃ·

Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι· 390

Κεῖνος δ' ἐν θαλάμῳ καὶ δυνωτοῖσι λέχεσσι,

Κάλλει τε στίλβων καὶ εἵμασιν· οὐδὲ κε φαίης

Ἀνδρὶ μαχεσσάμενον τόνγ' ἐλθεῖν, ἀλλὰ χορόνδε

Ἔρχεσθ', ἥ ἐ χοροῖο νέον ἀήγοντα καθίζειν.

Ὡς φάτο· τῇ δ' ἄρα θυρὸν ἐνὶ στήθεσσι δῖον· 396

Καί ῥ' ὥς οὖν ἐνόησε θεῆς περικαλλέα δειρὴν,

Στήθεά θ' ἱμερόεντα, καὶ ὄμματα μαρμαίροντα,

Θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζε·

382. κηρώντι. *Perfumed*. Eustath. πικρὰ τὸ κῆρι, ἡγουν, καῖσαι καὶ θυμιάσαι.

385. The word ἱανός, *berham*, which occurs as a substantive repeatedly in Homer, differs not only in quantity from the adjective ἱανός, which is found with the penultima long, as in Il. E. 734. and elsewhere, but also in its derivation from ἱω, *induo*. The adjective ἱανός, which Heyne supposes should rather be written ἱανός, is more generally derived from ῥίω, *fluo*, and signifies *fluens*, *luculentus*. Stephens, however, considers them both as the same word; and that it never occurs as a substantive except by virtue of πάλος understood; but though garments may be said metaphorically to *flow*, the difference of quantity, which always marks the different use of the word, seem plainly to authorize a different etymology. See Maltby in *vocs*.—Of the construction, see on Il. A. 107.

388. ἡσκειω. Imperf. 3. sing. from ἡσκέω. This is the only example of the *ν* paragogic in this tense; but similar instances of its use with the pluperfect occur in Il. Ψ. 691. Od. Σ. 342. See Dawes *Misc. Crit.* p. 411. ed. Kidd. Valckenwer and Eur. Hipp. 405.

392. κάλλει στίλβων. Athen. I. 16. μένος ἀλαφρόμενος. There seems to be no necessity for this interpretation. In Od. Σ. 191. we meet with the expression κάλλει χρῆσθαι, where κάλλος is generally understood to signify, metaphorically, *an essence*, or *cosmetic*. Hesych. κάλλει· τῷ μύρῳ τῷ τῆς Ἀφροδίτης. But the proper sense will equally suit the present passage; though the other is somewhat countenanced by Virg. *Æn.* IV. 215. *Et tant ille Paris cum spectare comitatus, Mæonia mentem mirra crepitante madentem Jovebat, capto possidet*.

Δαιμονίη, τί με ταῦτα λιλαιέσαι ἡπεροπτεύειν ;
 Ἡ πῆ με προτέρω παλίων εὖ ναιωμένων 400
 Ἄξεις, ἥ Φρυγίης, ἥ Μηονίης ἐρατεινῆς,
 Εἴ τις τοι καὶ ἐσθλὸς φίλος μερόπων ἀνθρώπων ;
 Οὐνεκα δὴ νῦν διοι' Ἀλέξανδρον Μενέλαος
 Νικήσας ἐθάλει στυγερὴν ἐμὲ αἶκαδ' ἄγεσθαι,
 Τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέατης ; 405
 Ἦσο παρ' αὐτὰν ἰοῦσα, θεῶν δ' ἀπόμεπε κελεύθους
 Μηδ' ἐτι σοῖσι πόδεσσιν ὑποστρέφειας Ὀλύμπαν,
 Ἀλλ' αἰεὶ περὶ κείνου οἴζυε, καὶ ἐφύλασσε,
 Εἰσόκε σ' ἥ ἄλοχον ποιήσεται, ἥ ὅγε δοῦλην.
 Κεῖσε δ' ἐγὼν οὔκ εἰμι, (νεμεσσητόν δέ κεν εἴη,) 410
 Καίνοιον πορσαίνουσα λήχος· Τρωαὶ δέ μ' ὀπίσσω
 Πᾶσαι μωμήσονται· ἔχω δ' ἄγε' ἄκριτα θυμῷ.
 Τὴν δὲ χολωσαμένη προσφώνουσα δὴ Ἀφροδίτῃ·
 Μὴ μ' ἔρεθας, σχετλίη· μὴ χωσαμένη σε μεθείω,
 Τὼς δέ σ' ἐπεχθήσω, ὡς νῦν ἔκπαγλα φίλησα· 415
 Μίσσῃ δ' ἀμφοτέρω μῆτιςσομαι ἔχθεα λυγρὰ,
 Τρώων καὶ Δαναῶν· σὺ δέ κεν κακὸν οἶτον ὀληθαι.
 Ὅς ἔφαπ'· ἔδδδισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα·
 Βῆ δὲ καπασχομένη ἑσπῷ ἀργῇτε φασειῶ,
 Σιγῇ· πάσας δὲ Τρώας λάβεν ἥρχε δὲ διέμεινεν. 420
 Αἱ δ' οὗτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἱκοντο,
 Ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο.

400. κελαιέουσα. The wayes i. e. the
 apodes. See on II. A. 312.

409. ἥ δευδομένη. Clarke after Bent-
 ley, on Horat. Od. I. 9. 15. observes, that
 the repetition of the pronoun in the second
 clause is not redundant, but introduced for
 the purpose of emphasis. The following
 are instances of a similar usage. Od. B.
 324: Ἡ τινας ἐν Πύλον ἄλλ' ἀμύντορας
 ἡμαδόντες, Ἡ ὅγε καὶ Σπάρτηθεν. He-
 nod. Op. D. 224: Ἡ τῶν γε σπαρτὸν ἐθ-
 ρὸν ἀσώλειεν, ἥ δ' γε τείχεος. In Latin,
 Virg. Æn. V. 447. Nunc dextra iugeni-
 nans ictus, nunc ille sinistra. Ovid. Fast.

II. 271. Et seu vomeribus, sentit pulsatibus
 rusticis.

411. πορσανίουσα λήχος. The vulgar
 reading is πορσανίουσα, which does not
 affect the sense. But as the phrase πορ-
 σανίους λήχος, lectam parare, or partici-
 pare, recurs constantly in Apollonius Rhö-
 dius; Heyne has properly admitted it into
 the text. On the construction of εἰμι with
 a participle, see Matt. Gr. Gr. §. 469: c.

416. μίσσῃ δ' ἀμφοτέρων. κ. τ. λ. The
 sense is still continued through these words;
 μῆτιςσομαι being the Ionic form of the
 subjunctive. See on II. A. 62.

'Η δ' εἰς ὑψόροφον θάλαμον κίε δία γυναικῶν.
 Τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομειδῆς Ἀφροδίτη,
 'Αντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα. 425
 "Ενθα κάθιζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
 "Οσσε πάλιν κλίνασα· πόσιν δ' ἠνίπαπε μύθῳ·
 "Ηλυθες ἐκ πολέμου· ὥς ὤφελες αὐτόθ' ὀλέσθαι,
 'Ανδρὶ δαμείῳ κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
 "Η μὲν δὴ πρὶν γ' εὐχε' Ἀρηϊφίλου Μενελάου 430
 Σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχρῃ φέρτερος εἶναι.
 'Αλλ' ἴθι νῦν προκάλεσσαι Ἀρηϊφίλον Μενέλαον
 'Εξαῦτις μαχέσασθαι ἐναντίον· ἀλλὰ σ' ἐγωγε
 Παύσασθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 'Αντίβιον πόλεμον πολεμίζειν ἢ δὲ μάχεσθαι 435
 'Αφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμείης.
 Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπε·
 Μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἐνιπτε.
 Νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ·
 Κεῖνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 'Αλλ' ἄγε δὴ φιλότῃτι τραπέομεν εὐνηθέντε·
 Οὐ γάρ πώ ποτέ μ' ὦδε ἔρως φρένας ἀμφεκάλυψεν,
 Οὐδ' ὅτε σε πρῶτον Λακεδαιμόνος ἐξ ἐρατεινῆς
 "Επλεον ἀρπάξας ἐν ποντοπόροισι νέεσσι,

427. ὅσσε πάλιν κλίνασα. *Æsch.*
Agam. 751. *καλιντρόποισιν ὄμμασιν.*
 Compare *Virg.* *Æn.* IV. 462.

432. ἀλλ' ἴθι νῦν κ. τ. λ. This is
 ironical.

434. κέλομαι. *Ισάνω*; i. e. seriously.

438. ἐνιπτε. *Objurgare*; or rather, *la-*
cera: from *ἵπτω*, *laedo*; not, with the
Etym. M. p. 342. for *ἐνέπω*. *Hesych.*
ἐνίπτειν· *κακοῦν*, *ψέγειν*, *λοιδορεῖν*.—
 Before *θυμὸν* there is an ellipse of the
 preposition *κατά*.

440. κεῖνον δ' αὖτις ἐγώ. *Scil.* *νική-*
σαιμι ἄν.—παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.
 Compare *Il. A.* 174. Hence there appears
 to have existed a belief among the ancients,

that each individual was the peculiar care of
 some protecting deity. Thus also in *Eur.*
Suppl. 602. ἐγὼ γὰρ δαίμονος τοῦμοῦ
μέτα Στρατηλατήσω κλεινὸς ἐν κλεινῷ
δορί. The idea, though in a very inferior
 degree, is allied to, and was, perhaps, ori-
 ginally derived from, the Scripture doc-
 trine of Guardian Angels. See *Matt.* xviii.
 10.

441. τραπέομεν. It should seem the
 more ready way to take this verb, by sys-
 tole, for *τραπέωμεν*, from *τρέπω*, *to turn*.
 But since the expression *ἐν φιλότῃτι εὐ-*
νηθῆναι occurs in *Il. E.* 331. 360, it is
 more usual to form it by transposition for
τραπέωμεν, from *τρέπω*, *delecto*.

Νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ, 445
 ὣς σεο νῦν ἔραμαι, καί με γλυκὺς ἥμερος αἰρεῖ.
 Ἦ ῥα, καὶ ἦρχε λέχοσδε κιών, ἅμα δ' εἶπετ' ἄκοιτις.
 Τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα, θηρὶ ἑοικώς,
 Εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
 Ἀλλ' οὐτίς δύνάτο Τρώων κλειτῶν τ' ἐπικοῦρων
 Δεῖξαι Ἀλέξανδρον τότε Ἀρηϊφίλῳ Μενελάῳ.
 Οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἴ τις ἴδοιτο.
 Ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 Τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων 455
 Κέκλυτέ μεν, Τρῶες, καὶ Δάρδανοι, ἧδ' ἐπίκουροι,
 Νίκη μὲν δὴ φαίνεται Ἀρηϊφίλου Μενελάου.
 Ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 Ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἥντιν' ἔοικεν,
 Ἦ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 460
 ὣς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

445. νήσῳ ἐν Κρανάῃ. There is great doubt respecting the name and situation of this island. According to Strabo, IX. p. 275. it is the same which was afterwards called *Helena*, opposite to the promontory of *Sunium*, and near the coast of Attica.

453. ἐκεύθανον. This poetic form occurs only in this place. Heyne would read

ἔκευθον ἀν, which the construction seems to require.

457. νίκη φαίνεται. For φανερά ἐστι. In this sense φαίνεσθαι is frequent in Homer. Eustathius compares Od. Δ. 695.

459. τιμὴν ἀποτινέμεν. A change from the imperative to the infinitive, in the same sense. See on Il. A. 20. and supra v. 285.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ̣ ΓΡΑΜΜΑ, Δ’.

BOOK IV.

THE ARGUMENT.

THE BREACH OF THE TRUCE AND THE FIRST BATTLE.

The Gods deliberate in council concerning the Trojan war ; they agree upon the continuance of it, and Jupiter sends down Minerva to break the truce. She persuades Pandarus to aim an arrow at Menelaus, who is wounded, but cured by Machaon. In the mean time, some of the Trojan troops attack the Greeks. Agamemnon is distinguished in all the parts of a good general ; he reviews the troops, and exhorts the leaders, some by praises, and others by reproofs. Nestor is particularly celebrated for his military discipline. The battle joins, and great numbers are slain on both sides.

The same day continues through this, as through the last book ; as it does also through the two following, and almost to the end of the seventh book. The Scene is wholly in the field before Troy.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Δ’.

Ἐπιγραφαί.

‘ΟΡΚΙΩΝ ΣΥΓΧΥΣΙΣ. ἘΠΙΠΩΔΗΣΙΣ ἈΓΑΜΕΜΝΟΝΟΣ.

Ἄλλως.

Δέλτα, θεῶν ἀγορή, ὅρκων χύσις, ἄρεος ἀρχή.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
Χρυσέῳ ἐν δαπέδῳ, μετὰ δὲ σφίσι πότνια Ἥβη
Νέκταρ ἐφνοχόει, τοὶ δὲ χρυσεόις δεπάεσσι
Δειδέχατ’ ἀλλήλους, Τρώων πόλιν εἰσορόωντες.

1. It was from the beginning of this book that Virgil has taken that of his tenth *Æneid*, as the whole tenour of the story in this and the last book is followed in his twelfth. The truce and the solemn oath, the breach of it by a dart thrown by Tolumnius, Juturna's inciting the Latines to renew the war, the wound of *Æneas*, his speedy cure, and the battle ensuing,—all these are manifestly copied from hence. The solemnity, surprize, and variety of these circumstances seemed to him of importance enough, to build the whole of his work upon them; though in Homer they are but openings to the general action, and such as, in their warmth, are still exceeded by all that follow them. They are chosen, we grant, by Virgil, with great judgment, and conclude his poem with a becoming majesty; yet the finishing his scheme with

that which is but the coolest part of Homer's action, tends, in some degree, to shew the disparity of poetical fire in these two authors. POPE. ἡγορόωντο. This verb does not always bear its strict signification in Homer; i. e. *to sit in council*: but frequently implies, as in this place, *to converse*. So also in *Il. B. 787. οἱ δ' ἀγορὰς ἀγόμενον ἐπὶ Πριάμοιο πύλῃσι*.

3. νέκταρ ἐφνοχόει. At the heroic entertainments, the οἶνοχοοί, *cup-bearers*, were young men, generally of high birth. See on *Il. A. 470*. Sometimes also virgins performed this office, which among the gods is assigned to Hebe, the goddess of youth; for the purpose of shewing, as Madame Dacier observes, that the immortals enjoy eternal youth, and that their life is spent in endless felicity.

4. δειδέχατ’ ἀλλήλους. *Received the*

- Ἀντίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην, 5
 Κερτομίους ἐπέεσσι παραβλήδην ἀγορεύων·
 Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
 Ἥρῃ τ' Ἀργείῃ, καὶ Ἀλακομενῆς Ἀθήνῃ·
 Ἀλλ' ἦτοι ταί, νόσφι καθήμεναι, εἰσορδῶσαι
 Τέρπεσθον· τῷ δ' αὖτε φιλομειδῆς Ἀφροδίτη 10
 Αἰεὶ παρμέμβλωκε, καὶ αὐτοῦ κῆρας ἀμύνει·
 Καὶ νῦν ἔξεσάωσεν διόμενον θανέεσθαι.
 Ἀλλ' ἦτοι νίκη μὲν Ἀρηϊφίλου Μενέλαου·
 Ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα·
 Ἡ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15
 Ὅρσομεν, ἧ φιλότῃτα μετ' ἀμφοτέροισι βάλωμεν.
 Εἰ δ' αὖτως τόδε πᾶσι φίλον καὶ ἥδὺ γένοιτο·
 Ἥτοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἄνακτος,

cup one from the other. Athen. l. 11. ἦτοι ἰδειοῦντο, προσήκοντες ἑαυτοῖς, ταῖς δεξίαις. See on Il. A. 471.

6. παραβλήδην. Heyne translates this adverb, *dolose*, or rather, *simulate*; observing, that Jupiter did not speak his real sentiments. This corresponds with *ἐξαπατηρικῶς*, which is the exposition of Apollonius; and to the same purpose Suidas explains *παραβάλεσθαι* by *ἐξαπατῆσαι*. Hesychius, however, renders it by *ἐρεθιστικῶς*, *contentiously*; and in this sense it is understood by Musgrave on Eurip. Androm. 289. who cites in illustration Apoll. Rhod. II. 60. Ὡς ἔφατ' αὐτὰρ ὅγ' ὅτι παραβλήδην ἐρίδνε. But the word occurs several times in this poet; and always in the sense of *viciisim*. Thus in v. 673. of the same book: *μειλιχίους ἐπέεσσι παραβλήδην προσέειπεν*. There is no reason why it should not be taken in the same signification here, in reference to the former attack of Juno upon Jupiter, in Il. A. 539.

8. Ἀλακομενῆς. This epithet should not be derived, with the commentators and

grammarians, from *ἀλάλκειν*, *auxiliari*; but from *Alakomenos*, a district of Boeotia, where the goddess was worshipped. Strabo IX. p. 233. ed. Casaub. This is evident from its being found in connexion with another Gentile adjective Ἀργεῖη.

10. τῷ. Scilicet *Paridi*.

11. παρμέμβλωκε. This form is Homeric; from *παρამεμβλῶν*, for *παρამοκλῶ*, *auxilior*, *adsum*. Heyne, however, thinks it the same as *μὲμβλομαι*, which occurs in Il. T. 348. Φ. 516. Od. X. 12. But this latter is formed from *μῆλω*, *cure* *sum*. Compare Matt. Gr. Gr. §. 133. 6. and §. 242.

12. διόμενον θανέεσθαι. *Expectantem, metuentem*. Il. O. 778. ἀλλ' ἀνεχάζετο τυτθὸν διόμενον θανέεσθαι. HEYNE. The preservation of Paris gave the Trojans no ill pretence for breaking the treaty; and it has been disputed whether the articles were binding upon them or not, since the controversy was to be determined by the death of one of the combatants. See Plato de Corp. Plutarch. Sympos. IX. 13.

16. βάλωμεν. See on Il. Γ. 321.

Αὐτῖς δ’ Ἀργεῖνν Ἑλένην Μενέλαος ἄγοιτο.
 Ὡς ἔφαθ’· αἱ δ’ ἐπέμυζαν Ἀθηναίη τε καὶ Ἥρη· 20
 Πλησῖαι αἶγ’ ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 Ἦτοι Ἀθηναίῃ ἀκέων ἦν, οὐδέ τι εἶπε,
 Σκυζομένη Διὶ πατρὶ, χόλος δὲ μιν ἄγχιος ἦρει·
 Ἥρη δ’ οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·
 Αἰνότατε Κρονίδῃ, παῖων τὸν μῦθον ἔειπες ; 25
 Πῶς ἐθέλεις ἄλιον θεῖναι πόνον, ἢ δ’ ἀτέλεστον,
 Ἴδρω θ’, ὃν ἴδρωσα μόγη ; καμέτην δέ μοι ἵπποι
 Λαὸν ἀγειροῦσθ, Πριάμῳ κακὰ, τοῖό τε παισίν.
 Ἔρδ’· ἀτὰρ οὐ τοι πάντες ἐπαινώμεν θεοὶ ἄλλοι.
 Τὴν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 Δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες 31
 Τόσσα κακὰ ῥέζουσιν, ὅτ’ ἀσπερχές μενεαίνεις
 Ἰλίου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον ;
 Εἰ δὲ σύ γ’ εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ,
 Ὡμὸν βεβρώθοις Πριάμον Πριάμοιό τε παῖδας, 35
 Ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 Ἔρξον, ὅπως ἐθέλεις, μὴ τοῦτό γε νείκος ὀπίσσω
 Σοὶ καὶ ἐμοὶ μέγ’ ἔρισμα μετ’ ἀμφοτέροισι γένηται.
 Ἄλλο δέ τοι ἔρέω, σὺ δ’ ἐνὶ φρεσὶ βάλλεο σῆσιν·
 Ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40
 Τὴν ἐθέλω, ὅθι τοὶ φίλοι ἀνέρες ἐγγεγάασι,

20. ἐπεμύζαν. *They murmured.* Schol. μεμυκῶσι τοῖς χεῖλεσιν ἐπιστρίναζαν. It has been doubted whether this verb is expressive of contempt or indignation. Ernesti observes, that it may express either. The latter is evidently the signification here: and again II. Θ. 457. See Hemsterhuis on Lucian, p. 253.

28. Πριάμῳ κακὰ. This refers to λαὸν ἀγειροῦσθ, and it frequently happens that the apposition is in the plural, when the former member would lead us to expect the singular; and *vice versa*. See Matt. Gr. Gr. §. 431. The Scholiast notices the change in the construction, which, in order

to proceed regularly, would require κάματον τῶν ἵππων.

35. Ὡμὸν βεβρώθοις. We find in Persius' Satires the name of Labeo, as an ill poet, who made a miserable translation of the Iliad; one of whose verses is still preserved, and happens to be that of this place: *Crudum manduces Priamum, Priamique pisinipos*. I. 50. POPE. Hence Xenoph. Anab. IV. 3. 14. *τούτους, ἦν πως δυνώμεθα, καὶ ὧμους δεῖ καταφαγεῖν*. Hellen. III. 3. 6. *τὸ μὴ οὐχ ἡδέως ἀν καὶ ὧμῶν ἐσθίειν αὐτῶν*.

41. τὴν ἐθέλω. Clarke translates thus: *Siquando et ego vehementer urbem excindere*

Μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἐᾶσαι.
 Καὶ γὰρ ἐγὼ σοι δῶκα ἐκὼν ἀέκοντί γε θυμῷ.
 Αἶ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόδεντι
 Ναιετάουσι πόλῃς ἐπιχθονίων ἀνθρώπων, 45
 Τάων μοι πέρι κῆρι τίσκετο Ἴλιος ἱρή,
 Καὶ Πρίαμος, καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 Οὐ γάρ μοι ποτε βωμὸς ἐδέετο δαιτὸς εἴσης,
 Λοιβῆς τε, κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.
 Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη 50
 Ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃς,
 Ἄργος τε, Σπάρτη τε, καὶ εὐρύαγυια Μυκῆνη·
 Τὰς διαπέρσαι, ὅταν τοι ἀπέχθωνται πέρι κῆρι·

istam, scil. *aliquam istarum, voluero*. In this case, as Ernesti remarks, it would be more simple to understand *τὴν* for *τινα* indefinitely. Pope believes that Homer has put into the mouth of Jupiter, a prophecy respecting the destruction of *Mycenæ*. This, however, did not take place till after the return of the Heraclidæ, and Homer most probably wrote some time previous to that event. See Prelim. Obs. Sect. I. Still it is more usual to use the article for the relative, so that Argos may, perhaps, be intended, which began to decline some time before the subversion of *Mycenæ*.

42. *μή τι διατρίβειν*. Infinitive for imperative; as frequently before.

43. In this place *δῶκα* must either be taken absolutely, *I have yielded*, with Eustathius; *ἀντὶ τοῦ παρεχώρησα* or we must supply *ἔρδειν ὅπως ἐθέλεις*, from v. 37. The expression *ἐκὼν ἀέκοντί γε θυμῷ*, which afterwards passed into a proverb, is explained in the readiness of Jove to permit the fate of Troy, as fixed in the divine counsels; and his regret, at the same time, at the necessity of bringing evil upon those, who had never failed in their allegiance to him.

45. *ναιετάουσι*. See on Il. B. 626.

46. *πέρι κῆρι τίσκετο*. A Tmesis for *περιτίσκετο*, i. e. *particularly honoured*; which is the force of the preposition *περί* in composition: or we may understand *περί* adverbially, in the sense of *περισσῶς*. Before *κῆρι*, which is contracted from *κίαρ*, *the heart*, not from *κῆρ*, *fate*, the preposition *ἐν* must be supplied. There is precisely the same construction in v. 53.

48. *δαῖτος εἴσης*. Ernesti observes that this passage is decisive in favour of rendering *εἴσος* by *opimus*. But as *δαῖς* properly signifies the *danquet*, which accompanied the sacrifice, and thence was taken for the sacrifice itself, there seems to be no reason for such an interpretation. See Il. A. 468. and note *in loc*. At least this adjective must be used for *ἴσος* in Il. B. 765. We may add, that the custom of dividing to the guests equally, except in cases of marked distinction and favour, is recognized in Holy Writ. When Joseph set before Benjamin a mess five times as large as those of his other brethren, it is fairly inferred that these were equally apportioned. Gen. xliii. 34.

Τάων οὐ τοι ἐγὼ πρόσθ’ ἵσταμαι, οὐδὲ μεγαίρω.
 Εἴπερ γὰρ φθονέω τε, καὶ οὐκ εἰῶ διαπέρσαι, 55
 Οὐκ ἀνύω φθονέουσ’· ἐπειὴ πολλὸν φερετρός ἐσσί.
 Ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον.
 Καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν, ὅθεν σοί·
 Καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 Ἀμφότερον, γενεῇ τε, καὶ οὖνεκα σὴ παράκοιτις 60
 Κέκλημαι, σὺ δὲ πᾶσι μετ’ ἀθανάτοισιν ἀνάσσεις.
 Ἀλλ’ ἦτοι μὲν ταῦθ’ ὑποείζομεν ἀλλήλοισι,
 Σοὶ μὲν ἐγὼ, σὺ δ’ ἐμοί· ἐπὶ δ’ ἔψονται θεοὶ ἄλλοι
 Ἀθάνατοι· σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι,
 Ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνῆν, 65
 Πειρᾶν θ’, ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 Ἀρξῶσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.
 Ὡς ἔφατ’· οὐδ’ ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.
 Αὐτίκ’ Ἀθηναίην ἔπεα πτερόεντα προσηύδα· 69
 Αἶψα μάλ’ ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς,
 Πειρᾶν θ’, ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 Ἀρξῶσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.
 Ὡς εἰπὼν, ὠτρυνε, πάρος μεμαῖαν, Ἀθήνην.
 Βῆ δὲ κατ’ Οὐλύμποιο καρήνων ἀΐξασα.
 Οἶον δ’ ἀστέρ’ ἔηκε Κρόνον πάϊς ἀγκυλομήτεω, 75

59. ἀγκυλομήτης. *Inflexa*, i. e. *alta habens consilia*. See on Il. B. 848.—πρεσβυτάτην· Eustath. *τιμωτάτην*. See Wolfe's Proleg. p. 40.

60. ἀμφότερον. There is an ellipse of the preposition *κατά*. And so above in Il. Γ. 179. ἀμφότερον βασιλεύς τ’ ἀγαθός, κρατερός τ’ αἰχμητής. Compare *infra* v. 145. H. 418. N. 166. Σ. 365. *et passim*.

61. κέκλημαι. See on Il. B. 260.

62. ἀλλ’ ἦτοι κ. τ. λ. Hor. A. P. 11. *Scimus; et hanc veniam petimusque damusque vicissim*.

66. ὑπερκύδαντας. This is taken by some to be syncopated from the participle ὑπερκυδάναντας, from *κυδαίνω*. But it

seems preferable to consider it as contracted for ὑπερκυδαίνοντας, from the adjective *κυδαίεις*.

67. ὑπὲρ ὅρκια δηλήσασθαι. See on Il. Γ. 299.

70. μετὰ Τρῶας. See on Il. A. 48. and compare *supra* v. 65.

75. ἀστέρα. *A meteor*; and not a comet, with the Scholiast, who is followed by Claudian in his imitation of this passage; Pros. I. 230. *Divino semita gressu Claruit. Augurium qualis laturus iniquum Præceps sanguineo delabitur igne cometes Prodigiæ rubens: non illum navita tuto, Non impune vident populi; sed crine minaci Nunciat aut ratibus ventos, aut urbis hostes.*

Ἡ ναύτῃσι τέρας, ἥε στρατῷ εὐρέϊ λαῶν,
 Λαμπρόν, τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἔνται·
 Τῷ εἰκνὶ ἥϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 Καὶ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόοντας
 Τρῶας θ' ἵπποδάμους, καὶ ἑκνήμειδας Ἀχαιοὺς. 80
 Ὡς δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 Ἡ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνῇ
 Ἔσσεται, ἥ φιλότῃτα μετ' ἀμφοτέροισι τίθῃσι
 Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.
 Ὡς ἄρα τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε. 85
 Ἡ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,
 Λαοδόκῃ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζήμενῃ, εἴ που ἐφεύροι.
 Εὖρε Λυκάονος υἱὸν ἀμύμονά τε, κρατερόν τε,
 Ἔσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων 90
 Λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσίοιο ῥοάων.
 Ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 Ἡ ῥά νύ μοι τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
 Τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν;
 Πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95
 Ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ·
 Τοῦ κεν δὴ πάμπρωτα πᾶρ' ἀγλαὰ δῶρα φέροιο,

81. ἰδὼν ἐς πλησίον ἄλλον. So Æsch. Supp. 109. ἰδέσθω εἰς ὕβριν. Soph. Elect. 893. εἰς τί βλέψασα. Eur. Phœn. 1456. πρὸς κασιγνήτην ἰδὼν. See Markland on Eur. Suppl. 689.

82. ἥ ῥ' αὖτις κ. τ. λ. Bentley would read this passage interrogatively, as expressive of doubt respecting the intent of the prodigy. Others understand ἥ for μάλλον ἤ. Clarke's interpretation, however, is sufficiently explicit, who thus understands the soldiers to remark: *Rem non amplius in incerto fore, quippe signum dedisse Jovem, aliquid jam apud se statutum atque decretum: statim intellecturos, Pazne futura sit an bellum.*

88. Πάνδαρον ἀντίθεον διζήμενῃ. Plu-

tarch. de Pyth. Orac. ἥ γὰρ οὐχ ὄρεξ τὴν Ἀθήναν, ὅτε πείσαι βούλεται τοὺς Ἀχαιοὺς, τὸν Ὀδυσσεῖα παρακαλοῦσαν; ὅτε συγγέαι τὰ ἔρκια, τὸν Πάνδαρον ζητοῦσαν; ὅτε τρέψασθαι τοὺς Τρῶας, ἐπὶ τὸν Διομήδην βαδίζουσαν; Ὁ μὲν γὰρ, εὐρωστος καὶ μάχιμος· ὁ δὲ, τοξικὸς καὶ ἀνόητος· ὁ δὲ, δεινὸς εἰπεῖν καὶ φρόνιμος. The Scholiast observes, that the notorious perfidy of the Lycians rendered Pandarus a fit agent for effecting a breach of the truce. Virgil alludes to this incident in Æn. V. 496. *Pandare, qui quondam, jussus confundere fœdus, In mediotestum torisisti primus Achivos.*

93. πίθοιο. Optative for future indicative. See on Il. B. 339. In the following line the particle κε is added.

Αἴ κεν ἴδῃ Μενέλαον Ἀρήϊον, Ἀτρεΐος υἱόν,
 Σῶ βέλει δμῆθέντα, πυρῆς ἐπιβάντ’ ἀλεγεινῆς.
 Ἄλλ’ ἄγ’, οἷστευσον Μενελάου κυδαλίμοιο· 100
 Εὐχεο δ’ Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ,
 Ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην,
 Οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης.
 Ὡς φάτ’ Ἀθηναίη· τῷ δὲ φρένας ἄφρονι πείθεν.
 Αὐτίκ’ ἐσύλα τόξον ἐύξοον, ἱξάλου αἰγός 105
 Ἀγρίου, ὃν ῥά ποτ’ αὐτὸς, ὑπὸ στέρνοιο τυχήσας,
 Πέτρης ἐκβαίνοντα δεδεγμένος ἐν προδοκῇσι,
 Βεβλήκει πρὸς στήθος, ὃ δ’ ὕπτιος ἔμπεσε πέτρῃ.
 Τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει,
 Καὶ τὰ μὲν ἀσκήσας κεραοξόος ἥραρε τέκτων, 110
 Πᾶν δ’ εὖ λειγνάς, χρυσέην ἐπέθηκε κορώνην.
 Καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, προτὶ γαίῃ

100. Μενελάου. Subaud. κατὰ.

καὶ πρὸς στήθος, τυχήσας (αὐτοῦ) κ. τ. λ. Compare II. M. 189.

101. Macrob. Saturnal. I. 17. *Prisci Graecorum primam lucem, quae praecedit Solis exortui, λύκην appellaverunt. Hinc ἀμφιλόχη νύξ, εἰ Ἀπόλλωνι Λυκηγενεῖ, quod αἰγίηται τῷ γεννῶντι τὴν λύκην.* This is the most probable interpretation. The passage quoted by Clarke from Ælian, *de Anímal.* X. 26. seems to refer to another of Apollo's titles, Λύκειος. See the note on Æsch. Theb. 133. Pent. Gr. p. 419.

109. ἐκκαϊδεκάδωρα. Sixteen palms; i. e. about two feet and a half. It is not necessary, however, to suppose that the bow itself was therefore five feet in length; so that Pope's objection to its size, as extravagant and unmanageable, has no weight.

105. ἐσύλα. *Eduxit e theca, quae appellabatur γωρυτός.* Od. Φ. 54. CLARKE. Schol. ἐσύλα· ἐγύμνον, ἐξέβαλε τῆς θήκης. The origin of the epithet ἱξάλος, (which implies bounding, leaping, nimble,) is uncertain. Schol. ἱξάλου αἰγός· πηδημερὺ καὶ ὀρμητικὸν, παρὰ τοῦ ἱκνεῖσθαι. In this derivation there is the Æolic change of accent, and in Heyne's, from αἰξ and ἄλλομαι, *salio*, there is something like tautology in the addition of αἰγός. Perhaps, therefore, it is preferable to deduce it, with Dawkins, from ἱξός, *impetus*, and ἄλλασθαι.

111. κορώνην. Schol. τὸ ἐπισκαμπὲς ἄκρον τοῦ τόξου, ὅθεν ἀπήρηται ἡ νευρά. The extremity to which the string was fixed, and which was generally of gold, completed the bow. Hence Eustathius derives the proverbial expression ἐπιθεῖναι κορώνην, in reference to the successful event of any undertaking. Lucian. *de Mort. Peregr.* χρυσῷ βίῳ χρυσῇ κορώνῃ ἐπιθεῖναι. And, doubtless, hence also the Latin proverb: *Finis coronat opus*.

106. The construction is: ὅν ῥα βεβλή-

112. καὶ τὸ μὲν εὖ κ. τ. λ. The poet having held us, through the foregoing book, in expectation of a peace, makes the conditions be here broken, after such a manner as should oblige the Greeks to act through the war with that irreconcilable fury, which affords him the opportunity of

'Αγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
 Μὴ πρὶν ἀναΐξαιαν 'Αρήϊοι νῆες 'Αχαιῶν,
 Πρὶν βλῆσθαι Μενέλαον 'Αρήϊον, ἄρχον 'Αχαιῶν. 115
 Αὐτὰρ ὁ σίλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 'Αβλήτα, πτερόεντα, μελαινῶν ἔρμ' ὀδυνάων·
 Αἴψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἶστον,
 Εὖχετο δ' 'Απόλλωνι Δυκηγενεῖ κλυτοτόξῳ,
 'Αρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην, 120
 Οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης.
 Ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
 Νευρὴν μὲν μαζῷ πέλασε, τόξῳ δὲ σίδηρον.
 Αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
 Λίγξε βιὸς, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἶστος 125

exerting the full fire of his own genius. The shot of Pandarus being, therefore, of such consequence—and, as he calls it, the ἔρμα ὀδυνάων, the foundation of future woes,—it was thought fit not to pass it over in a few words, like the flight of every common arrow, but to give it a description some way correspondent to its importance. For this, he surrounds us with a train of circumstances: the history of the bow, the bending it, the covering Pandarus with shields, the choice of the arrow, the prayer and posture of the shooter, the sound of the string, and flight of the shaft,—all most beautifully and livelily painted. It may be observed too, how proper a time it was to expatiate on these particulars, when, the armies being unemployed, and only one man acting, the poet and his readers had leisure to be the spectators of a single and deliberate action. I think it will be allowed that the little circumstances, which are sometimes thought too redundant in Homer, have a wonderful beauty in this place. Virgil has not failed to copy it, and with the greatest happiness imaginable: *Æn.* XI. 858. *Dixit, et auratâ volucrem Thrœssa sagittam Deprompsit pharetrâ, cornuque in-*

fensa tetendit, Et duxit longè, donec curvata coirent Inter se capita, et manibus jam tangeret æquis, Latâ actem ferri, dextrâ nervoque papillam. Extemplo telî stridorem aurâque sonantes Audiit una Aruns, hæsitque in corpore ferrum. POPE. See Macroh. Saturn. V. 3. The use of τίθημι with the adverb εὖ, has been noticed on Il. B. 381.

113. ἀγκλίνας. Scil. τὸ ρόξον.

122. νεῦρα βόεια. The bowstrings were usually of leather, cut into slips. The γλυφίς was a notch cut in the extremity of the arrow, for the purpose of fixing it steadily in the string.

125. The verb λίγγω, to sound shrill, is evidently formed from the association of ideas in regard to sound. Eustath. τὸ δὲ λίγξε καὶ τὸ ἴαχεν ὀνοματοποιήντα· τεθεῖται δὲ τὸ μὲν λεώτερον, οἰκείως ἐπὶ τοῦ τόξου· τὸ δὲ τραχύτερον, ἐπὶ τῆς νευρᾶς. Hence Quinctil. Inst. Orat. I. 5. *Minime nobis concessa est 'Ονοματοποιία. Quis enim ferat, siquid simile illis merito laudatis, λίγξε βιὸς et σίξει ὀφθαλμὸς, fingere audeamus?* Od. I. 394. See also Dionys. Halicarn. de Homeri Poesi, §. 6. Dio Chrysost. Orat. 12. who instance δοῦπος, ἀραβος, βόμβος, ρόχθει, ἀνέβρυχε,

‘Οξυβελῆς, καθ’ ὄμιλον ἐπιπτέσθαι μενεαίνων.
 Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ‘Αθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ‘Αγελείη,
 ‘Η τοι πρόσθε σταῖσα, βέλος ἔχεπευκὲς ἄμυνεν.
 ‘Η δὲ τόσον μὲν ἔεργεν ἀπὸ χροῶς, ὥς ὅτε μήτηρ 130
 Παιδὸς ἔεργει μυῖαν, ὅθ’ ἡδέϊ λέξεται ὕπνῳ.
 Αὐτὴ δ’ αὐτ’ ἴθυνεν, ὅθι ζωστήρος ὀχῆς
 Χρύσειοι σύνεχον, καὶ διπλὸς ἦν τετο θώρηξ.
 ‘Εν δ’ ἔπεσε ζωστήρι ἀρηρότι πικρὸς ὀϊστός.
 Διὰ μὲν ἄρ’ ζωστήρος ἐλήλατο δαιδαλέοιο, 135
 Καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο,
 Μίτρης θ’, ἣν ἐφόρει, ἔρυμα χροῶς, ἔρκος ἀκόντων,

κτύπος, καναχή, &c. as words of a similar formation. The words ἐπιπτέσθαι μενεαίνων, which are applied in the next line to inanimate objects, are intended to represent the rapidity of the arrow with greater emphasis. Aristot. Rhetor. III. 11.

128. ‘Αγελείη. *Prædatrix*: from ἄγω and λεία. The old reading ἀγελαίη has no meaning.

129. βέλος ἔχεπευκός. See on Il. A. 51. It is the opinion of Dr. Blomfield, however, that there was originally a noun πευκός, *amaritudo*, bearing some affinity with πικρός, from which πευκή was derived. Hence the words ἔχεπευκής, πευκής, &c. See Gloss. on Æsch. Choëph. 381.

130. ὥς ὅτε μήτηρ κ. τ. λ. This is one of those humble comparisons which Homer sometimes uses to diversify his subject; but a very exact one in its kind, and corresponding in all its parts. The care of the goddess, the unsuspecting security of Menelaus, the ease with which she diverts the danger, and the danger itself, are all included in this short compass. To which it may be added, that if the providence of heavenly powers to their creatures is expressed by the love of a mother to her child,—if men in regard to them are but as heedless sleeping infants—

and if those dangers which may seem great to us are by them as easily warded off as the simile implies; there will seem something sublime in this conception, however little or low the image may be thought at first sight in respect to a hero. A higher comparison would but have tended to lessen the disparity between the gods and man; and the justness of the simile had been lost, as well as the grandeur of the sentiment. POPE. The construction is here changed as in Il. B. 469. 481. since τόσον, i. e. ἐπὶ τόσον, is followed by ὥς, which should have been preceded by ἥσπερ.

131. λέξεται. For the present λέγεται. See on Il. B. 147. Also on v. 515.

133. σύνεχον. Scil. ἐαύτους. Il. Γ. 478. ἵνα ξυνέχουσι τένοντες ἀγκῶνος.

137. μίτρης θ’. Hence it appears that Minerva turned aside the arrow, so as to fall upon that part of the body which was most defended; viz. where the breastplate met the ζωστήρ, or belt. See on Il. Γ. 337. The ζωστήρ and ζώνη were distinct, and not synonymous, as Heyne supposes; the latter being the same with the μίτρα. See on Il. B. 479. *Schol.* μίτρα δὲ ἐλέγτο τὸ ἐσώτερον τῆς λάγονος εἰλημα ἱρεσθῆν, χαλκῷ ἐξωθεν περιελημμένον. — ἔρκος

Ὅς οἱ πλεῖστον ἔρυτο, διὰ πρὸ δὲ εἴσατο καὶ τῆς·
 Ἀκρότατον δ' ἄρ' οἷστος ἐπέγραψε χροῖα φωτός·
 Αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς, 140
 Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μῆνυ
 Μηρονίς, ἥ·ε· Κάειρα, παρήϊον ἔμμεναι ἵππων·
 Κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
 Ἴππῆες φορέειν, βασιλῆϊ δὲ κεῖται ἄγαλμα,
 Ἀμφότερον, κόσμος θ' ἵππῳ, ἐλατῆρι τε κῦδος· 145
 Τοῖοί τοι, Μενέλαε, μῖανθην αἵματι μηροὶ
 Εὐφυνέες, κνῆμαί τ', ἥδ' ἐσφυρὰ κάλ' ὑπένερθε.
 Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 Ὡς εἶδε μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς.
 Ῥίγησεν δὲ καὶ αὐτὸς Ἀρηΐφιλος Μενέλαος. 150
 Ὡς δὲ ἶδε νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
 Ἀψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 Τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 Χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι.
 Φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155

ἀκόντων. That is, against javelins. See Matt. Gr. Gr. §. 313.

139. ἐπέγραψε. Catullo, *conscribillantē*. CLARKE. Schol. τὴν ἐπιφάνειαν τοῦ σώματος ἐπίξεσεν. Anglice, *Graze'd*.

141. ὥς δ' ὅτε τίς κ. τ. λ. Eustathius extols this passage for the variety it presents, and the learning it includes. We learn from hence that the Lydians and Carians were famous in the first times for their staining in purple, and that the women excelled in works of ivory; as also, that there were certain ornaments, which only kings and princes were privileged to wear. POPE. The verb *μαίνειν* is here used simply in the sense of *βλέπτω*, to dye, to stain; as the Latins use *adulterare*, and Virgil *violare*, in his imitation of this simile in Æn. XII. 67. *Indux sanguineo veluti violaverit cotro. Siquisq; ebur*, &c. See Macrob. Saturn. V. 12.

144. ἱππῆες. Charioteers; in the same

meaning with ἐλατῆρι in the next line. See on Il. B. 554. The noun ἄγαλμα is not synonymous with κόσμος, but must be taken in its primitive acceptation. See the note on Soph. Ant. 704, Pent. Gr. p. 257.

145. ἀμφότερον. See above on v. 60.

146. τοῖοι. For τοιῶς, since ὥς preceded. Schol. τοῖοί τοι οὕτως σοι. The same Scholiast informs us that μῖανθην is syncopated from the dual μινανθήτην.

151. νεῦρόν τε καὶ ὄγκους. The νεῦρον is the string by which the head of the weapon was fixed to the shaft; and ὄγκος, properly a swelling, a projection, is used in the plural to denote the horned head itself. Schol. νεῦρον μιν, ἐν ᾧ ῥέδεται τὸ σίδηρον τοῦ βέλους πρὸς τὴν κάλαμον ὄγκους δὲ, τὰς ἀκείρας καὶ ἑσυχὰς τοῦ βέλους, ἔκωθεν τοῦ βέλους ὀρυμένους.

155. θάνατόν νύ τοι ὄρκι' ἔταμνον. That is, a treaty, which is the cause of thy

Οἶον προσθήσας πρὸ Ἀχαιῶν Τρῳσὶ μάχεσθαι.
 Ὡς σ’ ἔβαλον Τρῶες, κατὰ δ’ ὄρκια πιστὰ πάτησαν.
 Οὐ μὲν πῶς ἄλιον πέλει ὄρκιον, αἵμά τε ἀρνῶν,
 Σπονδαὶ τ’ ἄκρητοι, καὶ δεξιαί, ἧς ἐπέπιθμεν.
 Εἵπερ γάρ τε καὶ αὐτίκ’ Ὀλύμπιος οὐκ ἐτέλεσεν, 160
 Ἐκ τε καὶ ὁπὲ τελεῖ, σὺν τε μεγάλῃ ἀπέτισαν,
 Σὺν σφῆσιν κεφαλῇσι, γυναιξί τε καὶ τεκέεσσιν.
 Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν,
 Ἔσσεται ἡμαρ, ὅταν ποτ’ ὀλώλῃ Ἴλιος ἱρή,
 Καὶ Πριάμος, καὶ λαὸς ἐϋμμελίῳ Πριάμοιο 165
 Ζεὺς δέ σφιν Κρονίδης, ὑψίζυγος, αἰθέρι ναίων,
 Αὐτὸς ἐπισείψῃν ἐρεμνὴν αἰγίδα πᾶσι,
 Τῇσδ’ ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα.

death. See Pent. Gr. p. 381. on Eur. Phœn. 1372.

159. σπονδαὶ τ’ ἄκρητοι. See on Il. B. 341.

160. εἵπερ γάρ τε καὶ αὐτίκ’ Ὀλύμπιος κ. τ. λ. Hence Aristid. Orat. II. ὥσπερ καὶ ἐπισημῶσιν Ὅμηρος ἐφη συμβαίνειν, σὺν πολλοῖς καὶ μεγάλοις ὕστερον ἐκτίθειν τὰς δίκας. Eurip. Ion. 1615. χρόνια μὲν τὰ τῶν θεῶν πῶς, εἰς τέλος δ’ οὐκ ἄσθενῃ. The sentiment is frequently introduced by the tragic poets. So Horat. Od. III. 2. 31. *Raro antecedentem scelestum Deservit pede Poena clauda.* Tibull. El. I. 9. 4. *Sera tamen tacitis poena venit pedibus.* Cæsar B. G. I. *Consuèssse enim Deos immortales, quo gravius homines ex commutatione rerum doleant, quos pro scelere eorum ulcisci velint, his secundiores interdum res, et disturniorem impunitatem concedere.* Valer. Maxim. I. 11. *Lento gradu ad vindictam sui divina procedit ira, tarditatemque supplicii gravitate compensat.*

161. ἀπέτισαν. The use of the aorist ind. instead of the future, by means of a change of tense similar to that in v. 131. is very rare. It may here however be understood in the sense of the Latin future per-

fect, by which the certain consequence of an event is expressed as though it had already happened. But we are rather inclined to consider the present instance as a union of two propositions, for *ἐκ τε καὶ ὁπὲ τελεῖ*, Τρῶες τε ἀποτίσονται ἀπέτισαν (*luere solent*) γὰρ οἱ παραβαίνοντες τὰ ὅρκια. See Herman de Emend. Gr. Gr. p. 190. Matt. Gr. Gr. §. 506. 2. Bos supplies ποίησιν οὐ τιμῇ after ἀπέτισαν, as in Il. Γ. 286, and τόκῳ with σὺν μεγάλῳ. Schol. σὺν μεγάλῳ χόλῳ, ἢ τόκῳ ἦτοι ποινῇ προστίμῳ. Thus also the Latins use *magno* and *magno cum furore*.

163. εὖ γὰρ ἐγὼ κ. τ. λ. So Hector in Il. Z. 447.

166. ὑψίζυγος. *Eathroned on high.* Schol. ὁ ἐπὶ ὑψηλοῦ θρόνου καθιζόμενος· ἡ μεταφορὰ ἀπὸ τῶν ἐν ναυσὶ ζυγῶν, ἐφ’ ὧν καθίζοντας οἱ ἐρέσσοντες. Eurip. Phœn. 72. ἐπὶ ζυγοῖς καθίζετ’ ἀρχῆς. See note Pent. Gr. p. 308.

167. αὐτὸς ἐπισείψῃν ἐρεμνὴν αἰγίδα. Hence Virg. Æn. VIII. 355. *Credens se videri Jovem, cum sepe nigrantem Ægidis concuteret dextra.* This noble passage seems to decide in favour of the Ægis being a shield. See on Il. B. 447.

'Αλλά μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 Αἴ κε θάνῃς, καὶ μοῖραν ἀναπλήσῃς βιότοιο· 170
 Καί κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην.
 Αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἵης,
 Καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρῳσὶ λίποιμεν
 Ἄργείην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα
 Κειμένου ἐν Τροίῃ, ἀτελευτήτῳ ἐπὶ ἔργῳ· 175
 Καὶ κέ τις ὧδ' ἐρέει Τρώων ὑπερηνορεόντων,
 Τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
 Αἴθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 Ὡς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν.
 Καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν 180
 Σὺν κεινῇσι νηῦσι, λιπὼν ἀγαθὸν Μενέλαον.
 Ὡς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθῶν.
 Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 Θάρσει, μηδὲ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 Οὐκ ἐν καιρίῳ ὅξ' ἀπάγῃ βέλος, ἀλλὰ πάροιθεν 185
 Εἰρύσατο ζωστήρ τε παναίολος, ἡδ' ὑπένερθε
 Ζῶμά τε, καὶ μίτρη, τὴν χαλκῆες κάμον ἄνδρες.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 Αἴ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε.
 Ἔλκος δ' ἱητὴρ ἐπιμάσσεται, ἡδ' ἐπιθήσει 190
 Φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων.

171. πολυδίψιον Ἄργος. Hesiod. *ap. Eustath.* Ἄργος ἄνδρον ἐὼν Δαναὸς ποίησεν ἔνδρον. Pausan. II. p. 112. θέρους δὲ αὐτὰ σφισιν ἐστὶ τὰ ρεύματα, πλὴν τῶν ἐν Λίρῳ. See also Spanheim on Callim. L. P. 46.

182. τότε μοι χάνοι εὐρεῖα χθῶν. Virg. IV. 24. *Sed mihi vel tellus optem prius ima dehiscat.* The Scholiast understands εὐρεῖα adverbially for εὐρέως.

185. ἐν τῷ καιρίῳ. Scil. τόπῳ. Hesych. καιρία· θανάσιμα. See Pent. Gr. Lex. in voce, and on Il. O. 84.

187. The ζῶμα is here used for the θώραξ in v. 136. and so again in v. 216. It

does not appear, however, that the terms were convertible; but the ζῶμα was a brazen skirt subjoined to the thorax, and reaching from thence to the knees. *Schol.* ζῶμα· ὁ ζωστής χιτῶν.

190. ἐπιμάσσεται. The poetic future of ἐπιμαίωμαι, the same with ἐπιμαίομαι, *investigo*. The simple verb μαίεσθαι occurs in Od. Ξ. 356. which the Scholiast explains by ἐπιζητεῖν. Also *attrecto*; and hence *attrectando inquirō*, i. e. Anglice, *to probe*. Eustath. διὰ ἐπαφῆς θεραπεῦσαι.

191. παύσῃσι. Scil. τὸ ἔλκος. See Matt. Gr. Gr. §. 331. d.

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
 Ταλθύβι, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 Φῶτ’, Ἀσκληπιοῦ υἷον ἀμύμονος ἱητῆρος,
 Ὅφρα ἴδῃ Μενέλαον Ἀρήϊον, ἀρχὸν Ἀχαιῶν, 195
 Ὅν τις οἷστεύσας ἔβαλε, τόξων εὖ εἰδὼς,
 Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.
 Ὡς ἔφατ’· οὐδ’ ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας·
 Βῆ δ’ ἵεναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
 Παπταίνων ἥρωα Μαχάονα· τὸν δ’ ἐνόησεν 200
 Ἑσταότ’· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστῶν
 Λαῶν, οἳ οἱ ἔποντο Τρίκῃς ἐξ ἱπποβότοιο.
 Ἀγχοῦ δ’ ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 Ὅρσ’, Ἀσκληπιάδῃ· καλέει κρείων Ἀγαμέμνων,
 Ὅφρα ἴδῃς Μενέλαον Ἀρήϊον, Ἀτρείος υἷον, 205
 Ὅν τις οἷστεύσας ἔβαλε, τόξων εὖ εἰδὼς,
 Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.
 Ὡς φάτο· τῷ δ’ ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε.
 Βὰν δ’ ἵεναι καθ’ ὁμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 Ἀλλ’ ὅτε δὴ ῥ’ ἵκανον, ὅθι ξανθὸς Μενέλαος 210
 Βλήμενος ἦν, περὶ δ’ αὐτὸν ἀγηγέραθ’, ὅσσοι ἄριστοι,
 Κυκλός’, ὁ δ’ ἐν μέσσοισι παρίστατο ἰσόθεος φῶς·
 Αὐτίκα δ’ ἐκ ζωστήρος ἀρηρότος ἔλκεν οἷστόν.
 Τοῦ δ’ ἐξελκομένοιο, πάλιν ἄγεν ὀξέες ὄγχοι.

194. The word *φῶτα* must either be taken absolutely, or it must be joined with *Μαχάονα*; but the latter of these cases, Heyne observes, would scarcely be Greek; and wherever *φῶς* occurs in Homer, in apposition with a proper name, it is always joined with an adjective. Thus *ἰσόθεος φῶς*, infra 212. B. 565. F. 310. I. 211. *et passim*. Hence he proposes to read *ἱητῆρα* instead of *ἱητῆρος*. Others however understand *φῶτα* to signify *κατ’ ἐξόχην*, *that excellent man*. Pausan. II. 26. *ὡς ἀν εἰ λέγοι, Θεοῦ παῖδα ἀνθρωπον*. Thus St. Paul uses the word *ἀνθρωπος* in 1 Tim. ii. 5. *Εἰς γὰρ Θεός, εἰς καὶ Μεσί-*

της Θεοῦ καὶ ἀνθρώπων, ἀνθρωπος Χριστὸς Ἰησοῦς.

200. *παπταίνων*. *Undique circumspiciens*. Hesych. *παπταίνειν· περιβλεπεν παντῇ*.

204. Ὅρσ’. That is, Ὅρσεο, Imper. middle of the future form *ὀρσομαι*, from *ὀρω*, *excito*. See on II. B. 35. Matt. Gr. Gr. §. 244.

210. ἀλλ’ ὅτε δὴ κ. τ. λ. See on II. A.

6. The first member of the sentence continues through the two following lines, and is answered by *αὐτίκα δὲ*, in v. 213. On the repetition of *δὲ* in the apodosis see on II. A. 58.

214. ἄγεν. For *ἤγησαν*.

Λῦσε δέ οἱ ζωστήρα παναίολον, ἥδ' ὑπένερχε 215
 Ζῶμά τε, καὶ μίτρον, τὴν χαλκῆες κάμον ἄνδρες.
 Αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὃθ' ἔμπεσε πικρὸς οὔστος,
 Αἶμ' ἐκμυζήσας, ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 Πάσσε, τὰ οἱ ποτὲ πατρὶ φίλα φρονέων πόρε Χείρων.
 Ὅφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, 220
 Τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων.
 Οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
 Ἔρθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
 Οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι.
 Ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225
 Ἴππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ.
 Καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
 Εὐρυμέδων, νίδος Πτολεμαίου Πειραΐδαο.
 Τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε κέν μιν
 Γυῖα λάβῃ κάματος, πολέας διακοιρανέοντα 230
 Αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν.

218. ἥπια φάρμακα Πάσσε. Eustathius: *τρῆς φαρμάκων ἰδέαι παρ' Ὀμήρῳ ἐπί-
 παστα, ὡς νῦν ἐπὶ Μενελάου· καὶ χρυσά,
 οἶον, ἰοὺς χρίσθαι* (Od. A. 262.) καὶ
πιστὰ κατὰ τὸν Διοσχύλον, (Prom.
488.) τουτέστι, ποτὰ ἢ πότιμα, ὡς ἐπὶ
Ελένης ἐν Ὀδυσσεΐᾳ Δ. 220. In ad-
 dition to these, viz. *lotions, unguents,*
 and *potions*,—three other species of phar-
 macy are also mentioned in Greek au-
 thors: for instance, the *πλαστά, βρώσι-
 μα, and ἐπωδαί.* See Blomfield's Gloss.
 ad *Æsch. loc. cit.* Hemsterhuis. on Arist.
 Plut. 717.

219. οἱ πατρὶ. For οὗ πατρὶ. The
 poets frequently used the dative of the pro-
 noun with another dative, instead of the
 genitive. Somewhat similar is the use of
 the pronoun in the accusative, before ano-
 ther accusative with the preposition *κατὰ*
 understood. Thus, in Il. A. 362. *τέκνον,*
τί κλαίεις; τί δέ σε φρίνας ἔκετο πένθος,

i. e. φρίνας σοῦ. And so again infra v.
 229. More frequently however the dative
 is put as a *pleonasm*; as in Il. E. 116. *εἰ
 ποτέ μοι καὶ πατρὶ φίλα φρονέουσα πα-
 ρίστης.* See Matt. Gr. Gr. §. 392. h. and
 §. 413. Obs. 6.

221. τόφρα δ' ἐπὶ Τρώων κ. τ. λ.
 Heyne justly suspects the genuineness of
 this line, which is most probably the inter-
 polation of some Rhapsodist, in order that
δφρα might be followed by the correspond-
 ing particle *τόφρα*. If the Trojans were
 now advancing, the short space left between
 the two armies, Il. F. 114. would not allow
 time for Agamemnon's marshalling the
 troops, and separately addressing the Gre-
 cian chiefs.

230. πολέας διακοιρανέοντα. See on
 v. 250.

231. ἐπεπωλεῖτο. Hence the inscrip-
 tion or title of the book. Compare Xenoph.
 Cyrop. VII. 1. 9.

Καί ρ’ οἷς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
 Τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
 Ἄργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς·
 Οὐ γὰρ ἐπὶ ψεύδεσσι πατὴρ Ζεὺς ἔσσειτ’ ἀρωγός· 235
 Ἄλλ’ οἵπερ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 Τῶν ἦτοι αὐτῶν τέρενα χροά γυῖπες ἔδονται·
 Ἡμεῖς δ’ αὐτ’ ἀλόχους τε φίλας καὶ νήπια τέκνα
 Ἄζομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.
 Οὕστινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 Τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν·
 Ἄργεῖοι ἰόμωροι, ἐλεγχές, οὐ νυ σέβεσθε;
 Τίφθ’ οὕτως ἔστητε τεθηπότες, ἥντε νεβροί;
 Αἶτ’, ἐπεὶ οὖν ἔκαμον, πολέος πεδίλιο θέουσαι,
 Ἑστᾶς, οὐδ’ ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή·
 Ὡς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε. 246
 Ἡ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 Εἰρύατ’ εὐπρυμνοί, πολιῆς ἐπὶ θινὶ θαλάσσης,
 Ὅφρα ἴδῃτ’ αἰ κ’ ὕμιν ὑπέρσχη χεῖρα Κρονίων;
 Ὡς ὅγε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν· 250
 Ἦλθε δ’ ἐπὶ Κρήτεσσι, κιῶν ἀνὰ οὐλαμὸν ἀνδρῶν.

234. μὴ πῶ τι. See on Il. A. 106.
 124.

235. ψεύδεσσι. That is, τῷ ψεύδει, *perjurio*. *Res pro persona*. Damm prefers the other accentuation, ψευδέσσι, as if from the adjective ψευδής, which is nowhere used by Homer. The sentiment contained in this line, is expressed in Eurip. Med. 1388. Τίς δὲ κλύει σου θεός ἢ δαίμων τοῦ ψευδόρκου καὶ ξειναπάτα;

242. ἰόμωροι. The derivation and import of this epithet is uncertain. The more usual acceptance is that of *bellicosi*: from ἰός and μείρω, *divido*. Schol. οἱ περὶ ἰούς καὶ τόξα μεμορημένοι, ὃ ἔστι κάμνοντες. And this seems to be the more probable, from the similar epithet ἰγχεσίμωρος in Il. B. 692. 840. nor is the change of quantity in the first syllable, ἰός being invariably

long, an objection of great weight. See Prelim. Obs. Sect. V. §. 1. The derivation, which some adopt from ὥρα, *cura*, so as to imply τῶν ἰῶν ὥραν, i. e. *φροντίδα*, ἔχοντες, is inconsistent with the sense. The verb σέβεσθαι is here used in the sense of αἰδέεσθαι or ἐντρίπεσθαι. Eustath. compares Od. Γ. 123. σέβας μ’ ἔχει εἰσρόωντα.

244. πεδίλιο θέουσai. Supply *διά*.

250. κοιρανέων. This participle is generally taken absolutely, as in Il. B. 207. See note. Hence Heyne would separate the compound *διακοιρανιόντα* in v. 230, and construe the preposition with *πολέας*. We meet, however, with the compound *κατακοιρανίω* in Il. E. 332. and elsewhere; though Heyne, in this instance also, would read the verb separately.

Οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, σὺν εἵκελος ἀλκὴν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.
 Τούς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
 Αὐτίκα δ' Ἰδομενῆα προσήύδα μελιχίοισιν·
 Ἰδομενεῦ, πέρι μὲν σε τίω Δαναῶν ταχυνπῶλων,
 Ἡμὲν ἐνὶ πτολέμφῳ, ἡδ' ἄλλοίῳ ἐπὶ ἔργῳ,
 Ἡδ' ἐν δαίθῳ, ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
 Ἀργείων καὶ ἄριστοι ἐνὶ κρητῆρι κέρωνται. 260
 Εἴπερ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ
 Δαιτρὸν πίνωσι, σὸν δὲ πλεῖον δέπας αἰεὶ
 Ἔστηχ', ὥσπερ ἐμοί, πῖέειν, ὅτε θυμὸς ἀνώγοι.
 Ἄλλ' ὄρσεν πόλεμόνδ', οἷος πάρος εὐχέαι εἶναι.
 Τὸν δ' αὖ Ἰδομενεὺς, Κρητῶν ἀγὼς, ἀντίον ἤυδα·
 Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος 266
 Ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 Ἄλλ' ἄλλους ὥτρυνε κάρη κομόωντας Ἀχαιοὺς,
 Ὅφρα τάχιστα μαχώμεθ'· ἐπεὶ σὺν γ' ὄρκι' ἔχευαν
 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κῆδε' ὀπίσσω 270
 Ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.
 Ὡς ἔφατ'· Ἀτρεΐδης δὲ παρφύχετο γηθόσυννος κῆρ·
 Ἦλθε δ' ἐπ' Αἰάντεσσι, κιὼν ἀνὰ οὐλαμόν ἀνδρῶν.
 Τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.
 Ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ, 275

259. γερούσιον. Eustath. τοῖς γέρου-
 σιν, ἥτοι τοῖς ἐντίμοις διδομένον.

262. σὸν δὲ π. δ. α. Ἔστηχ'. The cus-
 tom which obtained of distributing larger
 portions of meat to the more honorable
 guests, which was noticed on Il. A. 468. Δ.
 48. extended also to the wine: which was
 presented to the company in equal portions,
 the cups of the chiefs being kept constantly
 full. Compare Il. O. 162. M. 311. Athen.
 V. 4. Οἱ κρατῆρες αὐτοῖς, ὥσπερ ἔχει καὶ
 τοῦνομα, κεκραμένοι παρεστήκεσαν· ἐξ
 ὧν οἱ κόυροι διακονοῦμενοι, τοῖς μὲν ἐντι-
 μοτάτοις αἰεὶ πλήρες παραῖχον τὸ ποτή-

ριον, τοῖς δ' ἄλλοις ἐξ ἴσου διένεμον.
 δαιτρὸν δὲ πίνειν, ἐπιβόρηματικῶς ἀντὶ
 τοῦ μεμερισμένως.

264. πάρος εὐχέαι εἶναι. See on Il. A.
 91. 553.

274. νέφος εἶπετο πεζῶν. Virg. *Æn.*
 VII. 793. *Inaequatur nimbus peditem.*

275. ὥς δ' ὅτ' ἀπὸ σκοπιῆς κ. τ. λ.
 Virgil has imitated this simile in *Æn.* XII.
 451. *Qualis ubi ad terras abrupto sidere*
nimbus It mare per medium; miseris heu!
præcia longe Horrescunt corda agricolis:
dabit ille ruinas Arboribus stragemque satias,
rues omnia late: Antevolant, sonitumque fe-

Ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 Τῷ δέ τ’ ἄνευθεν ἐόντι, μελάντερον, ἥντε πίσσα,
 Φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·
 Ῥίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·
 Τοῖαι ἄμ’ Αἰάντεσσι Διοτρεφέων αἰζηῶν 280
 Δῆϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες
 Κυάνεαι, σάκεσί τε καὶ ἔγχεσι πεφρικυῖαι.
 Καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 Καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 Αἴαντ’, Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
 Σφῶϊ μὲν, οὐ γὰρ ἔοικ’, ὀτρυνέμεν οὔτι κελεύω·
 Αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 Αἶ γάρ, Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἀπολλων,
 Τοίος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιο.
 Τῷ κε τάχ’ ἡμύσειε πόλις Πριάμοιο ἄνακτος, 290
 Χερσὶν ὕφ’ ἡμετέρησιν ἀλοῦσά τε, περθομένη τε.
 Ὡς εἰπὼν, τοὺς μὲν λίπεν αὐτοῦ, βῆ δέ μετ’ ἄλλους.
 Ἔνθ’ ὅγε Νέστορ’ ἔετμε, λιγὺν Πυλίων ἀγορητὴν,
 Οἷς ἐτάρους στέλλοντα, καὶ ὀτρύνοντα μάχεσθαι,
 Ἀμφὶ μέγαν Πελάγοντα τ’, Ἀλάστορά τε, Χρόμιόν τε,
 Αἰμονά τε κρείοντα, Βίαντά τε, ποιμένα λαῶν. 296
 Ἴππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφι,
 Πεζοὺς δ’ ἐξόπιθεν στήσεν πολέας τε καὶ ἐσθλοὺς,
 Ἑρκος ἔμεν πολέμοιο· κακοὺς δ’ ἐς μέσσον ἔλασσεν,

rust ad ultora ventī : Talis in adversos,
ἔρ.

286. ὀτρυνέμεν. We must supply λαὸν
 from the following line.

290. τῷ κε τάχ’ ἡμύσειε. See on Il. A.
 418. B. 148.

294. οἷς ἐτάρους στέλλοντα. The
 Scholiast on Eurip. Hec. 117. mentions four
 significations of the verb στέλλω. But its
 primary sense, to which every other may be
 reduced, is simply *instruere*, as in this place.
 Hence, in the middle and passive voice,
 στέλλεσθαι, *instrui ad proficiscendum*;
 thence *proficisci*; and by an easy transition,

induere, obtegere. See Blomfield's Gloss.
 on Æsch. Pers. 615.

299. κακοὺς δ’ ἐς μέσον κ. τ. λ. This
 artifice of placing those men, whose beha-
 viour was most to be doubted, in the middle,
 so as to put them under a necessity of en-
 gaging even against their inclination, was
 followed by Hannibal in the battle of Za-
 ma; as is observed and praised by Polybius,
 lib. XV. who quotes this verse on that occa-
 sion, in acknowledgement of Homer's skill
 in military discipline. That our author
 was the first master of that art in Greece,
 is the opinion of Ælian: Tactic. c. 1. Fron-

- *Οφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300
 Ἴππεῦσι μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 Σφοδρὺς ἵππους ἐχέμεν, μηδὲ κλονέεσθαι ὁμίλῳ.
 Μηδέ τις, ἵπποσύνῃ τε καὶ ἡγορέῃφι πεποιθώς,
 Οἷος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 Μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσσεσθε. 305
 *Ὅς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 *Ἐγχει ὀρεξάσθω· ἐπειὴ πολὺ φέρτερον οὕτως.
 *Ὡδὲ καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθουν,
 Τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.
 *Ὡς ὁ γέρον ὥτρυνε, πάλαι πολέμων εὖ εἰδώς· 310
 Καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 Καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 *Ὡ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 *Ὡς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη·

tinus gives us another example of Pyrrhus, King of Epirus, following this instruction of Homer. *Vide Stratagem. II. 3.* So Ammianus Marcellinus, lib. XIV. *Imperator catervis peditum infirmis medium inter acies spatium, secundum Homericam dispositionem, præstituit.* POPE. Hence the facetious allusion in Quintil. Inst. Orat. V. 12. *Quæsitum potentissimum argumenta primone ponenda sint loco; an summo; an partita primo summoque, ut Homericæ dispositione in medio sint infirma.*

305. ἀλαπαδνότεροι γὰρ ἔσσεσθε. The sudden transition to the second person is intended to arrest the attention of the hearer. Quintil. Inst. Orat. IX. 3. *Hæc schemata et convertunt in se auditorem, nec languere patiuntur, subito aliqua notabili figura excitatum.* See also Longinus *de Sublim.* §. 27. Virgil has a similar instance in *Æn.* IX. 634. *et cava tempora ferro Trajicit: I, verbis virtutem illude superbis.*

307. ἔγχει ὀρεξάσθω. Eustathius observes, that this expression admits of four

interpretations, and considers the ambiguity as an excellence. But, in addition to the impropriety of using ambiguous terms in military commands, not one of the expositions of Eustathius is correct. The truth is, that the direction regards the use of the ὀρεκτὴ μέλη, described in the note on Il. B. 543. and in the construction there is an ellipse of the preposition σὺν, with κατ' αὐτοῦ also understood: i. e. σὺν ἔγχει ὀρεξάσθω κατ' αὐτοῦ. But this mode of combat was on foot, as is evident from Il. E. 335. Ψ. 805. In Il. E. 851. also, where the same expression occurs, Mars is fighting on foot, since he had resigned his chariot to Venus in v. 363. and the words ὑπὲρ ζύγον ἡνία θ' ἵππων refer to the chariot of Diomed. The sense will therefore be; *Siquis curru suo relicto, i. e. pedes, alii currui obvium ierit, hasta extensa pugnet.* That the pretended spear always implies hostility, and not assistance, is clear from the several passages cited above.

310. πολέμων εὖ εἰδώς: Horat. Od. I. 15. 24. *Sciens pugnae.* See on Il. B. 718.

‘Αλλά σε γῆρας τείρει ὁμοῖον· ὡς ὄφελέν τις 315
 ‘Ανδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.
 Τὸν δ’ ἡμεῖβετ’ ἔπειτα Γερῆνιος ἱππότα Νέστωρ·
 ‘Ατρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλοιμι καὶ αὐτὸς
 ‘Ὡς ἔμεν, ὡς ὅτε δῖον Ἑρενθαλίωνα κατέκταν.
 ‘Αλλ’ οὐπὼς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν. 320
 Εἰ τότε κοῦρος ἔα, νῦν αὐτέ με γῆρας ἰκάνει.
 ‘Αλλὰ καὶ ὡς ἱππεῦσι μετέσσομαι, ἥδ’ ἐκελεύσω
 Βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 Αἰχμᾶς δ’ αἰχμᾶσσουσι νεώτεροι, οἵπερ ἐμεῖο
 ‘Οπλότεροι γεγάασι, πεποίθασί τε βίηφιν. 325
 ‘Ὡς ἔφατ’· Ἀτρεΐδης δὲ παρῴχετο γηθόσυνος κῆρ.
 Εὖρ’ υἱὸν Πετεῶ, Μενεσθῆα πλήξιππον,
 ‘Εσταότ’ ἀμφὶ δ’ Ἀθηναῖοι μήστωρες αὐτῆς·
 Αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
 Πὰρ δὲ, Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
 ‘Εστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
 ‘Αλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
 Τρώων θ’ ἱπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
 ‘Εστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν

315. γῆρας ὁμοῖον. *Senectus communis*; i. e. to which all are equally exposed. The adjectives ὁμοῖος and ὁμοῖος are alike; except that the latter is always used in a bad sense, as expressive of grief or calamity. Schol. ὁμοῖον. τὸ ὁμοῖος πᾶσι χαλεπὸν· ἰστίον δὲ ὅτι ὁ ποιητὴς πανταχοῦ τὸ ὁμοῖον ἐπὶ τοῦ φαύλου λαμβάνει. Thus πόλεμος ὁμοῖος, Il. I. 440. N. 635. O. 670. and elsewhere: νεῖκος ὁμοῖον, infra v. 444. θάνατος ὁμοῖος, Od. Γ. 236.

319. ὅτε δῖον Ἑ. κατέκταν. Nestor relates this exploit in Il. H. 136.

320. ἀλλ’ οὐπὼς ἅμα κ. τ. λ. Pind. OL VIII. 17. ‘Αλλὰ δ’ ἐπ’ ἄλλον ἔβαν ἀγαθῶν Πολλοὶ δ’ ὁδοὶ σὺν θεοῖς εὐπραξίας. Liv. XXII. *Non omnia eadem Di dederunt.*

323. τὸ γὰρ γέρας ἰστί γερόντων. Aristot. *de Polit.* 6. ἡ μὲν δύναμις ἐν νεω-

τέροις, ἡ δὲ φρόνησις ἐν πρεσβυτέροις. Plutarch, in his Treatise *An seni gerenda Resp.* μάλιστα σώζεται πόλις, ἐνθα βουλαὶ γερόντων, καὶ νέων ἀνδρῶν ἀριστεύουσιν αἰχμαί. Eurip. Menalip. Frag. Παλαιὸς αἰνος, ἔργα μὲν νεωτέρων, Βουλαὶ δ’ ἔχουσι τῶν γεραιτέρων κράτος. To the same effect also Job XXXII. 7.

331. οὐ γάρ πώ σφιν κ. τ. λ. Ulysses seems to have stood with his forces at a distance from the centre of the army, so that the confusion, which the late events had caused, had but just reached his station; and it would have been inconsistent with his prudent caution to have moved, till the cause of the tumult was sufficiently ascertained.

334. ὅππότε πύργος κ. τ. λ. On this construction see on Il. A. 610. Γ. 216.

Τρώων ὀρμήσειε, καὶ ἄρξειαν πολέμοιο. 335
 Τοὺς δὲ ἰδὼν νείκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 Καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 ὦ νιὲ Πετεῶο, Διοτρεφέος βασιλῆος,
 Καὶ σὺ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 Τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους;
 Σφῶϊν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἔοντας 341
 Ἑστάμεν, ἡδὲ μάχης καυστειοῆς ἀντιβολῆσαι.
 Πρώτῳ γὰρ καὶ δαιτὸς ἀκονάζεσθον ἐμεῖο,
 Ὅππότε δαῖτα γέρουσιν ἐφοπλίζοιμεν Ἀχαιοί·
 Ἔνθα φίλ', ὀπταλέα κρέα ἔδμεναι, ἡδὲ κύπελλα 345
 Οἴνου πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον.
 Νῦν δὲ φίλως χ' ὀρόφτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν
 Ὑμέων προπάροιθε μαχοίατο νηλεῖ χαλκῷ.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; 350
 Πῶς δὴ φῆς πολέμοιο μεθιέμεν; ὀππότε Ἀχαιοὶ
 Τρωσὶν ἔφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἀρηα,
 Ὅψεται, ἦν ἐθέλῃσθα, καὶ αἱ κέν τοι τὰ μεμῆληρ,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάζεις. 355
 Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 Ὡς γυνῶ χωομένοιο· πάλιν δ' ὅγε λάζετο μῦθον·
 Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 Οὔτε σε μικεῖω περιώσιον, οὔτε κελεύω.
 Οἶδα γὰρ, ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
 Ἦπια δήνεα οἶδε· τὰ γὰρ φρονέεις, ἅτ' ἐγὼ περ.
 Ἀλλ' ἴθι, ταῦτα δ' ὀπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν

341. Of the use of the accusative before *ἐστάμεν*, instead of the dative in reference to *σφῶϊν*, see on Il. A. 541. In the following reproach, Agamemnon alludes to the honours of the invitation, and not to the gratification of the feast: as if he had said; *you are ready enough to receive the reward of bravery, and care not to deserve it.*

357. ὥς γυνῶ χωομένοιο. Subaud. *περί.* *When he observed that he was angry.* This ellipse is not unusual with this and like verbs, usually governing an accusative, which in this case appears to be understood. Thus Thucyd. V. 83. ὥς *ῥεσθοντο* *τεταχέντων*. See Matt. Gr. Gr. §. 327. Obs. 1.

Εἴρηται· τὰ δὲ πάντα θεοὶ μεταμώνια θεῖεν.
 Ὡς εἰπὼν, τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ’ ἄλλους·
 Εὗρε δὲ Τυδέος υἱὸν ὑπέρθυμον Διομήδεα, 365
 Ἑσταότ’ ἐν θ’ ἵπποισι καὶ ἄρμασι κολλητοῖσι.
 Πὰρ δέ οἱ ἐστήκει Σθέnelος, Καπανῆϊος υἱός.
 Καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,
 Καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370
 τί πτώσσεις, τί δ’ ὀπιπτεύεις πολέμοιο γεφύρας;
 Οὐ μὲν Τυδεῖ γ’ ὥδε φίλον πτωσκαζέμεν ἦεν,
 Ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηῖοισι μάχεσθαι.
 Ὡς φάσαν, οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε
 Ἦντησ’, οὐδὲ ἴδον· περὶ δ’ ἄλλων φασὶ γενέσθαι. 375
 Ἦτοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
 Ξεῖνος, ἅμ’ ἀντιθέφ Πολυνείκει, λαὸν ἀγείρων.
 Οἳ ῥα τότε στρατώνθ’ ἱερὰ πρὸς τείχεα Θήβης,
 Καὶ ῥα μάλα λίσσοντο δόμεν κλειτούς ἐπικούρους.
 Οἳ δ’ ἔθελον δόμεναι, καὶ ἐπήνεον, ὥς ἐκέλευον· 380

371. πολέμοιο γεφύρας. *The bridge of the war; i. e. the space between the two armies, the field of battle; as a bridge is the space between the opposite shores.* Schol. τὰς διζώδους τοῦ πολέμου. Virgil has a similar metaphor in *Æn.* IX. 528. *bellū oras.*

374. οὐ γὰρ ἔγωγε κ. τ. λ. The Theban war, in which Tydeus is mentioned as one of the seven chiefs, was beyond the recollection of Agamemnon, in the age of Atreus and Thyestes.

376. ἦτοι μὲν γὰρ κ. τ. λ. This long narration concerning the history of Tydeus is not of the nature of those, for which Homer has been blamed with some colour of justice. It is not a cold story, but a warm reproof; while the particularizing the actions of the father is made the highest incentive to the son. As for the story itself, it is finely told by Statius in the second

book of the Thebaid. POPE. It is objected, however, by Heyne and others, who accordingly consider the passage as spurious, that the length of the narration is inconsistent with the necessary hurry of Agamemnon's motions. Clarke, however, observes that Diomed was the last of the chiefs to whom he addressed himself, and the propriety of the allusion is fully appreciated by Pope. ἄτερ πολέμου. Schol. χωρὶς πολεμικῆς παραταξίως. In opposition to the preceding observation of Agamemnon, that he had not witnessed his exploits; and not, as is generally supposed, to his subsequent expedition to Thebes. In fact they were at that time engaged in the expedition, οἳ ῥα τότε στρατώντο, and were raising subsidies in Mycenæ.

380. οἳ δ’ ἔθελον. Scil. Mycenæi. ἐπήνεον. *They assented.* See Lex. Pent. Gr. v. αἰνέω.

Ἄλλὰ Ζεὺς ἔτρεψε, παραΐσια σήματα φαίνων.
 Οἱ δ', ἐπεὶ οὖν ῥχοντ', ἡδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσσωπόνδ' ἴκοντο βαθύσχοινον, λεχεπολὴν.
 Ἔνθ' αὖτ' ἀγγελίην ἐπὶ Τυδῇ στεῖλαν Ἀχαιοί.
 Αὐτὰρ ὁ βῆ, πολέας τε κιχήσατο Καδμείωνας 385
 Δαινυμένους κατὰ δῶμα βίης Ἑτεοκλείης.
 Ἔνθ' οὐδὲ, ξεινός περ ἑὼν, ἱππηλάτα Τυδεὺς
 Τάρβει, μοῦνος ἑὼν πολέσιν μετὰ Καδμείοισιν·
 Ἄλλ' ὅγ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 Ῥηϊδίως· τοίη οἱ ἐπὶ ῥῥοθος ἦεν Ἀθήνη. 390
 Οἱ δὲ χαλωσάμενοι Κάδμειοι, κέντορες ἵππων,
 Ἄψ οἱ ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 Κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,
 Υἱὸς τ' Αὐτοφάνοιο, μενεπτόλεμος Δυκοφόντης. 395
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·
 Πάντας ἔπεφν', ἕνα δ' οἷον ἴει οἰκόνδε νέεσθαι·
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 Τοῖος ἦν Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν

383. Ἄσσωπόνδ'. This must have been within the Peloponnesus, and not the river of Boeotia.

389. ἀεθλεύειν προκαλίζετο. The entertainments of the ancients were frequently succeeded by wrestling, leaping, racing, and other bodily exercises. This appears from the description of the feast of Alcinous in Od. H. 100. The same account of Tydeus is given by Minerva herself in Il. E. 803.—πάντα is the accusative plural; κατὰ πάντα, sc. ἀεθλα, which must be supplied from ἀεθλεύειν.

390. τοίη οἱ ἐπὶ ῥῥοθος ἦεν Ἀ. Ernesti proposes two translations: *Nam ei adiutrix magna aderat Minerva*; or rather, *Adeo ei adiutrix erat*. The former however is the more correct: of which use of τοῖος examples abound: as in Il. K. 145. Ψ. 16. et passim. And so also the Latin *talis*.

See Ernesti himself on Callim. H. Del. 27.

392. πυκινὸν λόχον. This conspiracy is mentioned by Statius, Theb. II. 485. but without the circumstances which gave rise to it. In the following line κούρους πεντήκοντα is in apposition with λόχον.

398. θεῶν τεράεσσι πιθήσας. Statius attributes this to the advice of Minerva; Theb. II. 684. The Scholiast, however, informs us that the sword of Tydeus broke in his hand, and this he considered as portentous.

399. τὸν υἱὸν Γείνατο. Heyne objects to the article in this place, and considers it similar to Il. A. 11. These instances however are distinct; and in cases like the present, where the article appears to be redundant, the construction may perhaps be assisted by understanding an ellipse; *But*

Γείνατο εἶο χέρηα μάχη, ἀγορῇ δέ τ' ἀμείνω. 400

Ὡς φάτο· τὸν δ' οὐτι προσέφη κρατερὸς Διομήδης,
Αἰδесθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.

Τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίροιο·

Ἀτρείδῃ, μὴ ψεύδε', ἐπιστάμενος σάφα εἰπεῖν.

Ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι. 405

Ἡμεῖς καὶ Θήβης ἔδος εἴλομεν ἑπταπύλοιο,

Παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος Ἄρειον,

Πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·

Κεῖνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.

Τῷ μὴ μοι πατέρας ποθ' ὁμολῇ ἐνθεο τιμῇ. 410

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·

the son whom he begat, he begat inferior to himself, &c. And so in Arist. Av. 820. καλὸν σὺ γ' ἀτεκνῶς καὶ μίγ' ἔδρες τοῦ νομα. Other instances, though rare, may be found; so that there is no necessity either for rejecting the passage, or hazarding an emendation.

400. χέρηα. The reading of all the editions is χέρεια, which is explained by Syncope for χειρίονα. This however has no support in analogy; and there is little doubt but that the true reading is exhibited in the text. See on Il. A. 80.

401. τὸν δ' οὐτι προσέφη κ. τ. λ. Though Diomed does not here reply to the reproach of Agamemnon, from a conviction of the respect due to his general, and with a determination to answer it by his actions rather than his words, still he does not hesitate, upon a future occasion, in Il. I. 81. to remind Agamemnon of the injustice of the rebuke, as soon as his deeds had rendered his bravery unquestionable. This has been repeatedly remarked by the critics. See Plutarch. de aud. Poet. Dionys. Halicarn. de Hom. Poet. §. 26.

405. πατέρων μίγ' ἀμείνονες. Hence Horat. Od. I. xv. 28: Tydides melior patre.

406. ἡμεῖς καὶ Θήβης κ. τ. λ. The

first Theban war, of which Agamemnon spoke in the preceding lines, was twenty-seven years before the war of Troy. Sthenelus here speaks of the second Theban war, which happened ten years after the first; when the sons of the seven captains conquered the city, before which their fathers were destroyed. Tydeus expired gnawing the head of his enemy, and Capaneus was thunder-struck while he blasphemed Jupiter. FORS. See Apollodor. III. 6. 2; 7. 2. Pind. Nem. IX. 41. Stat. Theb. III. 456. This second war was celebrated in a poem under the title of the *Eptagoni*, which was in very early times attributed to Homer. But its genuineness has been questioned, and it may probably be classed with the numerous literary forgeries, to which the uncertainty, in which the history of the poet is involved, naturally gave rise. Herod. IV. 32. ἔστι δὲ καὶ Ὀμήρῳ ἐν Ἑπτιγόνοισι, εἰ δὴ τῷ ὄντι γε Ὀμηρὸς ταῦτα τὰ ἔπεα ἐποίησε. See Prelim. Obs. Sect. II.

407. τεῖχος Ἄρειον. See on Æsch. Theb. 101. Pent. Gr. p. 417. Of the participle ἀγαγόνθ' in the dual in reference to a plural verb, see on Il. A. 567. Sthenelus speaks particularly of Diomed and himself.

Τέττα, σιωπῇ ἥσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
 Οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 Ὅτρυνοντι μάχεσθαι ἑκκνήμιδας Ἀχαιοὺς.
 Τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
 Τρῶας δρῶσωσιν, ἔλῳσί τε Ἴλιον ἱρήν.
 Τούτῳ δ' αὖ μέγα πένθος, Ἀχαιῶν δρωθέντων.
 Ἀλλ' ἄγε δῆ, καὶ νῶϊ μεδόμεθα θούριδος ἀλκῆς.
 Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε'
 Δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσιν ἄνακτος 420
 Ὅρνυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.
 Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης
 Ὅρνυτ' ἐπασσύτερον, Ζεφύρου ὑποκινήσαντος·
 Πόντῳ μὲν τὰ πρῶτα κορύσσεται, ἀντὰρ ἔπειτα
 Χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
 Κυρτόν ἐδὼ κορυφοῦται, ἀποπτύει δ' ἄλός ἄχνην· 426
 Ὡς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες

412. τέττα. *My friend*. Eustath. προσφώνησις ἐστὶ καὶ νῦν φιλεταιρικὴ νέου πρὸς μείζονα. The derivation of the word is altogether uncertain; and those who suppose it to be for τέτλα, syncopated from τέτλαθι, *perfer*, have no authority in favour of such an opinion.

421. ὑπὸ κεν τ. π. δ. εἶλεν. A tmesis for ὑφέιλεν.

422. ὥς δ' ὅτ' ἐν αἰγιαλῷ κ. τ. λ. This simile,—in which the Greeks, troop after troop, collecting to engage, are compared to a rising storm, which begins at sea and rises progressively, while the waves, one after another, proceed to break with increasing violence upon the shore—has been imitated by Virgil in *Æn.* VII. 528. *Fluctus uti primo coepit cum albescere vento, Paulatim scse tollit mare, et altius undas Erigit, inde imo consurgit ad æthera fundo.* See Macrob. Saturn. V. 13. and compare also Il. H. 63. 3. 16. Virg. Georg. III. 237. Catull. Epithalam. 270. On the na-

ture of the wind Zephyrus, according to Homer, see on Il. B. 145.

423. ἐπασσύτερον. See on Il. A. 383. and for the verb κορύσσεσθαι, in the following line, and v. 442. on Il. B. 273.

426. κυρτόν. Schol. μετέωρον, ὑψηλόν. The proper meaning is *curvatus*; and, as Heyne says, *cum notione adjuncta tumoris*. Anglicè, *convex*. With the latter Hemistich Ernesti compares Callim. H. Del. 14. ἀπομάσσεται ὕδατος ἄχνην.

427. ὥς τότε ἐπασσύτεραι κ. τ. λ. This is the first battle in Homer, and it is worthy of observation with what grandeur it is described, and raised by one circumstance above another till all is involved in horror and tumult. The foregoing simile of the winds rising by degrees into a general tempest, is an image of the progress of his own spirit in this description. We see first an innumerable army moving in order, and are amused with the pomp and silence: then awakened with the noise and clamour:

Νωλεμέως πόλεμόνδε· κέλευε δὲ οἷσιν ἕκαστος
 ‘Ηγεμόνων· οἱ δ’ ἄλλοι ἀκὴν ἴσαν, (οὐδέ κε φαίης
 Τόσσον λαὸν ἔπεσθαι ἔχοντ’ ἐν στήθεσιν αὐδὴν,) 430
 Σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι
 Τεύχεα ποικίλ’ ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
 Τρῶες δ’ ὥστ’ οἷες πολυπάμονος ἀνδρός ἐν αὐλῇ
 Μυρταὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 ‘Αζηχὲς μεμακῦται, ἀκούουσαι ὅπα ἀρῶν 435
 Ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει.
 Οὐ γάρ πάντων ἦεν ὁμός θρόος, οὐδ’ ἴα γῆρυς,
 ‘Αλλὰ γλῶσσα μέμικτο, πολύκλητοι δ’ ἔσαν ἄνδρες.
 Ὄρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη,
 Δεῖμός τ’, ἥδὲ Φόβος, καὶ Ἔρις ἄμοτον μεμανῖα, 440
 Ἄρεος ἀνδροφόνοιο κασιγνήτη, ἐτάρη τε·
 Ἦ τ’ ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 Οὐρανῷ ἐστήριξε κάρη, καὶ ἐπὶ χθονὶ βαίνει.

next they join: the adverse gods are let down among them: the imaginary persons of *Terror*, *Flight*, *Discord*, succeed to reinforce them: then all is undistinguished fury, and a confusion of horrors, only that at different openings we behold the distinct deaths of several heroes, and then are involved again in the same confusion. POPE.

433. πολυπάμονος. *Wealthy*. Of this, and similar derivatives of πάσμαι, see Valckenær on Ammon. p. 187.

434. ἐστήκασιν. *Stare solent*. Of the anacoluthon in v. 436. see on Il. B. 353.

437. οὐ γάρ πάντων κ. τ. λ. See on Il. Γ. 3.

439. τοὺς μὲν Ἄρης, κ. τ. λ. *Trojanos Mars, Græcos Minerva, utroque Terror*, &c. CLARKE. Compare Valer. Flacc. Argon. VI. 173.

440. ἄμοτον μεμανῖα. *Inexplebiliter furens*. The adjective ἄμοτος is derived from μοτός, *hnt*, and that from μόω, *inferscio*. Schol. Venet. ἄμοτον ἀπλήρωτον· ἀφ’ οὗ καὶ μοτά, τὰ ἐπιθίμενα τοῖς

πολλοῖς τραύμασιν ὀθόνια πρὸς ἀναπλήρωσιν τῆς σαρκός. See Heyn. Excurs. 17. on Virg. *Æn*. II.

442. ἡ τ’ ὀλίγη μὲν πρῶτα κ. τ. λ. This is the passage so highly extolled by Longinus, §. 9. as one of the most signal instances of the noble sublimity of this author: where it is said, that the image here drawn of *Discord*, whose head touched the heavens, and whose feet were on earth, may as justly be applied to the vast reach and elevation of the genius of Homer. Virgil has taken it word for word, and applied it to the person of *Fame*: *Æn*. IV. 176. *Parva metu primo, mox sese attollit in auras, Ingrediturque solo, et caput inter nubila condit*. POPE. The superiority of Homer is maintained by Macrob. Saturn. V. 13. The passage is also imitated in Callim. H. Cerer. 59. ἰθμάτα μὲν χέρσφ, κεφαλὰ δὲ οἱ ἦψατ’ Ὀλυμπον. See Ernesti in loc.

443. Schol. ἐστήριξε· προσεπίλασιν, ἤγγισε. And so Hesych. στηρίζαι· ἐγγί-

Η σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω,
 Ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν. 445
 Οἱ δ', ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἴκοντο,
 Σὺν ῥ' ἔβαλον ῥινοῦς, σὺν δ' ἔγχεα, καὶ μένε' ἀνδρῶν
 Χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 Ἐπληντ' ἀλλήλοισι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 Ἐνθαδ' ἅμ' οἰμωγὴ τε καὶ εὐχολή πέλεν ἀνδρῶν, 450
 Ὀλλύντων τε, καὶ ὀλλυμένων· ῥέε δ' αἵματι γαῖα.
 Ὡς δ' ὅτε χεῖμαρροι ποταμοί, κατ' ὄρεσφι ῥέοντες,
 Ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 Κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης,

sai. This verb is employed, as Eustathius observes, in Eurip. Hipp. 1202. But there, and generally in the Tragic writers, it occurs intransitively, the accusative being understood. See Valckenzer and Monk *in loco*.

444. νεῖκος ὁμοῖον. See above on v. 315.

446. οἱ δ', ὅτε δὴ κ. τ. λ. The verses which follow are, perhaps, expelled by none in Homer; and that he had himself a particular fondness for them, may be imagined from his inserting them again in the same words in Il. Θ. 61. They are very happily imitated by Statius; lib. VII. *Jam clypeus clypeis, umbone repellitur umbra, Enas minax ensis, pede pes, et cuspidis cuspidis, &c.* POPE. Xenophon also is supposed to have had this passage before his eyes in Oxyrop. VII. 1. 38. Helen. IV. 3. 12.

449. ἐπληντ'. Imperf. pass. of πλῆμι, *invasit*: from *πείλω*, to approach. See Rhunken. Epist. Crit. p. 91.

452. ὥς δ' ὅτε κ. τ. λ. This comparison of rivers meeting and roaring, with two armies mingling in battle, is an image of that nobleness which, to say nothing more, was worthy the invention of Homer, and the imitation of Virgil. *Aus ubi decursu rapido de montibus altis, Dant sonitum opu-*

moi amnes, et in equora currunt, Quisq; suum populatus iter.—Stupet incensus alto Accipiens sonitum razi de vertice pastor, The word *populatus* has here a beauty which one must be insensible not to observe. Scalliger prefers Virgil, and Macrobius Homer, without any reason on either side; but only one critic's positive word against another's. The reader may judge between them. POPE. The parallel from Virgil is composed of two passages united: *Æn. XII. 523. II. 307.*

453. μισγάγκειαν. This word is nearly synonymous with *κοίλη χαράδρη* in the following line. Eustath. *ἄγκος ἐστὶ ὁ βαθὺς καὶ φαραγγώδης καὶ κοῖλος τόπος· ἐὰν δὲ εἰς τοιοῦτον ἄγκος πολλὰ συμβάλλωσιν ὕδατα, μισγάγκεια τοῦτο λέγεται.* That Homer, however, had but *two* streams in view, is evident from the comparison, in which *two* armies only are concerned, and from his employing *συμβάλλετον* in the dual. See on Il. A. 567. where the noun is in the dual, and the verb in the plural. The converse is equally true. Thus Il. E. 16. *δύω δὲ οἱ νῆες ἦσθην.* The use of *ἀμφω* and *δύω*, with a plural substantive, when only two persons are signified, is very common. See Hoogveen on Viger, p. 31.

Τῶν δέ τειτηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
 ὣς τῶν μισγόμενων γένετο ἰαχὴ τε φόβος τε.
 Πρῶτος δ’ Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν
 Ἑσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον,
 Τὸν ῥ’ ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης·
 Ἐν δὲ μετώπῳ πῆξε, πέρησε δ’ ἄρ’ ὅστέον εἴσω 460
 Αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν·
 Ἥριπε δ’, ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
 Τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
 Ἔλκε δ’ ὑπ’ ἐκ βελέων λελημένος, ὄφρα τάχιστα 465
 Τεύχεα συλῆσειε· μίνυνθα δέ οἱ γένεθ’ ὀρμή.
 Νεκρὸν γὰρ ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ,
 Πλευρά, τά οἱ κύψαντι παρ’ ἀσπίδος ἔξεφαάνθη,
 Οὔτησε ξυστῶ χαλκῆρεϊ, λῦσε δὲ γυνῖα.
 ὣς τὸν μὲν λίπε θυμός· ἐπ’ αὐτῷ δ’ ἔργον ἐτύχθη 470
 Ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ, λύκοι ὥς,
 Ἀλλήλοισι ἐπόρουσαν, ἀνὴρ δ’ ἄνδρ’ ἐδνοπάλιζεν.
 Ἐνθ’ ἔβαλ’ Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 Ἥϊθεον θαλερόν, Σιμοείσιον· ὃν ποτε μήτηρ
 Ἰδθηεν κατιοῦσα, παρ’ ὄχθησιν Σιμβέντος 475
 Γείνατ’, ἐπεὶ ῥα τοκεῦσιν ἅμ’ ἔσπετο, μῆλα ἰδέσθαι·
 Τοῦνεκά μιν κάλεον Σιμοείσιον· οὐ δὲ τοκεῦσι
 Θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν

455. δοῦπον. See above on v. 125.

465. ἔλκε δ’ ὑπ’ ἐκ βελέων. For ὄφ-
 εἴλεε. The compound verb denotes the
 descent of the weapons. On the custom of
 spoiling the bodies of the slain, see on Il.
 Z. 68.

470. ἔργον. That is, μάχη. So again
 infra v. 539. and elsewhere.

472. ἀνὴρ δ’ ἄνδρ’ ἐδνοπάλιζεν. Virg.
 Æn. XI. 631. *Congressi in prælia, totas*
Implicuere inter se acies, legitque virum vir.
 The verb δνοπαλίζω, to overthrow, is a
 compound of δονέω and πάλλω. Eustath.

ἐδνοπάλιζεν, ὃ ἐστιν ἰδόνει καὶ ἔκαλεν,
 ἢ ἰδόνει ταῖς παλάμαις.

474. ἡίθεον. See Pent. Gr. Lex. in
 voce.

478. θρέπτρα. By syncope, for θρεπ-
 τήρια, mercedem nutritionis. To neglect
 to make provision for their parents, was
 considered by the ancients a mark of the
 greatest impiety, and worthy of divine ven-
 geance: and many instances of its punish-
 ment are recorded in the old Poets. Com-
 pare Il. I. 454. Od. B. 134. Hesiod. Op.
 D. I. 13. See also Plato de Leg. lib. XI.,

"Επλεθ', ὕπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 Πρῶτον γάρ μιν ἰόντα βάλε στῆθος, παρὰ μαζὸν 480
 Δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 Ἦλθεν, ὃ δ' ἐν κονίῃσι χαμαὶ πέσεν, αἰγίρος ὦς,
 Ἦ ρά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκει,
 Λεῖν, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·
 Τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἶθωνι σιδήρῳ 485
 Ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ,
 Ἦ μὲν τ' ἀζομένη κείται ποταμοῖο παρ' ὄχθας·
 Τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας Διογενής· τοῦ δ' Ἀντιφός αἰολοθώρηξ
 Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὀξεῖ δουρί. 490
 Τοῦ μὲν ἄμαρθ'· ὃ δὲ Λεῦκον, Ὀδυσσέος ἐσθλὸν ἑταῖρον,
 Βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 Ἦριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρὸς.
 Τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη·
 Βῇ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ, 495
 Στῇ δὲ μάλ' ἐγγυὲς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 Ἀμφί ἐ παπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο,
 Ἀνδρὸς ἀκοντίσσαντος· ὃ δ' οὐχ ἄλιον βέλος ἦκεν,
 Ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκώοντα,
 Ὅς οἱ Ἀβυδὸθεν ἦλθε, παρ' ἵππων ὠκειάων. 500

This provision was also called τροφεῖα. See Valckenær on Eur. Phœn. 47.

483. ἐν εἰαμενῇ. In a meadow. The derivation of this word is uncertain.

487. The difference between the terms παρ' ὄχθας, and παρ' ὄχθαις, is clearly marked in this line, compared with v. 475. supra. See note on Il. Γ. 187.

488. Ἀνθεμίδην. The correct patronymic of Ἀνθεμίων, v. 473. is Ἀνθεμιωνίδης. See on Il. Α. 1. Ἀνθεμίδης, therefore, must be a contracted form, as we have Δευκαλίδης for Δευκαλιωνίδης in Il. Μ. 117.

489. αἰολοθώρηξ. Porphyrio : Thoracei—corpus suum thorace indutum—agiliter

notans. Quæst. Homer. 3. CLARKE. See on Il. B. 816. Perhaps, however, the derivation from αἰολος, varius, is more simple.

492. βεβλήκει. The pluperfect for the aorist. Compare v. 459. and see on Il. Α. 221. Clarke observes, that the perfect, in this instance, would have been as incorrect, as to say in English, *has wounded*, instead of *did wound*. Before βουβῶνα the preposition κατὰ is understood.

497. κεκάδοντο. Ionicè for ἐχάδοντο, from χάζω, *recedo*. On this verb see Matt. Gr. Gr. §. 238.

500. παρ' ἵππων. From the mares; i. e. from the charge of the herds, belonging to Priam, at Abydos. Schol. ἐξ ἐκείνου

Τόν ῥ’ Ὀδυσσεύς, ἐτάροιο χολωσάμενος, βάλε δουρὶ
 Κόρσην· ἣ δ’ ἐτέροιο διὰ κροτάφοιο πέρησεν
 Αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὕσσε κάλυψε·
 Δούπησε δὲ πεσὼν, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῷ.
 Χώρησαν δ’ ὑπὸ τε πρόμαχοι, καὶ φαίδιμος Ἑκτωρ.
 Ἀργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκρούς, 506
 Ἴθυσαν δὲ πολὺ προτέρω· νεμέσησε δ’ Ἀπόλλων,
 Περγάμου ἐκκατιδῶν, Τρώεσσι δὲ κέκλετ’ ἄψας·
 Ὅρνυσθ’, ἱππόδαμοι Τρῶες, μὴδ’ εἴκετε χάρμης
 Ἀργείοις· ἐπεὶ οὐ σφι λίθος χρώς, οὐδὲ σίδηρος, 510
 Χαλκὸν ἀνασχέσθαι ταμεσίχροα, βαλλομένοισιν.
 Οὐ μὰν οὐδ’ Ἀχιλεὺς, Θέτιδος πάϊς ἡνκόμοιο,
 Μάρναται, ἀλλ’ ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.
 Ὡς φάτ’ ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὦρσε Διὸς θυγάτηρ, κυδίστη Τριτογένεια, 515
 Ἐρχομένη καθ’ ὀμίλον, ὅθι μεθιέντας ἴδοιτο·
 Ἐνθ’ Ἀμαρυγκείδην Διώρεα μοῖρα πέδησε·
 Χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκρίεντι,
 Κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείρως Ἰμβρασιδέης, ὃς ἄρ’ Αἰνόθεν εἰληλούθει· 520
 Ἀμφοτέρω δὲ τένοντε καὶ ὅστέα λαῶς ἀναιδέης

τοῦ τόπου, ἐν ᾧ ἵπποι ἐγεννῶντο τα-
 χεῖς. Εἶπε δὲ, ὅτι ἐκεῖ ἐτρέφοντο καὶ
 οἱ ἵπποι τοῦ Πριάμου. In fact, παρ’
 ἵππων may be looked upon as in appo-
 sition with Ἀβυδόθεν, since adverbs of this
 form are generally used instead of the pre-
 position ἐκ with a genitive; the termination
 θεν having been originally a genitive form,
 as is evident from the circumstance that
 the preposition is sometimes added: as in
 Il. Θ. 19. 304. and elsewhere.

508. Περγάμου. *The citadel of Troy.*
 See Lex. Pent. Gr. v. πῖργαμα. From
 Il. E. 445. it appears that Apollo had a
 temple there.

512. οὐ μὰν οὐδ’ Ἀχιλεὺς κ. τ. λ.
 Homer from time to time puts his readers

in mind of Achilles, during his absence
 from the war; and finds occasion of cele-
 brating his valour with the highest praises.
 There cannot be a greater encomium than
 this, where Apollo himself tells the Tro-
 jans they have nothing to fear, since Achilles
 fights no longer against them. POPE. Of
 the expression χόλον πέσσειν, in the fol-
 lowing line, see on Il. A. 81.

515. Τριτογένεια. *Minerva.* See Heyne
 on Apollod. Bibl. pp. 40. 747.

521. ἀναιδέης. Schol. ὁ ταχύς. It
 seems preferable to understand it in the
 sense of *ingens*: as the Latins sometimes
 use *improbus*. Thus Horace: *Labor omnia*
vincit Improbus. Eustathius explains it by
 ἀνηλγής.

Ἄχρῃς ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίησι
 Κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 Θυμὸν ἀποπνείων· ὁ δ' ἐπέδραμεν, ὃς ῥ' ἔβαλέν μιν,
 Πείρωσ'· οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 Χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὕσσε κάλυψε. 526
 Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενος βάλε δουρὶ
 Στέρνον, ὑπὲρ μαζοῖο, πάγῃ δ' ἐν πνεύμονι χαλκός·
 Ἀγχιμόλον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 Ἑσπάσατο στέρνοιο· ἐρύσσατο δὲ ξίφος ὀξὺ, 530
 Τῷ ὅγε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 Τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι
 Θρήϊκες ἀρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 Οἳ ἔμεγαν περ ἔοντα, καὶ ἴφθιμον, καὶ ἀγανὸν,
 Ὡσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη. 535
 Ὡς τῷγ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθη,
 Ἦτοι ὁ μὲν Θρηκῶν, ὁ δ' Ἑπειῶν χαλκοχιτώνων,
 Ἠγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.
 Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιο μετελθὼν,

522. Eustathius informs us, that the ancients understood *ἄχρῃς* in this passage in the sense of *διόλον*, at the same time observing, that it may also bear its usual signification, *usque ad*: *ὅσῃα ἄχρῃς* being taken for *ἄχρῃς εἰς τὰ ὅσῃα*. Ernesti supposes it elliptical for *ἄχρι παντός*, as in Strab. VIII. p. 578. and Heyne considers it equivalent to *διὰ πρό*. Thus II. E. 66. *ἀπὸ δ' ὅστιον ἄχρῃς ἀραξε*. Schol. *ἀπηλοίησεν ἀπίκοψε*.

524. Heyne observes, that an enquiry might frequently be instituted, whether death is a necessary consequence of several of the wounds, which it appears to follow in Homer. In the present instance, however, the expression *θυμὸν ἀποπνείων* implies *fainting*; as the death of Diore is caused by the spear of Piro, in the following line.

525. *οὐτα*. 3. Pers. aor. 2. from *οὐτάζω*,

as from *οὐτημι*, in the same manner as *ἔκτα*, infra v. 319. from *κτείνω*, or *κτῆμι*. Clarke has the following from the Scholiast on Eurip. Hipp. 684. *οἱ νεώτεροι οὐκ ἴσασι τὴν διαφῶραν τοῦ Οὐτάσαι καὶ Βαλεῖν*. "Ὅμηρος δὲ Οὐτάσαι μὲν τὸ ἐκ χειρὸς καὶ ἐκ τοῦ συνεγγὸς τρῶσαι, Βαλεῖν δὲ τὸ πόρρωθεν. This difference is clearly marked in v. 540.

533. *Θρήϊκες ἀρόκομοι*. Having their hair tied in *altitudinem*; i. e. collected in a knot at the top of the head. Tacitus mentions the same custom among the ancient Germans: and it still exists in some of the American tribes to this day.

535. *πελεμίχθη*. Eustath. *μετακινήθεισ ὑπεχώρησε*.

539. *ἐνθα κεν οὐκέτι κ. τ. λ.* The turning off in this place from the actions of the field, to represent to us a man with security and calmness walking through it

“Οστις ἔτ’ ἄβλητος καὶ ἀνούτατος ὀξείῃ χαλκῷ 540
Δινεῦοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
Χειρὸς ἐλοῦσ’, αὐτὰρ βελέων ἀπερύκοι ἐρωήν.
Πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κέλνψ
Πρηνέες ἐν κονίησι παρ’ ἀλλήλοισι τέταντο.

without being able to reprehend any thing in the whole action, is not only a fine praise of the battle, but as it were a breathing place to the poetical spirit of the author, after having rapidly run along with the heat of the engagement. It was an old superstition, that this fourth book of the Iliad, being laid under the head, was a cure for the Quartan ague. Serenus Sammonicus, a celebrated physician in the time of the younger Gordian, and preceptor to that Emperor, gravely prescribed it among other receipts in his medicinal precepts :

Præc. 50. *Mæonia Iliados quartum suppose timent.* Πορρ. οὐκ ἐτι δνόςαιτο. *Non reprehendisset ; i. e. maxime probasset, miratus esset.* The following similar instances of the figure Litotes are cited by Heyne. Il. Z. 522. N. 127. 287. P. 398. Soph. Prom. Sol. fragm. ap Dionys. H. I. 41. Apoll. Rhod. I. 205. 829. Callim. H. in Dian. 219. 222.

540. ἄβλητος καὶ ἀνούτατος. Hence Lucretius : *Suave etiam belli certamina magna tueri Per campos instructa, tua sine parte pericli.*

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΟΔΙΑ, 7 ΓΡΑΜΜΑ, Ε’.

BOOK V

THE ARGUMENT.

THE ACTS OF DIOMED.

Diomed, assisted by Pallas, performs wonders in this day's battle. Pandarus wounds him with an arrow, but the Goddess cures him, enables him to discern Gods from mortals, and prohibits him from contending with any of the former, excepting Venus. Æneas joins Pandarus to oppose him: Pandarus is killed, and Æneas in great danger, but for the assistance of Venus; who, as she is removing her son from the fight, is wounded in the hand by Diomed. Apollo seconds her in his rescue, and at length carries off Æneas to Troy, where he is healed in the temple of Pergamus. Mars rallies the Trojans, and assists Hector to make a stand. In the mean time Æneas is restored to the field, and they overthrow several of the Greeks; among them Tlepolemus is slain by Sarpedon. Juno and Minerva descend to resist Mars; the latter incites Diomed to go against that God; he wounds him, and sends him groaning to Heaven.

The first battle continues through this book. The scene is the same as in the former.

THE

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Ε’.

Ἐπιγραφαί.

ΔΙΟΜΗΔΟΥΣ ‘ΑΡΙΣΤΕΙΑ.

Ἄλλως.

Εἰ, βάλλει Κυνέρειαν, Ἀρηά τε, Τυνδέος νίος.

ἘΝΘ’ αὖ Τυνδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
Δῶκε μένος καὶ θάρσος, ἵν’ ἔκδηλος μετὰ πᾶσιν
Ἀργεῖοισι γένοιτο, ἰδὲ κλέος ἑσθλὸν ἄροιτο.
Δαῖτέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,

1. The Scholiast observes, that *ἐνθα*, which is generally an adverb of place, is here an adverb of time: and this is frequently the case in Homer. Compare *infra* vv. 608. 677. *et passim*. Hence, as the particle *αὖ* is, in some instances, equivalent to *δή*, the expression *ἐνθ’ αὖ* will amount to *tum vero*. See on II. A. 202. This fifth book of the *Iliad* is looked upon by Heyne and others as spurious, and introduced into the poem in some age subsequent to that of Homer. The relation, however, which it contains of the acts of Diomed, seems to connect it with his patient submission to the reproach of Agamemnon in the foregoing book, and his silent resolution to prove its injustice by his subsequent conduct. That it is the work of Homer there can be no doubt from the style in which it is written; and the

events which naturally spring out of it, such as the parting of Hector and Andromache, and the return of Paris to the battle, evidently fix its situation in this place. In short, the whole character of Diomed, as developed in the *Iliad*, is so interwoven with the facts related in this book, that its removal would materially detract from the connexion and consistency of the whole poem.

4. *δαῖς*. Scil. *Minerva*. This verb is transitive in Homer; and so *φλέγω* and the like are frequently used in the Attic poets. See note on Eur. *Phœn.* 233. Pent. Gr. p. 317. The metaphoric expression, which is here and elsewhere employed by Homer, is exceedingly natural and beautiful, and has been repeatedly imitated; particularly in the parallel passage of Virg. *Æn.* X. 270. *Ardet apex capiti, cristisque a vertice flam-*

'Αστέρ' ὀπωρινῷ ἐναλίγκιον, ὃς τε μάλιστα 5
 Λαμπρὸν παμφαίνῃσι λελουμένος 'Ωκεανοῖο
 Τοῖον οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων,
 ὦρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.
 Ἦν δέ τις ἐν Τρώεσσι Δάρης, ἀφνειὸς, ἀμύμων,
 'Ιρεὺς Ἠφαίστοιο· δύω δέ οἱ νῖες ἦσθην, 10
 Φηγεὺς, Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
 Τῷ οἱ, ἀποκρινθέντε, ἐναντίω ὁρμηθήτην·
 Τῷ μὲν ἀφ' ἵπποιιν, ὃ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος, 15
 Τυδείδω δ' ὑπὲρ ὤμων ἀριστερόν ἤλυθ' ἄκωκῇ
 Ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὃ δ' ὕστερος ὤρνυτο χαλκῷ
 Τυδείδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρὸς,
 Ἄλλ' ἔβαλε στῆθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
 Ἰδαῖος δ' ἀπόρουσε, λιπὼν περικαλλέα δίφρον, 20

ma Funditur, et vastos umbo vomit aureus
 ignes; Non secus ac liquida siquando nocte
 cometae Sanguinei lugubre rubent, aut Sirius
 ardor, &c. Compare *Æn.* VII. 785. VIII.
 620. 680. IX. 732. Liv. I. 39.

5. ἀστέρ' ὀπωρινῷ. That is, Sirius, or
 the Dog-star; which was visible in Ionia,
 to the westward of Orion, early in the
 Autumn. The exceeding splendour of this
 star is signified in its name, which is de-
 rived from the verb *σειριάειν*, *splendere*.
 Compare II. X. 26. Eustathius takes oc-
 casion to point out the difference between
ἀστήρ and *ἄστρον*; the one signifying
 a constellation, and the other a single
 star.

6. λελουμένος 'Ωκεανοῖο. That is, at
 its rising. Schol. *νεωστὶ ἀνατέλλων ἐξ*
'Ωκεανοῦ. Thus Apoll. Rhod. III. 956.
 Ὅς δὴ τοι καλὸς μὲν ἀρίζηλός τ' ἐστί-
 δεσθαι Ἀντίλλει. Virgil has a similar
 description of Lucifer in *Æn.* VIII. 589.
Qualis ubi Oceani perfusus Lucifer unda,
Quem Venus ante alios astrorum diligit ignes,

Extulit os sacrum caelo, tenebrasque resolvit.
 Compare II. X. 317.

10. δύω δὲ οἱ νῖες ἦσθην. See on II.
 Δ. 453.

12. ἀποκρινθέντε. Scil. ἀπὸ τοῦ ὀμί-
 λου.

13. ἀφ' ἵπποιιν. From on horseback;
 i. e. in chariots. Schol. *ἀφ' ἄρματος*. The
 prepositions *ἀπὸ* and *ἐκ*, which properly de-
 note motion from a place, are frequently
 used with verbs which mark no proper
 motion, in order to denote the direction of
 an action to a place different from the place
 of action. Thus, in this instance, the com-
 batants directed their weapons to another
 place, though the one remained in his
 chariot, and the other, *ἀπὸ χθονός*, on the
 ground. See Matt. Gr. Gr. §. 596. 5. b.

20. λιπὼν περικαλλέα δίφρον. Zoilus
 had a cavil at this place. He thought it
 ridiculous in Idæus to descend from his
 chariot to fly, which he might have done
 faster by the help of his horses. But his
 alighting from his chariot was not that he

Οὐδ’ ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο,
 Οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν·
 Ἄλλ’ Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
 Ὡς δὴ οἱ μὴ πάγχυ γέρων ἀκαχημένος εἴη.
 Ἴππους δ’ ἐξελάσας μεγαθύμου Τυδέος υἱός, 25
 Δῶκεν ἐταίροισι κατάγειν κοίλας ἐπὶ νῆας.
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος,
 Τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ’ ὄχρεσφι,
 Πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
 Χειρὸς ἐλοῦσ’, ἐπέεσσι προσηύδα θεοῦρον Ἀρηα· 30
 Ἄρες, Ἄρες βροτολοιγὲ, μαιφόνε, τειχεσιπλήτα,
 Οὐκ ἂν δὴ Τρῶας μὲν εἰσάσαιμεν καὶ Ἀχαιοὺς
 Μάρνασθ’, ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ,
 Νῶϊ δὲ χαζώμεσθα, Διὸς δ’ ἀλεώμεθα μῆνιν;
 Ὡς εἰποῦσα, μάχης ἐξήγαγε θεοῦρον Ἀρηα. 35
 Τὸν μὲν ἔπειτα καθεῖσεν ἐπ’ ἡϊόνετι Σκαμάνδρῳ.
 Τρῶας δ’ ἔκλιναν Δαναοί· ἔλε δ’ ἄνδρα ἕκαστος
 Ἠγεμόνων· πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 Ἀρχὸν Ἀλιζάνων, Ὀδίων μέγαν, ἔκβαλε δίφρου·
 Πρῶτ’ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν 40
 Ὠμῶν μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε·
 Δούπησε δὲ πεσὼν, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῷ.
 Ἰδομενεὺς δ’ ἄρα Φαῖστον ἐνῆρατο, Μήονος υἱὸν

could run faster on foot, but that he could
 sooner escape by mixing with the crowd
 of common soldiers. There is a particular
 of the same nature in Judges iv. 15. where
 Sisera alights to fly in the same manner.
 POPE.

22. οὐδὲ γὰρ οὐδέ κεν αὐτὸς κ. τ. λ.
 Ernesti would render the passage thus :
Enimvero nec ipse effugisset, &c. There
 seems, however, to be an ellipse before
 γὰρ, though different from that which
 Clarke supplies. The sense seems to be
 this : For, if he had remained to protect
 his brother's body, he would not have es-
 caped death. See on Il. A. 123.

29. ὀρίνθη θυμός. *Non concitatus, sed*
percussus, labefactus est. HEYNE.

31. Ἄρες, Ἄρες. On the metre of this
 line see Prelim. Obs. Sect. V. Eustath.
τειχεσιπλήτης· πολιορκητής, ὁ τοῖς τεί-
χεσι πλησιάζων ἐπὶ πορθήσει. In v. 33.
 we must supply *ut videamus* after *μάρνασ-*
θαι. See on Il. B. 72.

36. ἐπ’ ἡϊόνετι Σκ. *Ad Scamandrum ri-*
pas habentem ; i. e. ad Scamandri ripas. The
 versions render the adjective ἡϊός, *herbo-*
sus, as if it were derived from ἵον, a
violet : whereas the proper derivation is
 evidently from ἡϊών, *ripa*. And so Eusta-
 thius.

Βώρου, δς ἐκ Τάρνης ἐριβώλακος εἰληλούθει·
 Τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχει μακρῷ 45
 Νύξ', ἱππων ἐπιβησόμενον, κατὰ δεξιὸν ὤμον·
 Ἦριπε δ' ἐξ ὀχέων, στυγερός δ' ἄρα μιν σκότος εἶλε.
 Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες.
 Υἱὸν δὲ Στροφίλοιο Σκαμάνδριον, αἶμονα θήρης,
 Ἀτρεΐδης Μενέλαος ἔλ' ἔγχει ὀξυόεντι, 50
 Ἔσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτῇ
 Βάλλειν ἄγρια πάντα, τά τε τρέφει οὖρεσιν ὕλη.
 Ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,
 Οὐδὲ ἐκβολλῆαι, ἣσιν τὸ πρὶν γ' ἐκέκαστο·
 Ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος 55
 Πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρὶ,
 Ὡμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασεν·
 Ἦριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν
 Ἀρμονίδεω, δς χερσὶν ἐπίστατο δαίδαλα πάντα 60
 Τεύχεϊν· ἔξοχα γὰρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
 Ὅς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας ἕτας

49. αἶμονα θήρης. Schol. ἱπιστήμονα
 κυνηγετικῆς. The superior skill of Sca-
 mandrius is emphatically marked in the
 repetition of the same sense in the words
 ἔσθλὸν θηρητῆρα, v. 51. and in attributing
 it to the instruction of Minerva. The epi-
 thet αἶμων is an obsolete word for δαίμων,
 which is formed from δαίμων, *peritus*, and
 used in that sense in a fragment of Archi-
 lochus, preserved in Plutarch. *Vit. Thea.*
 p. 6. ταύτης γὰρ εἵνοι δαίμονες εἰσι
 μάχης. Hence the Gods were called δαί-
 μονες. Plato *Cratyl.* 16. ὅτι φρόνιμοι καὶ
 δαήμονες ἦσαν, δαίμονας αὐτοὺς ὠνό-
 μασε, καὶ ἐν γε ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ
 αὐτὸ συμβαίνει τὸ ὄνομα. See Blom-
 field's Gloss. on *Æsch. Prom.* 85.

50. ὀξυόεντι. Some have looked upon
 this adjective as the same with ὀξύς, but it

is properly a derivative from ὀξύη, a species
 of *thorn*, frequently mentioned in Theo-
 phrastus; the true nature of which is how-
 ever uncertain. It is used as an epithet of
 ἔγχος, in the same manner as a spear is
 called μελίη, from the wood of which it is
 made. See on Il. B. 543. Porphyry in
Quæst. Homeric. 11. cites from Archilo-
 chus; ὀξύη ποτάτο. So also Eurip.
Herac. 727. χεῖρι δ' ἐνθεος ὀξύην. The
 word frequently recurs in Homer, e. g.
 infra 569. H. 11. Θ. 514. and elsewhere.

53. ἀλλ' οὐ οἱ κ. τ. λ. Virg. *Æn.* XI.
 843. *Nec tibi deserta in dumis coluisse
 Dianam Profuit.* The epithet ἰοχέαιρα is
 not from χαίρω, but from χέω, *fundo*. Of
 the verb *χραισμεῖν* see on Il. A. 28.

60. πάντα. That is, παντοῖα, *omnis
 generis*.

Ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο,
 Οἳ τ’ αὐτῷ· ἐπεὶ οὔτι θεῶν ἐκ θέσφατα ῥῆδη.
 Τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων, 65
 Βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διὰ πρὸ
 Ἀντικρὺ κατὰ κύστιν ὑπ’ ὀστέον ἤλυθ’ ἀκωκὴ·
 Γυνὲς δ’ ἔριπ’ οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψε.
 Πηδαῖον δ’ ἄρ’ ἐπεφνε Μέγης, Ἀντήνορος υἱόν,
 Ὃς ῥα νόθος μὲν ἦεν, πύκα δ’ ἔτρεφε διὰ Θεανῶ 70
 Ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει ψ·
 Τὸν μὲν Φυλείδης δουρικλυτὸς, ἐγγύθεν ἐλθὼν,
 Βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξεῖ δουρί·
 Ἀντικρὺ δ’ ἀν’ ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
 Ἥριπε δ’ ἐν κονίῃ, ψυχρὸν δ’ ἔλε χαλκὸν ὁδοῦσιν. 75
 Εὐρύπυλος δ’ Εὐαίμονιδης Ὑψήνορα δῖον,
 Υἱὸν ὑπερθύμου Δολοπλόου, ὃς ῥα Σκαμάνδρου
 Ἀρητὴρ ἐτέτυκτο, θεὸς δ’ ὥς τίετο δῆμψ,
 Τὸν μὲν ἄρ’ Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 Πρόσθεν ἔθεν φεύγοντα, μεταδρομάδην ἔλασ’ ὦμον 80
 Φασγάνῳ ἀΐξας· ἀπὸ δ’ ἔξεσε χεῖρα βαρεῖαν.
 Αἱματόεσσα δὲ χεὶρ πεδίῳ πέσσε· τὸν δὲ κατ’ ὄσσε
 Ἑλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταίῃ.

63. ἀρχεκάκους. *Malorum causam*. Herod.
 V. 97. αὐταὶ δὲ αἱ νῆες ἀρχὴ κακῶν ἐγένοντο Ἑλλασί τε καὶ Βαρβάρους. Com-
 pare Virg. *Æn.* IV. 169. VII. 481.

64. θεῶν ἐκ θέσφατα. The Trojans
 had been commanded by an oracle to ab-
 stain from naval affairs, and to confine
 themselves to agriculture.—Some read ἐκ-
 θέσφατα. This line seems to indicate that
 Pherclus was the shipwright who built the
 fleet of Paris, though the grammatical con-
 struction of the passage strictly assigns the
 work to his father Harmonides. The com-
 mentators in general decide in favour of the
 former, and perhaps justly; though the
 death of his son may fairly be considered
 as a source of evil to Harmonides himself.

Besides, the fleet in which Paris carried off
 Helen must have been built some years
 previous to the war, which was now in the
 tenth year; so that the father was probably
 the builder rather than the son. It may
 also be observed, by the way, that Helen's
 long absence from her country will account
 for her ignorance respecting the fate of her
 brothers, in Il. Γ. 236. to which Mr. Knight
 objects, in his Prolegomena, as an impro-
 bable circumstance.

74. ἀντικρὺ. See on Il. Γ. 359.

78. ἀρητὴρ. See on Il. A. 11.

83. πορφύρεος θάνατος. *Mors atra*.
 Schol. λίγει δὲ πορφύρεον τὸν μέλανα.
 See on Il. A. 482. This verse was applied
 to himself by the Emperor Julian, upon his

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
 Τυδείδην δ' οὐκ ἂν γνοίης, ποτέροισι μετείη, 85
 Ἦε μετὰ Τρώεσσιν ὀμιλίοι, ἦ μετ' Ἀχαιοῖς.
 Θῦνε γὰρ ἂν πεδίου, ποταμῷ πλήθοντι ἑοικώς
 Χειμάρρῳ, ὅστ' ὦκα ῥέων ἐκέδασσε γεφύρας·
 Τὸν δ' οὐτ' ἄρ' τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
 Οὐτ' ἄρα ἔρκεα ἰσχει ἀλωάων ἐριθηλέων, 90

assumption of the imperial purple; and by Theocritus, the sophist, to Alexander the Great when he changed the dress of his country for that of Persia, and ordered a supply of purple from Ionia. See Ammian. Marcell. XV. Athen. XII. It has a similar metaphorical application in Clem. Alex. Pædagog. II. 10. and in Plutarch's Life of Diogenes.

85. Τυδείδην δ' οὐκ ἂν γνοίης, π. μ. So Livy XXXIX. 81. *Prætor ipse primus hostem percussit, et ita se immiscuit mediis, ut viz, utrius partis esset, nosci posset.* Of the construction see on Il. B. 409. The same idiom is also employed in Latin. Thus Tacitus: *Sæpe eum audivi, cum diceret.* Terence: *Scin' me, in quibus sim gaudiis.* And so Horat. Od. I. 35. 9. IV. 148. Terent. Andr. I. 1. 20. A variety of additional examples are collected by Kuster on Arist. Plut. 55. though he incorrectly confines the idiom to the accusative; since it is equally true of other cases, according to the government of the verb. See Hoogeveen on Viger. p. 148. Valckenær on Eur. Phœn. p. 555.—The verb γνοίης in the second person is elegantly put for the third with the indefinite pronoun τις. See Brunck on Soph. Trach. 2. Porson on Eur. Orest. 308. Matt. Gr. Gr. §. 294. Obs.

87. ποτάμῳ πλήθοντι ἑοικώς. This whole passage, says Eustathius, is extremely beautiful. It describes the hero carried by an enthusiastic valour into the midst of his enemies, and so mingled with

their ranks as if himself were a Trojan. And the simile wonderfully illustrates this fury, proceeding from an uncommon infusion of courage from Heaven, in resembling it not to a constant river, but a torrent rising from an extraordinary burst of rain. Virgil in Æn. II. 496. has inserted an imitation of it, which I cannot think equal to this, though Scaliger prefers Virgil's to all our author's similitudes of rivers put together. *Non sic aggeribus ruptis cum spumens amnis Exit, oppositasque evicit gurgite moles, Fertur in arva furens cumulo, campoque per omnes Cum stabulis armenta trahit.* POPE. See Macrob. Saturn. V. 18. The simile is also imitated in Lucret. I. 284. *Montibus ex altis magnus decursus aquarum, Fragmina conjiciens sylvarum, arbustaque tota; Nec validi possunt pontes venientis aquarum Vim subitam tolerare; ita magno turbidus imbri Molibus incurrit validis cum viribus amnis; Dat sonitu magno stragem, volvitque sub undis Grandia saxa; ruit, quæ quidquam fluctibus obstat.* Compare also Il. P. 746. Virg. Æn. II. 305. X. 603. Horat. Od. IV. 14. 25.

88. ἐκέδασσε. Aor. 1. from κεδάω, Poetice for σκεδάζω.

89. γέφυραι ἐεργμέναι. *Pontes publicis et tignis sibi oppositis firmati, muniti, ad undarum impetum frangendum.* HEYNE.

90. ἀλωάων. *Orchards or gardens.* Schol. χωρίων ἀμπελοφύτων ἢ δένδροφύτων. Compare Od. H. 122. Hence ἔρκεα ἀλωάων may be rendered garden-

Ἐλθόντ’ ἐξαπίνης, ὅτ’ ἐπιβρίσῃ Διὸς ὄμβρος·
 Πολλὰ δ’ ὑπ’ αὐτοῦ ἔργα κατήριπε κάλ’ αἰζήων·
 Ὡς ὑπὸ Τυδείδῃ πυκινὰ κλονέοντο φάλαγγες
 Τρώων, οὐδ’ ἄρα μιν μίμνον, πολέες περ ἔοντες.
 Τὸν δ’ ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95
 Θύνοντ’ ἂν πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,
 Αἰψ’ ἐπὶ Τυδείδῃ ἐπιταίνετο καμπύλα τόξα,
 Καὶ βάλ’ ἐπαίσσοντα, τυχὼν κατὰ δεξιὸν ὦμον
 Θώρηκος γύαλον· διὰ δ’ ἔπτατο πικρὸς οἴστος,
 Ἄντικρὺ δὲ διέσχε· παλάσσετο δ’ αἵματι θώρηξ. 100
 Τῷ δ’ ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·
 Ὅρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
 Βέβληται γὰρ ἄριστος Ἀχαιῶν· οὐδὲ ἔφημι
 Δῆθ’ ἀνσχήσεσθαι κρατερόν βέλος, εἰ ἑτέον με
 Ὄρσεν ἄναξ, Διὸς υἱός, ἀπορνύμενον Λυκίηθεν. 105
 Ὡς ἔφατ’ ἐυχόμενος· τὸν δ’ οὐ βέλος ὦκ’ ἀμάσσειεν,
 Ἀλλ’ ἀναχωρήσας, πρόσθ’ ἵπποιϊν καὶ ὄχεσφιν
 Ἔστη, καὶ Σθένελον προσέφη, Καπανῆϊον υἱόν·
 Ὅρσο, πέπον Καπανηϊάδῃ, καταβήσεο δίφρου,
 Ὅφρα μοι ἐξ ὦμοιο ἐρύσσης πικρὸν οἴστον. 110
 Ὡς ἄρ’ ἔφη· Σθένελος δὲ καθ’ ἵππων ἄλτο χαμᾶζε,
 Πὰρ δὲ στάς, βέλος ὦκ’ διαμπερὲς ἐξέρυσ’ ὦμον·
 Αἶμα δ’ ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
 Δὴ τότε ἔπειτ’ ἠρᾶτο βοὴν ἀγαθὸς Διομήδης·
 Κλυθί μοι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη. 115

walls. ἀλών is a *threshing-floor* in Il. E. 499. Y. 496, and elsewhere.

92. ἔργα. *Arborata*: from v. 90. Clarke improperly translates it *segetes*.

95. Λυκάονος ἀγλαὸς υἱός. Pandarus.

109. πίπον. See on Il. B. 235.—*καταβήσεο* is the imperative of *καταβήσμαι*, which is one of the class of verbs mentioned on Il. B. 35.

113. στρεπτοῖο. *Flexible*: from *στρέφω*. The breastplate, here called *χιτῶν*, was of two kinds, one of which consisted of a

double lamina of inflexible metal; hence called *θώραξ στατός*, or the *upright breast-plate*; the other, generally formed of hides of beasts strengthened with pieces of metal; connected by chains or hooks, and flexible, seems to be that which is here denominated by the general term *χιτῶν στρεπτός*. Of this species there were other particular names, according to their formation; as, for instance, the *θώραξ ἀλυσιδωτός*, *κρικωτός*, &c. So Virg. *Æn.* III. 467. *loricam consertam hamis*.

Εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 Διτ' ἔν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·
 Δὸς δέ τέ μ' ἄνδρα ἐλεῖν, καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν,
 Ὃς μ' ἔβαλε φθάμενος, καὶ ἐπεύχεται, οὐδέ μέ φησι
 Δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο. 120
 Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 Γυῖα δ' ἔθηκεν ἐλαφρὰ, πόδας καὶ χεῖρας ὑπερθεῖν·
 Ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
 Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
 Ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα 125
 Ἀτρομον, οἶον ἔχεσκε σακέσπαλος ἱππότης Τυδεύς.
 Ἀχλὺν δ' αὖ τοι ἅπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
 Ὃφρ' εὖ γιγνώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.

116. μοι καὶ πατρὶ. That is, πατρὶ μου. See on Il. Δ. 219.

118. The Scholiast understands *δαῖν* in the sense of *ἐν χερσὶν ἔχειν*, instead of its usual acceptation *interficere*; but the construction is an instance of what is called by grammarians *ὑστερον πρότερον*, in which the order of thought is anticipated, the two members of the sentence presenting themselves simultaneously to the mind of the speaker. Thus Virg. *Æn.* I. 364. *maresque viris et mœnia ponet*; for *mœnia et mœra*. This figure, however, more frequently occurs in cases of violent emotion as in the present instance, and in Virg. *Æn.* II. 353. *moriamur, et in media arma ruamus*.

120. *ὄψεσθαι φάος ἡελίοιο*. See on Il. A. 88.

127. *ἀχλὺν δ' αὖ τοι κ. τ. λ.* For the present purpose it was necessary that the mortal film should be removed from the eyes of Diomed, in order that he might distinguish the gods who were opposed against him, as they did not render themselves generally visible. See on Il. B. 182. As soon as this purpose was effected, in wounding Venus and Mars, the Scholiast observes that the gift was recalled; and in

Il. Z. 123. Diomed is ignorant whether Glaucus is a man or god. Thus Venus discloses to Æneas the gods who were engaged against Troy, in *Æn.* II. 604. *Adspice; namque omnem, quæ nunc obducta tuenti Mortales hebetat visus tibi, et humida circum Caligat, nubem eripiam*. In the same manner Michael discovers to Adam the events of futurity in Milton, P. L. XI. 411. *to nobler sight Michael from Adam's eye the film removed*. Somewhat parallel are the examples of Hagar and Balaam in the Old Test. Gen. xxi. 14. Numb. xxii. 31. Compare also Luke xxiv. 31. Apoll. Lex. *ἀχλὺς ἡ τῶν ὀφθαλμῶν σκότωσις*.

128. *ὄφρ' εὖ γιγνώσκῃς*. The subjunctive mood, with the particles *ὄφρα*, *ἵνα*, and the like, is correctly used only after verbs of present or future, and the optative after verbs of past time. See on Il. A. 26. In cases, however, where the verb which depends upon the conjunction shews a present action, the subjunctive may be used, though the preceding verb be in the past time. Thus, in the present instance, the verb *γιγνώσκῃς* denotes a present consequence of the past action, *ἀχλὺν ἀφελον*. The distinction will be clearly seen by compar-

Τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ’ ἵκηται,
 Μή τι σύγ’ ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
 Τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 Ἐλθῇσ’ ἐς πόλεμον, τήν γ’ οὐτάμεν ὀξεῖ χαλκῷ.
 Ἥ μὲν ἄρ’ ὥς εἰποῦσ’ ἀπέβη γλαυκῶπις Ἀθήνη·
 Τυδείδης δ’ ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη·
 Καί, πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
 Δὴ τότε μιν τρις τόσσον ἔλεν μένος, ὥστε λέοντα,
 Ὅν ῥά τε ποιμὴν ἀγρῷ ἐπ’ εἰροπόκοις οἶεσσι
 Χραύσῃ μὲν τ’ αὐλῆς ὑπεράλμενον, οὐ δὲ δαμάσῃ·
 Τοῦ μὲν τε σθένος ὥρσεν, ἔπειτα δέ τ’ οὐ προσαμύνει,
 Ἀλλὰ κατὰ σταθμοὺς δύεται· τὰ δ’ ἐρῆμα φοβεῖται·
 Αἰ μὲν τ’ ἀγχιστῖναι ἐπ’ ἀλλήλοισι κέχυνται, 141

ing a passage of Plato in reference to this action of Minerva; Alcib. II. in *fine*. ὥσπερ τῷ Διομήδεϊ φησὶ τὴν Ἀθηναῖαν Ὅμηρος ἀπὸ τῶν ὀφθαλμῶν ἀφελεῖν τὴν ἀχλὺν, ὅρ’ ἐδ’ γινώσκου ἡμῖν θεὸν ἢ δὲ καὶ ἄνδρα. Here the action is no longer present, and ὅφρα γινώσκεις would be a solæcism. It has been already observed, however, that Homer, in the early state of the language, did not always adhere to the niceties of grammatical construction. See Matt. Gr. Gr. §. 618.

129. πειρώμενος. *Congressus pugnae*. HEYNE. In the next line μάχεσθαι is the infinitive instead of the imperative; as also infra v. 124. and οὐτάμεν in v. 132. See on Il. A. 20.

135. μεμαῶς. For μεμαότα, in reference to Τυδείδης in the preceding, instead of μιν in the succeeding line. With the following simile compare Virg. *Æn.* XII. 4.

138. αὐλῆς. *A sheep-pen*. Properly, any enclosure exposed to the wind; from αὖω, *spiro*. The critics, ancient and modern, have raised instead of removing difficulties in this passage, which is in itself sufficiently intelligible.

139. τοῦ. Scil. λέοντος.—προσαμύνει. Scil. *Pastor*.—Of the force of the particle τε in this line see on Il. A. 81.

140. σταθμούς. Plural for singular. See Matt. Gr. Gr. §. 292. Eustath. σταθμοί· τὰ ἐν τοῖς ἀγροῖς ζωοστάσια, αἱ ἐπαύλεις καὶ ὅλως κατοικίαι ἀγροτικαί. Anglicè: *a shepherd's cot*. Il. B. 470. σταθμὸν ποιμνῆϊον.—τὰ δ’ ἐρῆμα φοβεῖται. Schol. Venet. πρὸς τὸ σημαίνον, καὶ οὐ πρὸς τὸ βῆτὸν τοῦτο ἐπήγαγεν. See on Eurip. *Phœn.* 1308. Pent. Gr. p. 377. There is no occasion, with Eustathius, to supply πρόβατα or θρίμματα.

141. αἰ μὲν τ’ ἀγχιστῖναι κ.τ. λ. *They are tumbled together, one upon another, in a heap: and the lion; having selected his prey, retires from the fold*. Schol. τὸ ἀγχιστῖναι δηλοῖ μὲν τὸ πυκναῖ· γίνεται δὲ παρὰ τὸ ἀγχι· ἵσταναι, ὃ ποιοῦσιν αἰεῖδες, διὰ φόβον πυκνούμεναι. And again: κέχυνται· κείμεναι ἀθρόαι. Compare Od. X. 387. 389. The last of these lines is merely ornamental, and it is supposed by some to be spurious; but the two must at all events stand or fall together, as the article, i. e. the pronoun in the rejected line is evidently

Αὐτὰρ ὁ ἔμμεμαὺς βαθέης ἐξάλλεται ἀνλῆς·
 Ὡς μεμαῶς Τρώεσσι μίγη κρατερὸς Διομήδης.
 "Ενθ' ἔλεν Ἀστώνοον καὶ Ὑπείνορα, ποιμένα λαῶν·
 Τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145
 Τὸν δ' ἔτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον
 Πλῆξ'· ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν, ἥδ' ἀπὸ νώτου.
 Τοὺς μὲν ἔασ', ὁ δ' Ἀβαντα μετῴχετο, καὶ Πολύειδον,
 Υἱέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·
 Τοῖς οὐκ, ἐρχομένοις, ὁ γέρων ἐκρίνατ' ὀνείρους, 150
 Ἀλλὰ σφέας κρατερὸς Διομήδης ἐξενάριξε.
 Βῆ δὲ μετὰ Ξάνθον τε, Θόωνά τε, Φαίνοπος νῆε,
 Ἀμφω τηλυγέτω· ὁ δὲ τείρετο γῆραϊ λυγρῷ,
 Υἱὸν δ' οὐ τέκετ' ἄλλον, ἐπὶ κτεάτεσσι ληπέσθαι.
 "Ενθ' ὄγε τοὺς ἐνάριξε, φίλον δ' ἐξάλυντο θυμὸν 155
 Ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 Αἰῖπ'· ἐπεὶ οὐ ζῶοντε μάχης ἐκνοστήσαντε
 Δέξατο, χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.
 "Ενθ' υἱας Πριάμοιο δύω λάβε Δαρδανίδαο
 Εἰν ἐνὶ δίφρῳ ἔοντας, Ἐχήμενά τε, Χρόμιόν τε. 160
 Ὡς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξῃ

opposed to αἱ δ' ἀγχισίναι in the preceding.
 In ἔμμεμαῶς the preposition is redundant.
 146. κληῖδα. Ionice for κλειῖδα, the
 collar-bone. In Il. Φ. 117. κληῖδα παρ'
 αὐχένα.

150. The participle ἐρχομένοις must be
 taken absolutely; *eventibus*, i. e. *cum ad*
bellum abirent; as *infra* v. 198. And indeed
ἐρχομαι is frequently used to signify *abire*.
 Compare Il. M. 343. O. 221. P. 741. Y. 24.
 and elsewhere. The difficulty which the
 commentators have experienced in this line
 arose from construing the adverb οὐκ with
ἐρχομένοις, which can only be referred to
ἐκρίνατο. The only rational interpreta-
 tion of which the passage admits, is this:
Eurydamas had neglected to employ the gift
of divination by dreams, in order to ascer-

tain the fate of his sons, *at the time of their*
departure to the war.

153. τηλυγέτω. See on Il. Γ. 175.

156. ἀμφοτέρω. This is the accusative
 dual; and the construction is similar to Il.
 A. 182.

158. χηρωσταί. By this term were
 designated the nearest surviving relations
 of a family, in which there were no legiti-
 mate or adopted children to succeed to the
 possessions. Schol. Villois. οἱ τὸν χῆρον
 οἶκον διανεμόμενοι κληρονόμοι. To die
 without an heir was looked upon, in those
 times, as a source of additional regret.
 Compare Pind. Olymp. X. 106.

161. ἐξ αὐχένα ἄξῃ. A tmesis for
ἐξάξῃ, frangere solet. It is observable that
 Homer constantly uses the subjunctive in

Πόρτιος, ἢ ἐ βοδὸς, ξύλοχον κάτα βοσκομενάων·
 Ὡς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 Βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε’ ἐσύλα·
 Ἴππους δ’ οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165
 Τὸν δ’ ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
 Βῆ δ’ ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
 Εὔρε Λυκάονος υἱὸν ἀμύμονά τε, κρατερὸν τε·
 Στῇ δὲ πρόσθ’ αὐτοῖο, ἔπος τέ μιν ἀντίον ἠΰδα· 170
 Πάνδαρε, ποῦ τοι τόξον, ἰδὲ πτερόεντες οἵστοι,
 Καὶ κλέος; ᾧ οὔτις τοι ἐρίζεται ἐνθάδε γ’ ἀνὴρ,
 Οὐδέ τις ἐν Λυκίῃ στέο γ’ εὔχεται εἶναι ἀμείνων.
 Ἄλλ’ ἄγε, τῷδ’ ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
 Ὅστις ὅδε κρατέει, καὶ δὴ κακὰ πολλὰ ἔοργε 175
 Τρώας· ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ’ ἔλυσεν·
 Εἰ μὴ τις θεός ἐστι, κοτεσσάμενος Τρώεσσιν,
 Ἴρῶν μηνίσας, χαλεπὴ δὲ θεοῦ ἐπι μῆνις.
 Τὸν δ’ αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων, 180
 Τυδείδῃ μιν ἔγωγε δαΐφροني πάντα ἔϊσκω,
 Ἀσπίδι γιγνώσκων, ἀλῶπιδί τε τρυφαλείῃ,

comparisons, after particles of all kinds, as denoting a thing of usual occurrence. Thus also with the relative *ος*, infra v. 138. This construction is analogous to that with the particles *ὅταν*, *ἐπειδὴν*, &c. See on II. A. 168. Matt. Gr. Gr. 521. Obs. 3.

164. *βῆσε*. *Decidere fecit, deiecit*. See on II. A. 144.

174. *Διὶ χεῖρας ἀνασχών*. See on II. A. 351. In this address we recognize at once the prototype of the *Pius Æneas* of Virgil.

177. *εἰ μὴ τις θεός ἐστι*, κ. τ. λ. This must be referred to the words *τῷδ’ ἔφες βέλος* in v. 174.

178. *ἱρῶν*. We must supply *ἐνεκα*. The duty of men to the gods seems to have

consisted, according to Homer, entirely in sacrifice. Several other marks of honour, such as songs, vows, &c. seem to have been grateful to them; but sacrifices, performed or neglected, were alone effectual to the success or failure of an enterprise. Compare II. A. 474. I. 530. *et passim*; and see Mitford's *Hist. of Greece*, vol. I. p. 115. We cannot help remarking the striking difference in this respect between the early heathen nations, and the people of the true God: more particularly as the rites themselves evidently originated in the same primæval source. See Psalm l. 8. H. 16.

182. *ἀσπίδι γιγνώσκων*. For *διὰ ἀσπίδος*. So Soph. *Ced. C.* 323. *αὐτῷ δ’*

Ἴππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ', εἰ θεός ἐστιν.
 Εἰ δ' ὄγ' ἀνὴρ, ὃν φημι, δαΐφρων Τυδέος υἱός,
 Οὐχ ὄγ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι
 Ἔστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμον, 186
 Ὅς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ·
 Ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλλον ὦμον
 Δεξιὸν, ἀντικρὺ διὰ θώρηκος γυάλοιο·
 Καὶ μιν ἔγωγ' ἐφάμην Ἀἰδωνῇ προϊάψειν, 190
 Ἐμπης δ' οὐκ ἐδάμασσα· θεός νύ τις ἐστὶ κοθήεις.
 Ἴπποι δ' οὐ παρέασι, καὶ ἄρματα, τῶν κ' ἐπιβαίην.
 Ἀλλὰ πού ἐν μεγάροισι Λυκάονος ἔνδεκα δῖφροι
 Καλοὶ, πρωτοπαγεῖς, νεοτευχέες· ἀμφὶ δὲ πέπλοι
 Πέπτανται· παρὰ δέ σφιν ἐκάστῳ δίζυγες Ἴπποι 195
 Ἔστασι, κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.

αὐτίς' ἔξεστιν μαθεῖν. Similar instances abound. But see Matt. Gr. Gr. §. 401. 2. Obs. 1.—Of the αὐλώπις γρυφαλίη, see on Il. Γ. 837.

186. νεφέλῃ εἰλυμένος ὦμος. Horat. Od. I. 2. 81. *Nube candentes humeros amictus August Apollo.*

187. τούτου βέλος κιχήμενον. *The arrow which reached him.* In Il. A. 451. the genitive, which here depends upon the participle *κιχήμενος*, is omitted, and, to complete the construction, the verb *φθάνω* is followed by the pronoun in the accusative.—After *ἄλλῃ*, we must supply *ὁδῶ*, as in Il. A. 120.

190. Ἀἰδωνῇ προϊάψειν. See on Il. A. 3. and of *ἐμπης*, in the next line, on v. 562.

192. Ἴπποι δ' οὐ παρέασι, κ. τ. λ. There seems to be no immediate connexion between this part of the speech of Pandarus and the preceding: Heyne objects to it, as loquacious and tiresome, and considers it as an interpolation of some later rhapsodist. These lengthened harangues, however, are not inconsistent with the manners

of the heroic ages; and the narration is perfectly suited to the character of Pandarus.

196. κρὶ. By apocope, not (says Eustathius) from the feminine *κριθή*, but the neuter *κρίμμον*, a bearded kind of grain, most probably *barley*. Damm supposes that, with the epithet *λευκὸν*, with which it is usually found in Homer, it signifies *oats*: but it is certain that the Eastern nations fed their horses with barley. See 1 Kings iv. 28, and compare Herod. II. 36. We are informed also by Halselquist in his *Travels*, p. 129. that on the plains of Jericho the Arabs still grow barley for their horses. It is probable that the adjective *λευκὸν* is used in contradistinction to another species of grain, called *μελάνθιον*, and by the Latins *Nigella*. Whether the *ὀλύραι* were a *herb*, or a *grain*, is not easily determined. Eustathius seems to think it a species of *rye*; and so Pliny, N. H. XVIII. 8. who explains it by *zea* and *arinca*; and observes, *jumentis dari ab Homero dicta*. In Ezek. iv. 9. LXX. it is given as the interpretation of the Hebrew

Ἡ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 Ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν
 Ἴπποισί μ’ ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 Ἀρχέειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200
 Ἀλλ’ ἐγὼ οὐ πιθόμην, (ἦτ’ ἂν πολὺ κέρδιον ἦεν,)
 Ἴππων φειδόμενος, μή μοι δευοίατο φορβῆς,
 Ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 Ὡς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 Τόξιοι πίσυνος· τὰ δέ μ’ οὐκ ἄρ’ ἔμελλεν ὀνήσειν. 205
 Ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδείδῃ τε, καὶ Ἀτρεΐδῃ· ἐκ δ’ ἀμφοτέροισιν
 Ἀτρεκές αἶμ’ ἔσσενα βαλὼν· ἥγειρα δὲ μᾶλλον.
 Τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 Ἥματι τῷ ἐλόμην, ὅτ’ Ἴλιον εἰς ἐρατεινὴν 210
 Ἠγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δῖφ.
 Εἰ δέ κε νοστήσω, καὶ ἐσόψομαι ὀφθαλμοῖσι
 Πατρίδ’ ἐμὴν, ἄλοχόν τε, καὶ ὑψερεφές μέγα δῶμα,
 Αὐτίκ’ ἔπειτ’ ἀπ’ ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,

Cusmeth, which we translate *stiches*; i. e. *stiches*. But it seems most probable that Homer intended the grain called *spelk*. See *Celest. Hierobot.* T. II. p. 99. Jerom. Comment. on Ezek. T. III. p. 722. After all, however, the question is mere matter of curiosity.

202. Ἴππων φειδόμενος. Eustathius has totally misunderstood this passage, in attributing this conduct of Pandarus to parody, of which there is no reason to suppose him guilty. The plain sense of the words, and the additional explanation of them in the following line, evidently refer to the difficulty of procuring provender in a besieged city.

203. εἰλομένων. In urbe inclusis: from εἶλω, to shut up, to confine: and so in Il. Σ. 287. Ω. 162. Hence, by an easy transition, to collect, to assemble: infra v. 782. With the sense of this passage Heyne com-

pares, after Koëppen, Herod. I. 190. μάχῃ ἐσσωθέντες κατελήθησαν εἰς τὸ δευ.— ἄδδην. To satiety. Poetic for ἄδην, from ἄδω, satio.

208. ἀτρεκές αἶμα. Pandarus says he is sure it was *real* blood that followed his arrow: because it was anciently a custom, particularly among the Spartans, to have ornaments and figures of a purple colour on their breast-plates, that the blood they lost might not be seen by the soldiers, and tend to their discouragement. Plutarch, in his *Instit. Lacon.* takes notice of this point of antiquity. POPE. Schol. Villos. on Il. A. 459. Λυκοῦργος ἐνομοθέτησε Λακεδαιμονίους ἐσθῆτα φοινικὴν ἐν τοῖς πολλοῖς φορεῖν, ἵν’ εἰ τρωθεῖν τις, λανθάνῃ τοῦς πολεμίους διὰ τὸ ὁμόχραν. See also Ælian. V. H. VI. 6. Val. Maxim. II. 6.

214. ἀπ’ ἐμεῖο κάρη τάμοι. A tmesis, for ἀποτάμοι. See also on Il. A. 415.

Εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην, 215
 Χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ.
 Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγός, ἀντίον ἤνθα·
 Μῆδ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσsetαι ἄλλως,
 Πρὶν γ', ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισι καὶ ὄχεσφιν 220
 Ἀντιβίην ἐλθόντε, σὺν ἔντεσι πειρηθῆναι.
 Ἄλλ' ἄγ', ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι
 Οἷοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
 Κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν, ἣδὲ φέβεσθαι.
 Τὼ καὶ νῶϊ πόλινδε σαώσετον, εἵπερ ἂν αὐτε 225
 Ζεὺς ἐπὶ Τυδείδῃ Διομήδεϊ κῦδος ὀρέξῃ.
 Ἄλλ' ἄγε, νῦν μάστιγα καὶ ἡνία σιγαλόμεντα
 Δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι·
 Ἥε σὺ τόνδε δέδεξο, μελήσουσι δ' ἐμοὶ ἵπποι.
 Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·

215. ἐν πυρὶ θείην. See on Il. B. 340. and of the singular use of the optative after εἰ μὴ, see v. 261.

218. The adverb πάρος is here followed by πρὶν, and the construction is precisely that of πρὶν doubled. See on Il. A. 97. and compare Od. B. 127. The order of the following lines is this: πρὶν νῶ, ἐπελθόντε (κατ') ἀντιβίην σὺν ἵπποισι καὶ ὄχεσι τῷδ' ἀνδρὶ, πειρηθῆναι (αὐτοῦ) σὺν ἔντεσι.

222. Τρώιοι ἵπποι. See below on v. 265.

226. σιγαλόμεντα. *Splendid, beautiful*. Eustath. on Il. X. 468. σιγαλόμεντα· τὰ σιγὴν δηλαδὴ ἐμποιοῦντα δι' ἐκπληξιν. Others, however, among whom are Heyne and P. Knight, derive it, by means of the insertion of the Æolic digamma from σιαλωῖ, *variegato*. Hesych. σιαλωῖσαι· ποικίλαι. See Taylor's *Lect. Lysiac.* p. 703. The former interpretation appears the most probable; and is precisely similar to a common expression of our own: *to be struck dumb with admiration*.

227. ἵππων ἀποβήσομαι. *I will alight*

from the chariot. This is the ordinary sense of ἀποβαίνειν, and there is no reason against retaining it here, though the commentators in general have understood it differently. Eustath. τὸ πεζεύσαι τοῦ ἄρματος, ἵππων ἀποβῆναι λέγει· οὕτω δέ τις ἀποβαίνει καὶ νηός. But it was not unusual for the warrior to quit the chariot, and fight on foot. In the ensuing engagement between Pandarus and Diomed, the latter is certainly on the ground, while Sthenelus remains at hand with the horses. Pandarus, however, does not alight, as it appears from v. 294. and hence arises a difficulty in v. 291. as it seems scarcely possible that he should have received the wound, to which his death is attributed, from an antagonist in a lower position than himself. But it should be recollected, that the chariots of the ancients were built extremely low; by which the circumstance will be readily accounted for. Wakefield endeavours to explain it, somewhat ingeniously, upon the mathematical principles of projection.

Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ’ ἥνία καὶ τεῶ ἵππῳ 230
 Μᾶλλον ὕφ’ ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 Οἴσετον, εἶπερ ἂν αὐτε φεβώμεθα Τυδέος υἱόν.
 Μὴ τῷ μὲν δείσαντε ματήσετον, οὐδ’ ἐθέλητον
 Ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε.
 Νῶϊ δ’ ἐπαΐξας μεγαθύμου Τυδέος υἱὸς 235
 Αὐτῷ τε κτείνῃ, καὶ ἐλάσση μώνυχας ἵππους.
 Ἄλλὰ σύ γ’ αὐτὸς ἔλαννε τέ’ ἄρματα καὶ τεῶ ἵππῳ,
 Τόνδε δ’ ἐγὼν ἐπιόντα δεδέξομαι ὅξείῳ δουρί.
 Ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
 Ἐμμεμαῶτ’ ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους. 240
 Τούς δὲ ἶδε Σθένηςλος, Καπανῆϊος ἀγλαὸς υἱός,
 Αἶψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα·
 Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 Ἄνδρ’ ὁρώω κρατερῷ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 Ἴν’ ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδὼς, 245
 Πάνδαρος, υἱὸς δ’ αὐτε Λυκάονος εὐχεταὶ εἶναι·
 Αἰνεΐας δ’, υἱὸς μὲν ἀμύμονος Ἀγχίσιος
 Εὐχεταὶ ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ’ Ἀφροδίτη.
 Ἄλλ’ ἄγε δὴ χαζώμεθ’ ἐφ’ ἵππων, μηδὲ μοι οὕτω
 Θῦνε διὰ προμάχων, μήπως φίλον ἦτορ ὀλέσσης. 250
 Τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 Μὴ τι φόβονδ’ ἀγόρευ’, ἐπεὶ οὐδέ σε πεισέμεν οἶω.

233. μὴ τῷ μὲν δείσαντε κ. τ. λ. Scil. *Cavendum est ne*, &c. See on II. A. 26. The verb *ματῆν* properly signifies, *to lose time, to hesitate*: from the adverb *μάτην*. Compare II. II. 474. Ψ. 510. Hence, in this place, *to be restive*. Damm has illustrated its meaning by the words of Terence; *moves quidem, sed nihil promoves*. Of the subjunctive form *ματήσομαι*, see on II. A. 62.

240. ἐμμεμαῶτ’. That is, ἐμμεμαῶτι, scil. Τυδείδῃ. Compare vv. 142. 143. The versions improperly render it *impetu concitati*, in reference to Æneas and Pandarus, by which means there is a change from the

plural to the dual, and then to the plural again in the verb *ἔχον*. In the preceding line, to avoid the jingle of the same termination, Heyne proposes to read *φώνησαν, καὶ ἐς ἄρματα*.

245. Ἴν’ ἀπέλεθρον. *Robur immensum*. Schol. ἄμετρον, πολλήν. From *a* intensive, and *πέλεθρον*, *an acre*. In what follows, the Scholiast notices the change of construction, for *τούτων ὁ μὲν ἐστὶ*.

252. μὴ τι φόβονδ’ ἀγόρευ’. There is an ellipse of the verb *τρέπασθαι*; and so again in II. II. 696. Of this there is no mention in Lamb. Bos. It may be remarked, that the advice of Sthenelus did

Οὐ γὰρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι,
 Οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν.
 'Οκνείω δ' ἵππων ἐπιβαινέμεν· ἀλλὰ καὶ αὐτῶς 255
 'Αντίον εἴμ' αὐτῶν τρεῖν μ' οὐκ ἔῃ Παλλὰς 'Αθήνη.
 Τούτῳ δ' οὐ πάλιν αὐτίς ἀποίσειτον ὠκέες ἵπποι
 'Αμφῷ ἀφ' ἡμείων, εἰ γοῦν ἕτερός γε φύγησιν.
 'Αλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 Αἴκεν μοι πολύβουλος 'Αθήνη κῦδος ὀρέξῃ, 260
 'Αμφοτέρῳ κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 Αὐτοῦ ἐρυκατέειν, ἐξ ἄντυγος ἡνία τείνας·
 Αἰνεῖαι δ' ἐπαῖξαι μεμνημένος ἵππων,
 'Εκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας 'Αχαιοῦς·
 Τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρυόπα Ζεὺς 265

not intend that Diomed should quit the field, but merely that they should retire into their own ranks; a resource, of which the greatest heroes did not disdain to avail themselves in cases of imminent peril. Thus in Il. II. 408. Hector himself is retreating towards his phalanx, when Ajax brings him to the ground with an enormous stone. In reference to this custom, Heyne adduces Pind. Nem. IX. 64. ἐν γὰρ δαιμονίοισι φόβους φεύγοντι καὶ παῖδες θεῶν. See Mitford's *Hist. of Greece*, vol. I. p. 162.

253. ἀλυσκάζοντι μάχεσθαι. That is, ἀλυσκάζειν τὴν μάχην. See on Il. A. 258. and compare Od. P. 581. X. 330. In Il. Z. 443. the construction seems to be elliptical. Examples of the simple form ἀλυσκω, from which ἀλυσκάζω is formed by paragogē, repeatedly occur. The use of the participle instead of the infinitive is not unusual. Thus in Isocr. Panath. p. 268. Ε. ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον, for παραβαίνεον. See Matt. Gr. Gr. §. 550. Obs. 4.

255. ὀκνείω. *Nolo*.

258. εἰ γοῦν ἕτερός γε φύγησιν. This construction of εἰ with the subjunctive is

peculiar to Homer, and the Ionic and Doric writers. Compare Il. I. 318. A. 116. M. 224. 245. O. 16. II. 30. 559. Herod. II. 13. 52. VII. 161. VIII. 49. Pind. Pyth. IV. 473. Nem. VII. 16. Theocrit. Id. XXV. 45. See Brunck on Aristoph. Plut. 116. Matt. Gr. Gr. 525. 7. b.

262. ἐξ ἄντυγος ἡνία τείνας. The ἄντυξ was a raised semicircle in front of the chariot; to the top of this was attached a peg, upon which the reins were fixed, when it was necessary to stop the horses. In some chariots there was a corresponding semicircle behind, as in that of Juno, infra v. 728. where the Venetian Scholiast observes: ἄντυγες τὰ ἐπὶ τοῦ δίφρου ἡμικυκλα, ἐνθεν καὶ τὰ ἡνία ἐξάπτονται. See Hemsterhuis on Lucian. T. I. p. 279. In general, however, ἄντυξ is any external rim or border. Thus we have ἄντυξ ἀσπίδος, Il. O. 645. and ἄντυξ καθάρας, in Eur. Hippol. 1131. See Monk *in loco*.

265. ἧς Τρωῖ περ κ. τ. λ. Which Jupiter bestowed upon Troj: so that, according to Eustathius' opinion, the translators are mistaken, who turn Τρωῖοι ἵπποι, the

Δῶχ', υἱὸς ποινὴν Γανυμήδεος· οὐνεκ' ἄριστοι
 Ἴππων, ὅσσοι ἔασιν ὑπ' ἥῳ τ' ἠελιόν τε.
 Τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
 Λάθρη Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
 Τῶν οἱ ἔξ ἐγένοντο ἐνὶ μεγάροισι γενέθλης. 270
 Τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
 Τῷ δὲ δῶ' Αἰνεία δῶκε, μῆστωρε φόβοιο.
 Εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.
 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 Τῷ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκέας ἵππους. 275
 Τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Καρτερόθυμε, δαΐφρον, ἀγανοῦ Τυδέος υἱέ,
 Ἥ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἰστός·
 Νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶκε τύχοιμι.
 Ἥ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 280
 Καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διὰ πρὸ
 Αἰχμῇ χαλκείῃ παμένη θώρηκι πελάσθη.

Trojan horses, in v. 222. where Æneas extols their qualities to Pandarus. The same author takes notice, that frauds in the case of horses have been thought excusable in all times, and commends Anchises for this piece of theft. Virgil was so well pleased with it, as to imitate this passage in Æn. VII. 280. *Absenti Æneæ currum, gemitosque jugales Semine ad ætherio, spirantes naribus ignem, Illorum de gente, patri quos Dædala Circe Supposita de matre nothos furata creavit.* POPE. See Apollod. Bibl. II. 5. 9. and of the epithet *εὐρύπης*, on Il. A. 498.

268. *τῆς γενεῆς*. Scil. *τινός*, and *τῆς* for *ταύτης*. The genitive is frequently put after verbs transitive, with the accusative of the indefinite pronoun *τις* understood. This is expressed in English by the word *some*, and, in the singular, by the omission of the article. Thus in Il. I. 214. *πάσσε δ' ἄλλος θεῖοιο*, he sprinkled salt over it. Compare Il. X. 121. Od. I. 225. O. 98. Herod. III.

11. IV. 172. Eurip. Hec. 614. So also in Exod. xxix. 7. 20. Levit. x. 18. Prov. xxii. 9. LXX. Marc. ii. 21. The same ellipse occurs also in Latin. Thus, Tacit. Germ. 15. *Mos est civitatibus ultro et viri- tim conferre principibus vel armentorum vel frugum*; scil. *aliquam partem*. See Matt. Gr. Gr. §. 356. b. Bos Ellips. Gr. 176. The words *τῆς γενεῆς* are repeated from v. 265., the intervening lines being parenthetical.

269. *ὑποσχών*. *Submittens*. Schol. *ὑποβαλόν*.—Eustathius notices another reading, *θηλείας*, with the accent on the penultima, for *θηλείας*. But *θηλὺς*, *ἡδὺς*, and the like, in Homer, have generally but two terminations; as in Il. T. 97. *Ἥρη, θῆλυς ἰούσα*. Compare K. 216. Ψ. 409. Od. M. 369. We have, however, the feminine *θηλεία* in Il. B. 767. Θ. 7. A. 680.

275. *τῷ δὲ τάχ' ἐγγύθεν ἦλθον*, κ. τ. λ. See on Il. A. 567.

Τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·

Βέβληται κενεῶνα διαμπερές, οὐδέ σ' οἶω

Δηρὸν ἔτ' ἀνσχήσεται, ἐμοὶ δὲ μέγ' εὖχος ἔδωκας. 285

Τὸν δ' οὐ ταρβήσας προσέφη κρατερός Διομήδης·

"Ἡμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶϊ γ' οἶω

Πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα

Αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.

Ὡς φάμενος προέηκε, βέλος δ' ἔθυνεν Ἀθήνη 290

ῥίνα παρ' ὀφθαλμόν· λευκοὺς δ' ἐπέρησεν ὀδόντας.

Τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,

Αἰχμὴ δ' ἐξελύθη παρὰ νείατον ἀνθρεῶνα.

"Ἡριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ

Αἶδλα, παμφανώντα· παρέτρεσαν δέ οἱ ἵπποι 295

ᾠκίποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι, δουρὶ τε μακρῷ,

289. *ταλαύρινον*. *Fortem*: From *τάλω*, *sustineo*, and *ρίνός*, *cutis*. The derivation is analogous to that of *ταλασίφρων*, *ταλασικάρδιος*, &c. Eustathius explains it by *εὐτολμος*, *ισχυρός*. As an epithet of Mars, it occurs again in *Il. Y. 78. X. 267*. In the preceding line, Barnes proposes to expunge the particle *γε* after *πρίν* in both cases, but Clarke justly observes, that the repetition imparts a degree of elegance to the verse: neither is it entirely without its limiting import. In the other two places, its proper signification is clearly discernible. See on *Il. A. 60*.

291. *ρίνα*. Subaud. *κατά*. See on v. 227.

292. *γλῶσσαν πρυμνὴν*. The root of the tongue. Eustath. *πρυμνόν· τὸ ἔσχατον*. And so Hesychius. From the same root, *παράω*, *ad finem perducere*, came the noun *πρίμνον*, *stirps*. See *Pent. Gr. Lex. γ. αὐτόπριμνος*, and compare *Il. M. 149*.

293. *ἐξελύθη*. Was spent: i. e. its force was exhausted: in which sense the verb *λύεσθαι* and its compounds are continually employed, more particularly in reference to

the dissolution of death. Thus *infra v. 296*. *λύθη ψυχὴ τε μένος τε*. Hence *λυθῆναι* is used in the sense of *θανεῖν*, as Heyne observes after Eustathius. *Soph. Ant. 1268*. *ἔθανες, ἀπελύθης*. 1314. *ποίψ ἀπελύσατο τρόψη*. Hence also *λύειν βίον*, and *ἀπολύειν ψυχὴν*, in Euripides. See Hemsterhuis on Lucian, *T. III. p. 356*.

297. *Αἰνείας δ' ἀπόρουσε κ. τ. λ.* This protecting of the dead body was not only an office of piety agreeable to the character of Æneas in particular, but looked upon as a matter of great importance in those times. It was believed that the very soul of the deceased suffered by the body's remaining destitute of the rites of sepulture, as not being else admitted to pass the waters of Styx. See what Patroclus's ghost says to Achilles, in *Il. Ψ. 69*. Hence Virg. *Æn. VI. 325*. *Hæc omnis, quam cernis, inops inhumatæque turba est: Porritur ille Charon; hi, quos cecit unda, sepulti. Nec ripas datur horrendas et rauca fluenta Transportare prius, quam sedibus ossa quiderunt: Centum errant annos, volitantque hæc littora circum*: Who-

Δείσας, μήπως οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
 Ἀμφὶ δ’ ἄρ’ αὐτῷ βαῖνε, λέων ὧς, ἀλκί πεποιθώς.
 Πρόσθε δέ οἱ δόρυ τ’ ἔσχε, καὶ ἀσπίδα πάντοσ’ εἴσῃν,
 Τὸν κτάμεναι μεμαώς, ὅστις τοῦ γ’ ἀντίος ἔλθοι, 301
 Σμερδαλέα ἰάχων· ὃ δὲ χειρμάδιον λάβει χειρὶ
 Τυδείδης, μέγα ἔργον, δ’ οὐ δύο γ’ ἄνδρε φέροισιν,

ever considers this will not be surprised at those long and obstinate combats for the bodies of the heroes, so frequent in the Iliad. Homer thought it of such weight, that he has put this circumstance of want of burial into the proposition at the beginning of the poem, as one of the chief misfortunes that befel the Greeks. FORG. See the note on Il. A. 4.

299. ἀλκί. See on v. 845.

303. μέγα ἔργον. This expression, in apposition with a preceding noun, is emphatic, and is intended, in this instance, to draw the attention more forcibly to the amazing size of the stone. In Xen. Cyrop. I. 4. 8. μέγα χρῆμα is used in a similar manner: and so we have in Virg. Æn. V. 119. *ingenti mole Chimæram, Urbis opus*. See Hoogeveen on Viger, p. 70.—Virgil has adopted the opinion of the degeneracy of mankind, set forth in this passage, with an additional allowance for the distance of his own age from that of Homer, in Æn. XII. 399. *Vix illud lecti bis sex cervicæ subirent, Qualia nunc hominum producit corpora telus*. Hence also Juvenal, in allusion to the stone with which Diomed here strikes Æneas, in Sat. XV. 69. *Nam genus hoc vivo jam decrescerebat Homero; Terra malos homines nunc educat atque puillos*. Homer has used the same observation in Il. M. 383. 449. Y. 287. from which it has been inferred, that he must have lived long after the Trojan war. Vell. Paterc. I. 5. *Hic longius a temporibus bellī, quod composuit, Troici, quam quidam rentur, abfuit. Quo*

nomine non est mirandum, quod sæpe illud usurpat: oīoi νῦν βροτοί εἰσι. Gibbon, in his Miscellaneous Works, Vol. III. p. 70. has revived this opinion, which had been long since successfully refuted by Barnes, who observes that Nestor makes precisely the same comparison in Il. A. 272. between the contemporaries of his youth and of his age. Consequently no argument can be drawn from this passage, in order to set aside the date assigned to the age of Homer in Prelim. Obs. Sect. I.—As to the opinion itself, respecting the superior strength and stature of the men of the early ages, it may perhaps have originated in actual fact. There seems indeed to be some authority for the tradition in Holy Writ; though it it has been strongly contended that the giants there mentioned were merely tyrannical oppressors. See Gen. vi. 4. Num. xiii. 34. LXX. We extract the following, however, from Augustin. *Civit. Dei*, XV. 23. *Vidē ipse, non solus, sed aliquot mecum, in Uticensi litore molarem hominis dentem tam ingentem, ut si in nostrorum dentium modulos minutatim consideretur, centum nobis videretur facere potuisse; sed illum Gigantis alicujus fuisse crediderim*. See also Plin. N. H. VII. 16. A. Gell. III. 10. Max. Tyr. Diss. VIII. The amazing strength, however, with which the ancient heroes are said to have thrown stones of a vast weight, may be in some measure accounted for by the fact, that their youth were trained to the practice. The same exercise was also common in the oriental

Εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην, 215
Χερσὶ διακλάσας· ἀνεμώλια γάρ μοι ὀπηδεῖ.

Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγός, ἀντίον ἡῦδα·
Μηδ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
Πρὶν γ', ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισι καὶ ὄχεσφιν
'Αντιβίην ἐλθόντε, σὺν ἔντεσι πειρηθῆναι. 220

'Αλλ' ἄγ', ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι
Οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
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Τῖεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾗδη,
 Νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαννέμεν· αὐτὰρ ὃγ’ ἥρως
 ὣν ἵππων ἐπιβάς ἔλαβ’ ἡνία σιγαλόεντα,
 Αἴψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους,
 Ἑμμεμαῶς· ὁ δὲ Κύπριν ἐπώχετο νηλεῖ χαλκῷ, 330
 Γιγνώσκων, ὅτ’ ἀναλκις ἔην θεὸς, οὐδὲ θεάων
 Τάων, αἵτ’ ἀνδρῶν πόλεμον κατακοιρανέουσιν,
 Οὔτ’ ἄρ’ Ἀθηναίη, οὔτε πτολίπορθος Ἐννώ.
 Ἄλλ’ ὅτε δὴ ῥα κίχανε πολλὴν καθ’ ὅμιλον ὀπάζων,
 Ἐνθ’ ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς 335
 Ἀκρην οὐτάσε χεῖρα μετάλμενος ὀξεί χαλκῷ
 Ἀβληχρήν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν,
 Ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
 Πρυμνὸν ὑπὲρ θέναρος· ῥέε δ’ ἄμβροτον αἶμα θεοῖο,
 Ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν· 340

326. ὅτι οἱ φρεσὶν ἄρτια ᾗδη. *Quod sibi in animo consentanea novit, sensit*: i. e. he was of a disposition congenial with his own. Hesych. ἄρτια· προσηρμοσμένα. From ἄρω, *arrio, conjungo*. The sentiment is the same as that expressed in Il. Δ. 361. τὰ γὰρ φρονέεις, ἅτ’ ἐγὼ περ. The usual signification, however, of ἀρτιος is *prudens*; i. e. *prudentiæ consentaneus*: as in Il. Ψ. 92. Od. Θ. 240. ἄρτια βάζειν. Schol. ὑγιῇ καὶ ἀρμόδια. So Eurip. Troad. 417. ἀρτίας ἔχεις φρένας. Ernesti, therefore, would understand the passage thus: *Quia ejus bonis consiliis uti poterat, ob prudentiam*. But this is less satisfactory.

329. μέθεπε. *Sequi fecit*, transitively. And so again in Il. Θ. 126. K. 516.

332. κατακοιρανέουσιν. See on Il. Δ. 250.

333. Ἐννώ. *Bellona*. See Pent. Gr. p. 412. on Æsch. Theb. 45.

334. ὀπάζων. Eustath. κατόπιν διώκων. The Scholiast notices the following varieties in the signification of this verb, viz. *to give*, as in Il. Θ. 141. *to drive along*, A. 493. *to select*, T. 238. These, how-

ever, may all be reduced to one general acception, *to send along*: which will meet the sense wherever it occurs.

335. Ἐνθ’ ἐπορεξάμενος. Scil. αὐτῆς σὺν ἔγχει. HEYNE. See on Il. Δ. 307. Clarke and others understand the interference of Venus, and the wound she receives from Diomed, at the instigation of Minerva, supra v. 131. in an allegorical sense. To this Heyne justly objects that Venus, in delivering her son, must necessarily be considered as a real agent. See on Il. A. 194.

337. ἀβληχρήν. *Weak, tender*. Schol. ἀσθενῆ, ἀπαλήν. So we have in v. 425. χεῖρα ἀραιήν. Some consider the *a* redundant, while others render βληχρὸς *durus*, and make it privative. See Valckenær on Theocrit. Adoniaz. p. 218. Eustathius explains the adverb εἴθαρ by εὐθύς.

340. ἰχώρ. This word is understood by Eustathius to signify, generally, τὸν κατὰ φύσιν μετὰ τροφὴν χύλον, *the nutritious juices produced in the body by food*; but as qualified, in the present instance, to-

Εἰ μὴ ἐγὼ τὰδε τόξα φαεινῷ ἐν πυρὶ θέλην, 215
Χερσὶ διακλάσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ.

Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγός, ἀντίον ἠΐδα·
Μηδ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
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Πολλὰ λισσομένη, χρυσάμπυκας ἤτεεν ἵππους·
 Φίλε κασίγνητε, κόμισαί τε με, δός τε μοι ἵππους,
 Ὅφρ’ ἐς Ὀλυμπον ἵκωμαι, ἵν’ ἀθανάτων ἔδος ἐστί. 360
 Λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὐτάσεν ἀνὴρ
 Τυδείδης, δς νῦν γε καὶ ἄν Διὶ πατρὶ μάχοιτο.
 Ὡς φάτο· τῇ δ’ ἄρ’ Ἄρης δῶκε χρυσάμπυκας ἵππους·
 Ἥ δ’ ἐς δῖφρον ἔβαινε, ἀκηχεμένη φίλον ἦτορ.
 Παρ δέ οἱ Ἴρις ἔβαινε, καὶ ἡνία λάζετο χερσὶ, 365
 Μάστιξεν δ’ ἐλάαν, τῷ δ’ οὐκ ἀέκοντε πετέσθην.
 Αἶψα δ’ ἔπειθ’ ἵκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον.
 Ἐνθ’ ἵππους ἔστησε ποδὴνεμος ὠκέα Ἴρις,
 Λύσας’ ἐξ ὀχέων, παρὰ δ’ ἀμβρόσιον βάλεν εἶδαρ.
 Ἥ δ’ ἐν γούνασι πίπτει Διώνης δι’ Ἀφροδίτη, 370
 Μητρὸς ἧς· ἡ δ’ ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 Χειρὶ τέ μιν κατέρεξεν, ἔπος τ’ ἔφατ’, ἐκ τ’ ὀνόμαζε·
 Τίς νύ σε τοιάδ’ ἔρεξε, φίλον τέκος, Οὐρανιῶνων
 Μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ;
 Τὴν δ’ ἡμείβετ’ ἔπειτα φιλομμειδῆς Ἀφροδίτη· 375
 Οὐτά με Τυδέος υἱὸς, ὑπέρθυμος Διομήδης,
 Οὔνεκ’ ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
 Αἰνείαν, δς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 Οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῇ·
 Ἄλλ’ ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται. 380

neither does it appear that supplicants, among the early Greeks, were used to fall on their knees, but to throw themselves at the feet of the person solicited. See on Il. A. 407.

358. χρυσάμπυκας ἵππους. Eustath. ἀμπυξ ἱκαλεῖτο σειρὰ κατάχρυσος τὰς περὶ τὸ μέτωπον τῶν ἵππων τριχὰς συνδίουσα. These frontlets were also called ἀμπυκτῆρες. See Lex. Pent. Gr. in voce. Generally, however, ἀμπυξ is any head-dress; as in Il. X. 469.

359. The vulgar reading, δός δέ μοι ἵππους, is strongly supported, and confirmed

by examples, by Schæfer on Dionysius, p. 192. See also Hermann on Viger, p. 646. ed. Oxon. The reading in the text seems to be preferable.

366. Heyne thus completes the construction: ἡμάστιξε δὲ τοὺς ἵππους, ὥστε αὐτοὺς ἐλθῆν τὸ ἄρμα.

371. ἀγκὰς. In her arms. An adverb; the same as ἀγκαθεν in Æsch. Eum. 80. ἀγκαθεν λαβὼν βρέτας. But in v. 375. of the same play, ἀγκαθεν is for ἀνέκαθεν, desuper.

374. ἐνωπῇ. Publicly. Schol. Villos. ἐν ὄψει ἀδικοῦσαν.

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Δεξιπερὸν κατὰ μαζὸν, οἷστῳ τριγλώχινι
 Βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
 Τλῆ δ’ Ἀΐδης ἐν τοῖσι πελώριος ὠκύν οἷστον, 395
 Εὐτέ μιν ὠντὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
 Ἐν Πύλῳ ἐν νεκύεσσι, βαλὼν, ὀδύνῃσιν ἔδωκεν·
 Αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον,
 Κῆρ ἄχεων, ὀδύνῃσι πεπαρμένος· αὐτὰρ οἷστὸς
 Ὡμφ ἐνὶ στιβαρῶ ἡλήλατο, κῆδε δὲ θυμόν· 400
 Τῷ δ’ ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων,
 Ἠκέσατ’ οὐ μὲν γάρ τι καταθνητὸς γε τέτυκτο.
 Σχέτλιος, ὄβριμοεργὸς, δς οὐκ ὕθετ’ αἴσυλα ῥέζων,
 Ὅς τόξοισιν ἔκηδε θεοῦς, οἱ Ὀλυμπον ἔχουσι.
 Σοὶ δ’ ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη. 405
 Νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱὸς,
 Ὅττι μάλ’ οὐ δηναῖος, δς ἀθανάτοισι μάχοιτο,
 Οὐδέ τί μιν παῖδες προτὶ γούνασι παππάζουσιν,

II. 7. 3. Hercules, who is here called by the name of his earthly father, is presently after, in v. 396. pronounced the son of Jupiter.

393. τριγλώχινι. Eustath. *τρεῖς ἀκίδας ἔχοντι*. Thus Senec. Herc. F. 560. *Bello cum peteres Nestoream Pylon, Telum tergemina cuspide præferens*.

395. ἐν τοῖσι. That is, among the gods who joined against Hercules at Pylos. See Apollod. *ubi supra*.

396. ὠντὸς. *Idem*. Clarke and the early Edd. have *αὐτὸς*, which is certainly used in Homer, as the Attics use *ὁ αὐτὸς*, in Il. M. 235. Od. II. 138. But that he also uses *ὁ αὐτὸς*, which is written *Ionice*, especially in Herodotus, *ὡντὸς*, in the same sense, is evident from Il. Z. 391. Od. H. 55. and elsewhere; and that the article is not always a pronoun in Homer, see on Il. A. 9. The reading of the text is sanctioned by MS. authority.

397. The construction is: ἐν Πύλῳ βαλὼν μιν, ἔδωκεν αὐτὸν ὀδύνῃσιν ἐν

νεκύεσσι, scil. in *mortuorum strage jacen-tem*.

401. ὀδυνήφατα. Schol. *τὰς ὀδύνας καταπαύοντα καὶ φθείροντα*. From *φάω*, to destroy. See also on Il. A. 473. Δ. 218.

403. σχέτλιος, ὄβριμοεργός, κ. τ. λ. See on Il. B. 112. Clarke refers these words to ὠντὸς ἀνὴρ in v. 396. including the five preceding lines in a parenthesis. But Ernesti justly considers them as an apostrophe; similar to Virg. *Æn. VI. 590. Demens! qui nimbos et non imitabile fulmen, &c.* The participle *ῥέζων* for the infinitive *ῥέζειν*. Compare Il. O. 166. and see Matt. Gr. Gr. §. 551.

405. ἐπὶ τοῦτον ἀνῆκε. A Tmesis, for *ἐπανῆκε*.

407. ὅττι μάλ’ οὐ δηναῖος, κ. τ. λ. Compare Il. Z. 139.

408. οὐδέ τί μιν κ. τ. λ. This is Homer’s manner of foretelling that he shall perish unfortunately in battle, which he intimates by describing the loss of the most sensible and affecting pleasure that a

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Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·

215. ἐν πυρὶ θείην. See on Il. B. 340. and of the singular use of the optative after εἰ μὴ, on v. 261.

218. The adverb πάρος is here followed by πρὶν, and the construction is precisely that of πρὶν doubled. See on Il. A. 97. and compare Od. B. 127. The order of the following lines is this: πρὶν νῶ, ἐπελθόντε (κατ') ἀντιβίην σὺν ἵπποις καὶ ὄχεσι τῷδ' ἀνδρὶ, πειρηθῆναι (αὐτοῦ) σὺν ἔντεσι.

222. Τρώϊοι ἵπποι. See below on v. 265.

226. σιγαλδόντα. *Spiondid, beautiful*. Eustath. on Il. X. 468. σιγαλδόντα· τὰ σιγὴν δηλαδὴ ἐμποιοῦντα δι' ἐκπληξιν. Others, however, among whom are Heyne and P. Knight, derive it, by means of the insertion of the Æolic digamma from σιαλοῦ, *varieg.* Hesych. σιαλῶσαι· ποικίλαι. See Taylor's *Lect. Lysiac.* p. 703. The former interpretation appears the most probable; and is precisely similar to a common expression of our own: *to be struck dumb with admiration*.

227. ἵππων ἀποβήσομαι. *I will alight*

from the chariot. This is the ordinary sense of ἀποβαίνειν, and there is no reason against retaining it here, though the commentators in general have understood it differently. Eustath. τὸ πεζεῦσαι τοῦ ἄρματος, ἵππων ἀποβῆναι λέγει οὕτω δὲ τις ἀποβαίνει καὶ νηός. But it was not unusual for the warrior to quit the chariot, and fight on foot. In the ensuing engagement between Pandarus and Diomed, the latter is certainly on the ground, while Sthenelus remains at hand with the horses. Pandarus, however, does not alight, as it appears from v. 294. and hence arises a difficulty in v. 291. as it seems scarcely possible that he should have received the wound, to which his death is attributed, from an antagonist in a lower position than himself. But it should be recollected, that the chariots of the ancients were built extremely low; by which the circumstance will be readily accounted for. Wakefield endeavours to explain it, somewhat ingeniously, upon the mathematical principles of projection.

Κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον·
 Τοῖσι δὲ μύθων ἤρχε θεὰ γλαυκῶπις Ἀθήνη· 420
 Ζεῦ πάτερ, ἦ ρά τί μοι κεχολώσσαι, ὅ ττι κεν εἴπω;
 Ἥ μάλα δὴ τινα Κύπρις Ἀχαιῶδων ἀνιῖσα
 Τρωσὶν ἅμα σπένσθαι, τοὺς νῦν ἔκπαγλα φίλησε,
 Τῶν τινα καρρύνουσα Ἀχαιῶδων εὐπέπλων,
 Πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἀραιήν. 425
 ὣς φάτο· μεῖδῃσε δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 Καὶ ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην·
 Οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆϊα ἔργα·
 Ἀλλὰ σὺ γ’ ἱμερόεντα μετέρχεο ἔργα γάμοιο.
 Ταῦτα δ’ Ἀρηϊθοῦ καὶ Ἀθήνῃ πάντα μελήσει. 430
 ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 Αἰνεία δ’ ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
 Γιγνώσκων, ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
 Ἀλλ’ ὅγ’ ἄρ’ οὐδὲ θεὸν μέγαν ἄζετο, ἔτο δ’ αἰεὶ
 Αἰνείαν κτείνειν, καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435
 Τρὶς μὲν ἔπειτ’ ἐπόρουσε, κατακτάμεναι μενεαίνων,
 Τρὶς δέ οἱ ἐστυφέλιξε φαινήν ἀσπίδ’ Ἀπόλλων·
 Ἀλλ’ ὅτε δὴ τὸ τέταρτον ἐπέσσυτο, δαίμονι ἴσος,
 Δεινὰ δ’ ὁμοκλήσας προσέφη ἑκάεργος Ἀπόλλων·
 Φράζεο, Τυδείδης, καὶ χάζεο, μῆδὲ θεοῖσιν 440
 Ἴσ’ ἔθελε φρονέειν· ἐπεὶ οὐποτε φῦλον ὁμοῖον
 Ἀθανάτων τε θεῶν, χαμαὶ ἐρχομένων τ’ ἀνθρώπων.
 ὣς φάτο· Τυδείδης δ’ ἀνεχάζετο τυτθὸν ὀπίσσω,
 Μῆνιν ἀλευόμενος ἑκατηβόλου Ἀπόλλωνος.
 Αἰνείαν δ’ ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445
 Περγάμφ εἰν ἱερῇ, ὅθι οἱ νηὸς γε τέτυκτο·

423. Τρωσὶν ἅμα σπένσθαι. This seems to allude to Paris and Helen, in II. Γ. 390.

424. τῶν. For τούτων, scil. Ἀχαιῶδων, repeated from v. 422.

429. ἀλλὰ σὺ γ’ ἱμερόεντα κ. τ. λ. Virgil has a similar sentiment in Æn. VII. 443. Cura tibi, Divam effigies et templa tuar;

Bella viri pacemque gerant, quævis bella gerenda.

433. γιγνώσκων, ὅ οἱ κ. τ. λ. For καθ’ ἃ, i. e. ὅτι. And so it is frequently used after γιγνώσκω, and like verbs; as in II. Θ. 140. 362. and elsewhere. See also on II. A. 120. and compare v. 537.

446. Περγάμφ εἰν ἱερῇ. See on II. A. 508.

Ἦτοι τὸν Λητώ τε καὶ Ἀρτεμις ἰοχέαιρα
 Ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε, κύδαινόν τε.
 Αὐτὰρ ὁ εἰδῶλον τεῦξ' ἀργυρότοξος Ἀπόλλων,
 Αὐτῷ τ' Αἰνεία ἵκελον καὶ τεύχεσι τοῖον· 450
 Ἀμφὶ δ' ἄρ' εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
 Δρόον ἀλλήλων ἀμφὶ στήθεσσι βοείας
 Ἀσπίδας ἐκκύκλους, λαισήϊά τε πετρόεντα.
 Δὴ τότε θοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·
 Ἄρες, Ἄρες, βροτολοιγὲ, μαιφόνε, τειχεσιπλῆτα,
 Οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθὼν, 456
 Τυδείδην, δὲ νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
 Κύπριδα μὲν πρῶτον σχεδὸν οὐτάσε χεῖρ' ἐπὶ καρπῷ,
 Αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο, δαίμονι ἴσος.
 Ὡς εἰπὼν, αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῳ. 460
 Τρῶας δὲ στίχας οὖλος Ἄρης ὥτρυνε μετελθὼν,
 Εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θρηκῶν
 Υἱάσι δὲ Πριάμοιο Διοτρεφέεσσι κέλευεν·
 Ὡ νιεῖς Πριάμοιο, Διοτρεφέος βασιλῆος,
 Ἔς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς; 465

448. *κύδαινον*. Heyne explains this word by *θεράπεινον*, in which sense it is frequently used by Lycophron. Madame Dacier would read *κήδαινον*; but this verb, as Clarke observes, was unknown to Homer: and there is no reason why the received word may not bear its ordinary sense of *honorare*, *honorifice excipere*.

449. *αὐτὰρ ὁ εἰδῶλον κ. τ. λ.* Virgil has imitated this artifice in *Æn.* X. 636. *Tum Dea nube cava tenuem sine viribus umbram In faciem Æneæ—visu mirabile monstrum—Dardaniis ornat telis: clypeumque iubasque Divini assimulat capitis, dat inania verba, Dat sine mente sonum, gressusque effingit euntis. Morte obita quales, &c.*

453. *λαισήϊα*. These were a small sort of shield, of an oblong shape, exceedingly light: whence, says Eustathius, the epithet

πετρόεντα. The same commentator informs us, on *Il. M.* 426. that they were made of raw hides, *ἀκατεργάστων βυσσῶν*, Herod. VII. 91. *λαισήϊα ὠμοβοτῆς πεποιημένα*.

454. *θοῦρον*. *Impetuosum*; from *θορῶ*, *impetum do*. It is the frequent epithet of Mars: as *supra* vv. 30. 35. 355. and elsewhere. In the feminine we have *θοῦρις*, *θουρίδος*, as in *Il. Δ.* 234. *θουρίδος ἀλκῆς*, *et passim*. In Eurip. *Phœn.* 247. we meet with *θοῦριος Ἄρης*, but the form occurs but seldom; and never in Homer.

458. *χεῖρ'*. That is, *κατὰ χεῖρα*.

465. *ἐς τί*. *How long?* Eustath. *χρονικῶς κείται ἀντὶ τοῦ, μέχρι τίνος οὕτω δὲ καὶ τὸ εἰσέκειν*, v. 466. *ἀντὶ τοῦ, ἕως οὔ*. See on *Il. B.* 332. and *Matt. Gr. Gr.* §. 578.

Ἥ εἰσόκεν ἀμφὶ πόλῃσ' εὖ ποιητῆσι μάχωνται;
 Κεῖται ἀνὴρ, ὃν τ' ἴσον ἐτίομεν Ἑκτορι δίῳ,
 Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαο.
 Ἄλλ' ἄγετ', ἐκ φλοίσβοιο σάωσομεν ἐσθλὸν ἐταῖρον.
 Ὡς εἰπὼν, ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 470
 Ἐνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον.
 Ἑκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;
 Φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἢ δ' ἐπικούρων,
 Οἶος, σὺν γαμβροῖσι, κασιγνήτοισί τε σοῖσι.
 Τῶν νῦν οὐ τιν' ἐγὼν ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475
 Ἀλλὰ καταπτώσσουσι, κύνες ὥς ἀμφὶ λέοντα.
 Ἡμεῖς δ' αὖ μαχόμεσθ', οἵπερ τ' ἐπίκουροι ἔνειμεν.
 Καὶ γὰρ ἐγὼν, ἐπίκουρος ἐὼν, μάλα τηλόθεν ἤκω.
 Τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ δινῆεντι,
 Ἐνθ' ἄλοχόν τε φίλῃν ἔλιπον καὶ νήπιον υἱόν, 480
 Καὶ δὲ κτήματα πολλὰ, τά τ' ἔλδεται ὅς κ' ἐπιδεύης.
 Ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω, καὶ μέμον' αὐτός
 Ἀνδρὶ μαχῆσθαι· ἀτὰρ οὔτι μοι ἐνθάδε τοῖον,

467. ὃν τ' ἴσον. The particle *τε* is frequently, in Homer, joined with the relatives *ὅς*, *οἷος*, *ὅσος*, &c. without any copulative reference to what precedes. See again v.

477. Hoogeveen considers this usage elliptical, and that something, to which the particle refers, is omitted. But Hermann, on Viger, p. 645. ed. Oxon. observes that *ὅς* did not originally signify *qui*, but *hic*; and therefore *ὅστε*, *et hic*, was properly used for *qui*.

472. πῇ δὴ τοι μένος κ. τ. λ. *Where has your wonted courage gone?* The present; *οἴχεται*, is put for the aorist; which is frequently the case in animated addresses. See Matt. Gr. Gr. §. 504. 1. This speech of Sarpedon is deservedly admired, both for its energetic language and spirited reproof.

473. ἐξέμεν. Schol. ἔξιν, συνέξιν, συνεκώσιν, φυλάξιν.

474. The term γαμβρός properly sig-

nifies a son-in-law, a daughter's husband; as in Il. Z. 177. I. 142. and elsewhere. See Lexicon. Pent. Gr. *in voce*. In this passage, however, it clearly denotes a sister's husband, a brother-in-law. Of these Hector had twelve. Il. Z. 248. Apollod. Bibl. III. 12. 5.

481. καὶ δὲ κτήματα. That is, *κατέλιπον*. The following clause, *τά τ' ἔλδεται κ. τ. λ.* implies simply *pauperibus expendæ*, as a necessary consequence of riches in general.

482. μέμονα. Perfect mid. from *μένω*, *sustineo*. See Lex. Pent. Gr. *in voce*. So again v. 486.

483. ἀτὰρ οὔτι μοι κ. τ. λ. *Nihil hic est mearum opum, quod tuendum mihi sit, ne ab hoste diripiatur*. HEYNE. Eustathius distinguishes between *ἄγειν* and *φέρειν* thus: λέγεται ὡς ἐπὶ πολὺ ἄγεσθαι μὲν τὰ ἐμψυχα καὶ βαδιστικά· φέρεσθαι δὲ τὰ

Οἶόν κ’ ἤν φέροιεν Ἀχαιοὶ, ἧ κεν ἄγοιεν·
 Τύνη δ’ ἔστηκας, ἀτὰρ οὐδ’ ἄλλοισι κελεύεις 485
 Λαοῖσι μενέμεν, καὶ ἀμυνέμεναι ὄρεσσι·
 Μήπως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου,
 Ἀνδράσι δυσμενέσσιν ἔλωρ καὶ κύρμα γέννησθε·
 Οἱ δὲ τάχ’ ἐκπέρσουσ’ εὖ ναιομένην πόλιν ὑμήν.
 Σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ,
 Ἀρχοὺς λισσομένῃ τηλεκλητῶν ἐπικούρων, 491
 Νωλεμέως ἐχέμεν, κρατερὴν δ’ ἀποθέσθαι ἐνιπήν.

βασταζόμενα. It should seem, however, that the verbs are for the most part used together as a general pleonastic expression, whether persons or things, or both be intended. Sometimes also, *φέρειν* is used alone in the same sense: as in Thucyd. I. 7. *ἔφαρον καὶ ἀλλήλους.* The Latins also have the same idiom. Thus Virg. *Æn.* II. 374. *rapunt incensa feruntque Pergama.* See Viger *de Idiom.* pp. 175. 251. ed. Oxon.

486. *ὄρεσσι.* The dative pl. contr. Ion. of *ὄρα*, a wife. Il. I. 327. *ὄρων ἔνεκα σφετεράων.* In Od. P. 222. we have *ὄρες* in the acc. pl. and this is generally considered the proper form, (as derived from *δαίρω*, *conjungo*,) with the vowels transposed, to distinguish it from *ὄρα*, a sword; Il. K. 484. and elsewhere. Anacreon has lengthened the short vowel in Od. LII. 19. *ἔρως ὄρα θελγων.* Schol. *ὄρεσσι· ταῖς γυναιξί, παρὰ τὸ συνεζεύχθαι τοῖς ἀνδράσιν.* The root of *ὄρα*, a sword, is *δαίρω*, *tollo*.

487. *ἀψῖσι λίνου.* In the meshes of a net. Eustath. *ἀψίδες δικτύου, αἱ καρπαὶ καὶ ἀγκάλαι.* From *ἄπτω*, *necto*. This line, as it stands in all the editions, is evidently corrupt. In order to remedy the deficiency in the metre, the first syllable in *ἀλόντε* being invariably short, Clarke proposes to read *λίνου*, or to insert the particle *πον* or *περ* before *ἀλόντε*. Still the use of

the dual, in reference to the plural verb, cannot be satisfactorily defended, for it can hardly be taken for *is et populus tuus*, as in v. 485. *τύνη καὶ λαοὶ ἄλλοι;* since the words *λαοὶ ἄλλοι* are in themselves plural. See on Il. A. 567. So that the solecism and the metre together seem to indicate a more latent corruption than the simple addition of a particle will remove. It would be hazardous, perhaps, to admit the emendation of Bentley, who proposes *λίνον πανάγρου ἀλόντες* into the text; inasmuch as all conjectures are necessarily uncertain. It is sanctioned however by Heyne, in his Obs. *in loc.* though he accounts for the dual, as above, in his notes.

488. *κύρμα.* A gain, an acquisition; from *κύρω*, to fall in with, to acquire. It is frequently used in conjunction with *ἔλωρ*, as again infra v. 684. P. 15. Hence in Il. I. 83. *λῶν ἐπὶ σώματι κύρσας.* See on Il. A. 4. In the following line Barnes has *ἐκπέρσω* for a *Var. Lect.* which we are almost inclined to prefer.

492. *ἐχέμεν.* Eustath. *νωλεμεῖν καὶ ἀντρίχειν.* It is uncertain whether the following words, *κρατερὴν δ’ ἀποθέσθαι ἐνιπήν*, to obtain from severe reproach, should be referred to Hector himself or to the allies. In either case they are not very intelligible: and it has been suspected, with some probability, that the two concluding lines of the speech are spurious.

Ὡς φάτο Σαρπηδὼν· δάκε δὲ φρένας Ἐκτορι μῦθος·
 Αὐτίκα δ’ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 Πάλλων δ’ ὄξεα δοῦρα, κατὰ στρατὸν ὦχετο πάντη,
 Ὅτρυνων μαχέσασθαι, ἔγριε δὲ φύλοπιν αἰνῆν. 496
 Οἱ δ’ ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 Ἀργεῖοι δ’ ὑπέμειναν ἀολλέες, οὐδὲ φόβηθεν.
 Ὡς δ’ ἄνεμος ἄχνας φορέει ἱερὰς κατ’ ἀλωὰς,
 Ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 Κρίνῃ, ἐπειγομένων ἀνέμων, καρπὸν τε καὶ ἄχνας·
 Αἱ δ’ ὑπολευκαίνονται ἀχυρμιαί· ὥς τότ’ Ἀχαιοὶ
 Λευκοὶ ὑπερθε γέγοντο κονισσάλφ, ὃν ῥα δι’ αὐτῶν
 Οὐρανὸν ἐς πολὺχαλκον ἐπέπληγον πόδες ἵππων,
 Ἀψ’ ἐπιμισγομένων· ὑπὸ δ’ ἔστρεφον ἥνιοχῆες. 505
 Οἱ δὲ μένος χειρῶν ἰθὺς φέρον· ἀμφὶ δὲ νύκτα
 Θοῦρος Ἀρης ἐκάλυψε μάχην, Τρώεσσιν ἀρήγων,
 Πάντοσ’ ἐποιχόμενος, τοῦ δ’ ἐκραίαινε ἐφετμὰς
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει
 Τρωσὶν θυμὸν ἐγείρει, ἐπεὶ ἶδε Παλλὰδ’ Ἀθήνην 510
 Οἰχομένην· ἥ γάρ ῥα πέλε Δαναοῖσιν ἀρηγῶν.
 Αὐτὸς δ’ Αἰνείαν μάλα πῖονος ἐξ ἀδύτοιο

499. ἱερὰς κατ’ ἀλωὰς. Homer calls the threshing-floor *sacred*, says Eustathius, not only as it was consecrated to Ceres, but in regard of its great use and advantage to human kind. This simile is of an exquisite beauty. POPE. The noun *ἄχνη*, *chaff*, denotes generally any light substance, *id quod non cohaeret*; from *a priv.* and *ἔχω*. Hence it also frequently signifies the *spray* or *foam of the sea*; as in Il. Δ. 426. and elsewhere.

500. ξανθὴ Δημήτηρ. So Virg. Georg. I. 96. *Flava Ceres*.

502. ἀχυρμιαί. Schol. ἀχυροθήκαι· οἱ τόποι, εἰς οὓς χωρίζονται τοῦ σίτου τὰ ἀχυρὰ ἐκπίπτει.

504. οὐρανὸν ἐς πολὺχαλκον. See on Il. A. 426. ἐπέπληγον is for *πλήσσαντες*

ἡγειρον. Heyne construes the words *ἀψ’ ἐπιμισγομένων* with *αὐτῶν* in v. 503. by which he would understand *the Trojans*. But it connects far more simply with *ἵππων*, i. e. the horses of the Trojans, who were now rallying; and moreover the relative *αὐτῶν* cannot easily refer to any other antecedent than Ἀχαιοὶ in the line preceding.

505. ὑπὸ δ’ ἔστρεφον. Scil. ἵππους. The particle *οὐ* for *γάρ*, as in Il. A. 200.

506. μένος χειρῶν ἰθὺς φέρον. *Manus cum hoste conferebant*. See Hoogeveen on Viger, p. 121.

509. χρυσαόρου. Schol. χρυσοφασγάνου, χρυσοῦν ξίφος ἔχοντος. See above on v. 486.

Ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 Ὡς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα, 515
 Καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι·
 Οὐ γὰρ ἔα πόνος ἄλλος, δν Ἀργυρότοξος ἔγειρεν,
 Ἀρης τε βροτολοιγὸς, Ἔρις τ' ἄμοτον μεμαυῖα.
 Τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
 Ὀτρυννον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 Οὔτε βίας Τρώων ὑπεδείδισαν, οὔτε ἰωκάς·
 Ἀλλ' ἔμενον, νεφέλῃσιν ἐοικότες, ἅς τε Κρονίων
 Νενεμίης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 Ἀτρέμας, ὅφρ' εὐδῇσι μένος Βορέας, καὶ ἄλλων
 Ζαχρηῶν ἀνέμων, οἵτε νέφεα σκιάοντα 525
 Πνοιῇσιν λιγυρῇσι διασκιδνάσιν ἀέντες·
 Ὡς Δαναοὶ Τρώας μένον ἔμπεδον, οὐδὲ φέβοντο.

516. The particles *γε μὲν*, in this verse, seem to have the force of *γε μὴν*, i. e. *certe tamen, at vero*. See Hermann on Viger, p. 641. That *μὲν* is sometimes used, *Ionice*, for *μὴν*, see also on Il. A. 77.

522. *νεφέλῃσιν ἐοικότες*, κ. τ. λ. In a mountainous country it frequently happens, that in very calm weather the atmosphere is charged with thick vapours, whose gravity is such that they neither rise nor fall, but remain poised in the air at a certain height, where they continue frequently for several days together. In a plain country this occasions no other visible appearance but of an uniform clouded sky; but in a hilly region these vapours are to be seen covering the tops, and stretched along the sides of the mountains, the clouded parts above being terminated and distinguished from the clear parts below, by a straight line running parallel to the horizon, as far as the mountains extend. But as soon as the winds arise, which disperse and break the clouds, this regular order is soon dissolved.

POPE. This comparison is somewhat similar to that in Il. A. 275. Theophrastus, *Sign. Temp.* mentions this appearance as indicative of an approaching storm: *ἐὰν ἐπὶ κορυφῇς ὄρους νέφος ὀρθὸν στή, χειμῶνα σημαίνει· ὅθεν καὶ Ἀρχιλοχὸς ποίησε, Γλαύχ' ὄρα· κ. τ. λ.* So also Plin. N. H. XVIII. 35. *Cum in cacumini-bus montium nubes consistit, hyemabit.* Compare also Arati Diosem. 188. In the next line *οὔσης* is understood with *νηνεμίης*, which is the genitive absolute.

525. *Ζαχρηῶν*. *Valde irruentium*; from the intensive particle *ζα* and *χράω*, *irruo*. This is the reading of Eustathius, which we have no hesitation in admitting into the text, as far better adapted to the sense than *ζαχρειῶν*, from *χρεία*, *utilitas*. It is true that this latter has the sanction both of the MSS. and Edd. but it is not to be found elsewhere in Homer, and does not appear a very appropriate epithet of *ἀνέμων*. The form *ζαχρηῆς* occurs again in Il. M. 347. 360. N. 684.

Ἀτρείδης δ’ ἂν’ ὄμιλον ἐφοίτα, πολλὰ κελεύων·
 ὦ φίλοι, ἀνέρες ἐστέ, καὶ ἄλκιμον ἦτορ ἔλεσθε,
 Ἀλλήλους τ’ αἰδεῖσθε κατὰ κρατερὰς ὕσμινας. 530
 Αἰδομένων δ’ ἀνδρῶν πλέονες σύοι, ἥ ἐπέφανται·
 Φευγόντων δ’ οὐτ’ ἄρ κλέος ὄρνυται, οὔτε τις ἀλκή.
 Ἦ, καὶ ἀκόντισε δουρὶ θοῶς· βάλε δὲ πρόμον ἄνδρα,
 Αἰνείω ἔταρον μεγαθύμον, Δηϊκόωντα
 Περγασίδην, δν Τρῶες ὁμῶς Πριάμοιο τέκεσσι 535
 Τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι·
 Τὸν ῥα κατ’ ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
 Ἡ δ’ οὐκ ἔγχος ἔρυτο, διὰ πρὸ δὲ εἷσατο καὶ τῆς,
 Νειαίρῃ δ’ ἐν γαστρὶ διὰ ζωστήρος ἔλασσε.
 Δούπησε δὲ πεσὼν, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῷ. 540
 Ἐνθ’ αὖτ’ Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 Ὡς Διοκλῆος, Κρήθωνά τε, Ὀρσίλοχόν τε·
 Τῶν ῥα πατὴρ μὲν ἔναιεν ἐκτιμένη ἐν Φηρῇ,
 Ἀφνειὸς βιότοιο· γένος δ’ ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὅστ’ εὐρὺν ῥέει Πυλίων διὰ γαίης. 545

528. πολλὰ κελεύων. *Magnopere cohortatus* : for he says but little. Or it may be perhaps for *πολλάκις*, frequently ; i. e. repeating the same words.

531. αἰδομένων δ’ ἀνδρῶν. *Scil. ἀλλήλους*, as in the preceding line : *revering each other*, i. e. *being ashamed to shrink from duty in the sight of others*. Heyne observes that this is the τὸ κερδαλέον τῆς ἀρετῆς of Xenophon : *Cyrop. VII. 1. 18*. Compare *Anab. III. 1. 43*. The sentiment is the same in *Sall. B. C. 61. Semper in praehiis maximum est periculum, qui maxime timent. Audacia pro muro habetur*. And so again, *B. J. 92. Videre fugientes capi, aut occidi ; fortissimum quemque tutissimum*. Hence also the trite proverb, *Audaces fortuna juvat*. *Claudian, Epist. ad Prob. Fors juvat audentes, Chii sententia vatia*. The whole of this noble exhortation imitated by *Tyrtæus, Eleg. II. 13*.

536. θοός. Properly, *quick, speedy* ; as just above, v. 533. and hence, *prompt, eager*. Compare *II. II. 422. 494*. and elsewhere. The nominative in the following lines is changed four times successively : since *ἔρυτο* refers to *ἀσπίς*, *εἷσατο* to *ἐγχος*, *ἔλασσε* to *Agamemnon*, and *δούπησε* to *Deicoon*.

545. Πυλίων διὰ γαίης. This *Pylos* was a Town of *Elis*, situated, as it appears, at the mouth of the *Alpheus*, between the *Peneus* and the *Selleis*. There were two other towns of the same name ; one of *Messenia*, and the other of *Arcadia*. Each of the three laid claim to the honour of giving birth to *Nestor* ; but that in *Messenia* seems to have the preference. *Pindar* calls him γέρων Μεσσηνιος, in *Pyth. VI. 35*. See also on *Il. A. 336*. Hence the old adage : Ἔστι Πύλος πρὸ Πύλοιο, Πύλος γε μὲν ἔστι καὶ ἄλλος. See *Aristoph. Equit. 1059*,

Ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεςσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον·
 Ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
 Κρήθων, Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
 Τὼ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 Τιμὴν Ἀτρείδῃσ', Ἀγαμέμνονι καὶ Μενελάῳ,
 Ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 Οἷω τὼ γε λέοντε δύω ὄρεος κορυφῇσιν
 Ἐτραφέτην ὑπὸ μητρὶ, βαθείης τάρφεσιν ὕλης· 555
 Τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα
 Σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτῷ
 Ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεί χαλκῷ·
 Τοίω τὼ χεῖρεςσιν ὑπ' Αἰνείαιο δαμέντε
 Καππεσέτην, ἐλάτῃσιν ἐοικότες ὑψηλῇσι. 560
 Τὼ δὲ πεσόντ' ἐλέησε βοὴν ἀγαθὸς Μενέλαος·
 Βῆ δὲ διὰ προμάχων, κεκορυθμένος αἶθοπι χαλκῷ,
 Σείων ἐγχελίην· τοῦ δ' ὠτρυνε μένος Ἄρης,
 Τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 Τὸν δ' ἰδὲν Ἀντίλοχος μεγαθύμου Νέστορος νύξ·
 Βῆ δὲ διὰ προμάχων· περὶ γὰρ δῖε ποιμένι λαῶν, 566
 Μῆ τι πάθῃ, μέγα δέ σφας ἀποσφήλειε πόνοιο.
 Τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
 Ἀντίον ἀλλήλων ἐχέτην, μεμαῶτε μάχεσθαι·
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570

555. *ἐτραφέτην*. For *ἐτραφήτην*. Active for passive. Compare Soph. *Œd. C.* 74. 1604. and see *Matt. Gr. Gr.* §. 496. 4.

557. *κεραΐζετον*. See on *Il. B.* 861.

564. *τῶ*. For *ταῦτα*.

567. *μή τι πάθῃ*, κ. τ. λ. For, as Agamemnon said in *Il. Δ.* 176. sqq. upon Menelaus' being wounded, if he were slain, the war would be at an end, and the Greeks think only of returning to their country. POPE: from Spondanus. The expression *παθεῖν τι*, so frequently employed by the Greeks in relation to death,

originated in that natural abhorrence which they entertained for thoughts of a gloomy tendency. Precisely similar is the Latin phrase *aliquid accidere*, which frequently occurs in Cicero: and the same mode of speech is still retained among ourselves. Their nervous delicacy caused them carefully to exclude from their conversation all words which they considered ominous; *δύσφημα ἔπη*, *male ominata verba*; Horat. *Od. III.* 14. 11. See Markland on Eurip. *Iph. A.* 148.

568. *τὼ μὲν δὴ*. Æneas and Menelaus.

Αἰνείας δ’ οὐ μεῖνε, θοός περ ἐὼν πολεμιστῆς,
 Ὡς εἶδεν δύο φῶτε παρ’ ἀλλήλοισι μένοντε.
 Οἱ δ’ ἐπεὶ οὖν νεκρούς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 Τὼ μὲν ἄρα δειλὴν βαλέτην ἐν χερσὶν ἐταίρων·
 Αὐτὼ δὲ στρεφθέντε, μετὰ πρῶτοισι μαχέσθην. 575
 Ἐνθα Πυλαιμένεα ἐλέτην, ἀτάλαντον Ἀρηϊ,
 Ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων.
 Τὸν μὲν ἄρ’ Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 Ἔσταότ’ ἔγχεϊ νύξε, κατὰ κληῖδα τυχήσας·
 Ἀντίλοχος δὲ Μύδωνα βάλ’ ἡνίοχον, θεράποντα 580
 Ἔσθλόν, Ἀτυμνιάδην, (ὃ δ’ ὑπέστρεφε μώνυχας ἵππους,)
 Χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ’ ἄρα χειρῶν
 Ἠνία λεύκ’ ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
 Ἀντίλοχος δ’ ἄρ’ ἐπαΐξας ξίφει ἤλασε κόρσην·
 Αὐτὰρ ὃγ’ ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
 Κύμβαχος ἐν κονίῃσιν, ἐπὶ βρεχμόν τε καὶ ὤμους
 Δηθὰ μάλ’ ἐστήκει, τύχε γάρ ῥ’ ἀμάθοιο βαθείης,
 Ὅφρ’ ἵππω πλήξαντε χαμαὶ βάλον ἐν κονίῃσι·
 Τοὺς δ’ ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.
 Τοὺς δ’ ἔκτωρ ἐνόησε κατὰ στίχας, ὥρτο δ’ ἐπ’ αὐτοὺς
 Κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591
 Καρτεραί· ἦρχε δ’ ἄρα σφὶν Ἀρης καὶ πότνι Ἐννώ·

574. τὼ μὲν ἄρα δειλῶ. Crethon and Orsilochus.

586. κύμβαχος. *Præceps in caput.* As a substantive, it signifies the *upper part of an helmet*; Il. O. 535. from κύμβη, Latine, *cymba*; and thence, from some similarity in shape, a *skull*. Suidas: κύμβη· κεφαλὴ. H. Steph. Thes. Gr. Ling. v. Κύμβος. *Ab hoc κύμβη, significante caput, seu potius superiorem capitis concavam cavam et rotundam, est κυμβητιᾶν, proprie significans τὸ ἐπὶ τὴν κεφαλὴν ῥίπτειν: quod supra κυβιστᾶν, a synonymo κύβη.* Etym. M. *Ab eodem κύμβη, teste eodem, dicitur κύμβαχος πίπτειν is qui ἐπὶ κεφαλὴν πίπτει.* Compare Æn. XII. 292.

590. τοὺς. Menelaus and Antilochus.

592. ἦρχε δ’ ἄρα κ. τ. λ. There is a great nobleness in this passage. With what pomp is Hector introduced into the battle, where Mars and Bellona are his attendants. The retreat of Diomed is no less beautiful. Minerva had removed the mist from his eyes, and he immediately discovers Mars assisting Hector. His surprise on this occasion is finely imaged by that of the traveller on the sudden sight of the river. POPE. In the next line, Κυδοιμὸς, *Tumult*, is personified as in Il. Σ. 535. Compare Hesiod. Scut. H. 156.

'Η μὲν, ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτῆτος·
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα·
 Φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος, ἄλλοτ' ὀπισθε.
 Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης. 596
 Ὡς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολλὸς πεδίοιο,
 Στήῃ ἐπ' ὠκυρόφω ποταμῷ ἄλαδε προρέοντι,
 Ἄφρω μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω·
 Ὡς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῶ· 600
 ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἐκτορα δῖον
 Αἰχμητὴν τ' ἔμεναι, καὶ θαρσαλέον πολεμιστὴν·
 Τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, δς λοιγὸν ἀμύνει·
 Καὶ νῦν οἱ πάρα κεῖνος Ἄρης, βροτῷ ἀνδρὶ ἐοικώς.
 Ἀλλὰ πρὸς Τρῳᾶς τετραμμένοι αἰὲν ὀπίσσω 605
 Εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἴφι μάχεσθαι.
 Ὡς ἄρ' ἔφη· Τρῳᾶς δὲ μάλα σχεδὸν ἤλκυον αὐτῶν.
 Ἔνθ' Ἐκτωρ δύο φῶτε κατέκτανεν εἰδότε χάριμης,
 Εἷν ἐνὶ δίφρῳ ἐόντε, Μενέσθην, Ἀγχιάλόν τε.
 Τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας, 610
 Στῇ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαιινῷ,
 Καὶ βάλεν Ἀμφιον Σελάγον υἱὸν, ὃς ῥ' ἐνὶ Παισῷ
 Ναϊε πολυκτῆμων, πολυλῆϊος· ἀλλὰ ἔ Μοῖρα
 Ἦγ' ἐπικουρήσοντα μετὰ Πριάμῳν τε καὶ νῆας·
 Τὸν ῥα κατὰ ζωστῆρα βάλε Τελαμώνιος Αἴας, 615
 Νειαίρῃ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος.

593. ἔχουσα. *Habens secum, comitem ducent.* Schol. ὡς φῶλη, χειρὸς κατέχουσα. Eustathius improperly explains it by ἔχουσα ἐν χερσίν, as in the succeeding line.

597. ἀπάλαμνος. *Perplexed, disconcerted; not knowing how to proceed.* Eustath. ἀπάλαμνον λέγει τον ἀπειρον, καὶ μὴ ἔχοντα τέχνασασθαι τι, ὡς οἷον ἀχειρα, καὶ μὴ ἔχοντα παλαίειν ἢ παλαμᾶσθαι τι.

603. τῷ δ' αἰεὶ κ. τ. λ. See on Il. Γ. 440.

606. μενεαινέμεν. For *μενεαίνετε*, with

a change in the construction, the former verb, *εἴκετε*, being in the imperative. See on Il. A. 20. With the sentiment compare v. 130. *supra*; Z. 129. 141. and elsewhere. So Pind. Pyth. II. 162. *χρηὶ δὲ πρὸς θεὸν οὐκ ἐρίζειν.* Eurip. Iph. T. 1479. *τί γάρ Πρὸς τοὺς σθένοντας θεοὺς ἀμιλλᾶσθαι καλόν;* Theognis: *οὐκ ἔστι θνητοῖσι πρὸς ἀθανάτους μαχέσασθαι.* Compare 2 Chron. xiii. 12. Acts v. 39. xi. 17. xxiii. 9,

612. Παισῷ. Called also *Ἀρσεν*: Il. B. 828.

Δούπησε δὲ πεσών· ὁ δ’ ἐπέδραμε φαίδιμος Αἴας
 Τεύχεα συλήσων· Τρῶες δ’ ἐπὶ δούρατ’ ἔχεναν
 ‘Οξέα, παμφανόωντα· σάκος δ’ ἀνεδέξατο πολλά.
 Ἀντὰρ ὁ λάξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
 ‘Εσπάσατ’· οὐδ’ ἄρ’ ἔτ’ ἄλλα δυνήσατο τεύχεα καλὰ
 ‘Ωμοῖν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.
 Δεῖσε δ’ ὄγ’ ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
 Οἱ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε’ ἔχοντες,
 Οἱ ἐ, μέγαν περ ἔοντα καὶ ἰφθιμον καὶ ἀγανδόν, 625
 ‘Ωσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
 ‘Ως οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
 Τληπόλεμον δ’ Ἡρακλείδην, ἦν τε, μέγαν τε,
 ‘Ωρσεν ἐπ’ ἀντιθέῳ Σαρπηθόνι Μοῖρα κραταιή·
 Οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες, 630
 Υἱὸς θ’, νιωνός τε Διὸς νεφεληγερέταο,
 Τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·
 Σαρπηδὸν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 Πτώσσειν ἐνθάδ’ ἔοντι, μάχης ἀδαήμονι φωτί;
 Ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 Εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
 Οἱ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.
 ‘Αλλ’ οἶόν τινα φασὶ βίην Ἡρακληεῖν
 Εἶναι, ἐμὸν πατέρα, θρασυμέμνονα, θυμολέοντα;
 ‘Ος ποτε δεῦρ’ ἔλθων, ἔνεχ’ ἵππων Λαομέδοντος, 640

620. λάξ. This adverb does not necessarily denote *the heel*, as it is commonly rendered, but *either extremity of the foot*, ἀπὸ τοῦ λήγοντος ποδός. In this instance it certainly means the *toes*, and so again in Z. 65. K. 158. and elsewhere. Eustath. τὸ ὑποκάτω μέρος τῶν τοῦ ποδός δακτύλων.

633. Λυκίων βουληφόρε. Spondanus observes, that the Lycians had long been at peace, so that there is a peculiar sarcasm in the insinuation of Tlepolemus, that Sarpedon was more skilled in oratory than in war.

638. ἀλλ’ οἶόν τινα κ. τ. λ. Some would remove the interrogation, and read

ἄλλοιον, *longe alium*. On the common periphrasis, βίη Ἡρακληεῖη, see Pent. Gr. p. 307. on Eur. Phœn. 55. and on Il. T. 414.

639. θρασυμέμνονα. Schol. Villos. τολμηρὸν, θρασὸν ἐν τῷ μένειν, ἢ θρασέως ὑπομένοντα ἐν τῇ μάχῃ.

640. ὅς ποτε δεῦρ’ ἔλθων, κ. τ. λ. He alludes to the history of the first destruction of Troy by Hercules, occasioned by Laomedon’s refusing that hero the horses, which were the reward promised him for the delivery of his daughter Hesione. POPE. See Virg. Æn. II. 642. III. 476. Troy was also

'Εξ οἷης σὺν νηυσὶ καὶ ἀνδράσι πανροτέροισιν,
 'Ιλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγνιάς.
 Σοὶ δὲ κακὸς μὲν θυμὸς, ἀποφθινύθουσι δὲ λαοί·
 Οὐδέ τί σε Τρῶεσσιν ὀϊομαι ἄλκαρ ἔσσεσθαι,
 'Ελθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 'Αλλ' ὕπ' ἐμοὶ δμηθέντα πύλας 'Αἶδαο περήσειν.
 Τὸν δ' αὖ Σαρπηδὼν, Λυκίων ἀγὼς, ἀντίον ἤδα·
 Τληπόλεμ', ἦτοι κείνος ἀπώλεσεν 'Ιλιον ἱρήν,
 'Ανέρος ἀφραδίῃσιν ἀγανοῦ Λαομέδοντος,
 "Ὅς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650
 Οὐδ' ἀπέδωχ' ἵππους, ὣν εἵνεκα τηλόθεν ἦλθε·
 Σοὶ δ' ἐγὼ ἐνθάδε φημι φόνον καὶ κῆρα μέλαιναν
 'Εξ ἐμέθεν τέλξεσθαι, ἐμῶ δ' ὑπὸ δονρὶ δαμέντα
 Εὖχος ἐμοὶ δώσειν, ψυχὴν δ' 'Αἶδι κλυτοπόλῳ.
 "Ὡς φάτο Σαρπηδὼν· ὁ δ' ἀνέσχετο μέλινον ἔγχος
 Τληπόλεμος· καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ 656
 'Εκ χειρῶν ἦϊξαν· ὁ μὲν βάλεν ἀνχένα μέσσον
 Σαρπηδὼν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινὴ·
 Τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.
 Τληπόλεμος δ' ἄρα μηρόν ἀριστερόν ἔγχεϊ μακρῶ 660
 Βεβλήκει· αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 'Ὅστ' ἐγχοιμφθεῖσα, πατὴρ δ' ἔτι λαιγὸν ἄμυνεν.
 Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα ὄιοι ἐταῖροι
 'Εξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρόν
 'Ελκόμενον, τὸ μὲν οὔτις ἐπεφράσατ', οὐδ' ἐνόησε 665
 Μηροῦ ἐξερύσαι, δόρυ μέλινον, ὄφρ' ἐπιβαίῃ,
 Σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
 Τληπόλεμον δ' ἐτέρωθεν ἐϋκνήμιδες 'Αχαιοὶ
 'Εξέφερον πολέμοιο· νόησε δὲ ὄϊος 'Οδυσσεύς,

taken by the Amazons before the expedition of the Greeks. See Lycoph. Cassand. 61.

642. χήρωσε. Eustath. ἐρήμους ἀνδρῶν ἱποίησε. Herod. VI. 83. "Αργος δὲ ἀνδρῶν ἐχηρώθη. So Virg. Æn. VIII. 571. *tam multis viduasset civibus urbem.*

656. ἀμαρτῇ. *Eodem tempore*; the dative used adverbially, with an ellipse of the preposition σὺν. Some read ἀμαρτῇ, which amounts to the same thing; but the other seems to be the more ancient Homeric form. The derivation is from ἄμα, or ὁμοῦ, and ἄρω, ἀρίο.

Τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ. 670
 Μερμήριξε δ’ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 ἥ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἥ ὅγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
 Οὐδ’ ἄρ’ Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν,
 Ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὅξεί χαλκῷ. 675
 Τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
 Ἐνθ’ ὅγε Κοίρανον εἶλεν, Ἀλάστορά τε, Χρόμιόν τε,
 Ἀλκανδρόν θ’, Ἀλιόν τε, Νοήμονά τε, Πρύτανίν τε.
 Καὶ νύ κ’ ἔτι πλέονας Λυκίων κτάνε διος Ὀδυσσεύς,
 Εἰ μὴ ἄρ’ ὅξυν νόησε μέγας κορυθαίολος Ἔκτωρ. 680
 Βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 Δεῖμα φέρων Δαναοῖσι· χάρη δ’ ἄρα οἱ προσίοντι
 Σαρπηδῶν, Διὸς υἱὸς, ἔπος δ’ ὀλοφυδνὸν ἔειπε·
 Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἑάσης
 Κεῖσθαι, ἀλλ’ ἐπάμννον· ἔπειτά με καὶ λίποι αἰὼν 685
 Ἐν πόλει ὑμετέρῃ· ἐπεὶ οὐκ ἄρ’ ἔμελλον ἔγωγε
 Νοστήσας οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
 Εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
 Ὡς φάτο· τὸν δ’ οὕτι προσέφη κορυθαίολος Ἔκτωρ,
 Ἀλλὰ παρήϊξε, λελιθμένος, ὅφρα τάχιστα 690
 Ὡσαιτ’ Ἀργεῖους, πολέων δ’ ἀπὸ θυμὸν ἔλοιτο.
 Οἱ μὲν ἄρ’ ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
 Εἶσαν ὑπ’ αἰγιόχοιο Διὸς περικαλλεῖ φηγῶ·
 Ἐκ δ’ ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 Ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος· 695
 Τὸν δὲ λίπε ψυχὴ, κατὰ δ’ ὀφθαλμῶν κέχυντ’ ἀχλὺς·
 Αὔτις δ’ ἀμπνύνθη, περὶ δὲ πνοιή Βορέας
 Ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.

673. τῶν πλεόνων Λυκίων. This is the same as πληθὺς Λυκίων, in v. 676. The article has precisely the same force as in the Attic οἱ πολλοί. In v. 679. πλέονες, without the article, is simply *plures*. See on II. A. 9. The pronoun ὅγε is repeated as in II. Γ. 409.

686. ἐπεὶ οὐκ ἄρ’ ἔμελλον ἔγωγε κ. τ. λ. Compare Virg. *Æn.* XI. 269.

693. Διὸς φηγῶ. This was a stately tree, near the Scæan gate, as appears from II. Z. 237. It is mentioned again in II. H. 22. I. 354. A. 170. Φ. 549.

694. θύραζε. Eustath. ἀντὶ τοῦ ἔξω.

698. Ζώγρει. See on II. Z. 46.

'Αργεῖοι δ' ὑπ' Ἀρηϊ καὶ Ἑκτορι χαλκοκορυστῇ
 Οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν, 700
 Οὔτε ποτ' ἀντεφέροντο μάχῃ· ἀλλ' αἰὲν ὀπίσσω
 Χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.

"Ενθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριζεν
 Ἑκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἀρης;
 Ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἐλεον, καὶ Ὀρέσβιον αἰδολομήτην,
 Ὃς ῥ' ἐν ὕλῃ ναίεσκε, μέγα πλούτοιο μεμηλῶς,
 Λίμνην κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 Ναῖον Βοιωτοί, μάλα πίονα δῆμον ἔχοντες. 710

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
 Ἀργεῖους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
 Αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

Ὡ πόποι, αἰγίοχοιο Διὸς τέκος, Ἀτρυτώνη,
 Ἥ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω, 715
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 Εἰ οὔτω μαίνεσθαι ἑάσομεν οὐλον Ἀρηα.

700. ἐπὶ νηῶν. So Thuc. I. 116. πλεῖν ἐπὶ Σάμου. Xen. Cyr. VII. 2. 1. ἐπὶ Σάρδεων φεύγειν. More usually, however, with the accusative. See Matt. Gr. 506. c.

701. ἀντεφέροντο. Eustath. ἀντην ἐφέροντο.

702. ἀλλ' αἰὲν ὀπίσσω Χάζονθ'. This manner of retreat was in use among the ancient Lacedæmonians. The practice took its rise among that brave people from the apprehension of being slain with a wound received in their backs. Such a misfortune was not only attended with the highest infamy, but was punished, as Eustathius informs us, by a denial of the rights of burial. POPE. This orderly retreat, with the front always turned to the enemy, is in conformity with the instructions of Diomed; supra v. 605.

703. Virg. Æn. XI. 664. Quem telo

primum, quem postremum, aspera Virgo, Dejicis? aut quot humi morientia corpora fundis? On the construction of the verb in the singular see on II. B. 146. Heyne, with one MS. however reads ἐξενάριζαν.

709. κεκλιμένος. Vicinus. Schol. παρακείμενος, γειτνίων, περιεχόμενος. The verb is used in this sense, properly, in reference to the situation of places, as in II. N. 235. and thence also it is transferred to persons, as in this instance, and again in II. O. 740. II. 68. So also Soph. Trach. 101. δισσαῖς ἀπείροις κλιθείς.

711. τοὺς. Hector and Mars.

715. τὸν μῦθον ὑπέστημεν. This promise is nowhere mentioned in the Iliad. It must be supposed to have been given to Menelaus some time previous to the commencement of the action of the poem; probably at the beginning of the war.

‘Αλλ’ ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἄλκῃς.
 ‘Ὡς ἔφατ’· οὐδ’ ἀπίθηςε θεὰ γλαυκῶπις Ἀθήνη.
 Ἡ μὲν ἐποιοχόμενη χρυσάμπυκας ἔντυεν ἵππους 720
 Ἡρῃ, πρέσβα θεὰ, θυγάτηρ μέγαλοιο Κρόνοιο.
 Ἡβῃ δ’ ἄμφ’ ὀχέεσσι θοῶς βάλε καμπύλα κύκλα
 Χάλκεα, ὀκτάκνημα, σιδηρέῃ ἄξονι ἄμφις·
 Τῶν ἦτοι χρυσέῃ ἵτις ἄφθιτος, αὐτὰρ ὑπερθεν
 Χάλκε’ ἐπίσσωτρα, προσαρηρότα, θαῦμα ἰδέσθαι 725
 Πλημναι· δ’ ἀργύρου εἰσὶ περιδρόμοι ἀμφοτέρωθεν·
 Δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμάσιν
 Ἐντέταται· δοιαί δὲ περιδρόμοι ἄντυγές εἰσι·
 Τοῦ δ’ ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ’ ἄκρῳ
 Δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730
 Κάλ’ ἔβαλε, χρύσει’ ὑπὸ δὲ ζυγὸν ἤγαγεν Ἡρῃ
 Ἴππους ὠκύποδας, μεμανῖ ἔριδος καὶ αὐτῆς.
 Αὐτὰρ Ἀθηναίη, κόρυη Διὸς αἰγιόχοιο,

720. ἔντυεν. Eustath. ἐντρέπιζεν, ὥπλιζεν. The more usual form is ἐντύων with the penultima long, as in Il. I. 203. Ξ. 162. But ἐντύω occurs again in Od. Ψ. 289. So also in Pind. Ol. III. 51. Pyth. IV. 322, IX. 117. Nem. IX. 86.

721. πρέσβα. The feminine πρέσβεια, of the adjective πρεσβός, is obsolete; instead of which, besides πρέσβα, we have πρέσβειρα, Hom. H. Ven. 32. and πρεσβύτις, Theoc. Idyl. XV. 62. It seems probable, however, that πρέσβα is syncopated from the superlative πρεσβυτάτη. Od. Γ. 452. πρέσβα Κλυμένιοι θυγατρῶν. Hence Etym. M. p. 687, 3. πρέσβα· πρεσβυτάτη, ἐντιμοτάτη.

723. ὀκτάκνημα. Having eight spokes. It appears that the number in the wheels of an ordinary chariot was only six. See Schol. Pind. Pyth. II. 73. It was usual, when the chariot was not in use, to take off the wheels, and protect it from the damp by a coverlid. In the following description are enumerated, ἵτις, the circumference of the wheel; ἐπίσ-

σωτρα, the exterior rims of brass; πλήμνῃ, the nave; δίφρος, the body of the chariot; ἄντυγες, the raised semicircles in the front and back of the chariot; and ῥυμὸς, the pole. The λέπαδνα, v. 730. were broad straps or breast bands, by which the horses were harnessed to the yoke, (ζυγόν,) and answering the purpose of the modern collar. Schol. Villos. πλατεῖς ἱμάντες, οἷς ἀναδεσμοῦνται οἱ τράχηλοι τῶν ἵππων πρὸς τὸν ζυγόν. And so Hesychius. Pollux. I. 147. τὰ ἀπὸ τῶν ῥυμῶν ἀπηρτημένα, τὰ ὑπὸ τοῦς αὐχίνας τῶν ἵππων ἐλιττόμενα, λέπαδνα.

727. δίφρος. This word is here used in its proper signification for the body of the chariot, or that part in which the charioteer and the warrior, ἡνίοχος and παραβάτης, placed themselves. Hence its derivation from δίς and φέρω. Hence generally, the chariot itself. Of the ἄντυγες, mentioned in the next line, see above on v. 262.

729. ἐπ’ ἀκρῷ. At the extremity, scil. of the pole.

Πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
 Ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν· 735
 Ἡ δὲ, χιτῶν' ἐνδύσα, Διὸς νεφεληγερέταο
 Τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 Ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσσανέεσσαν,
 Δεινὴν, ἣν περὶ μὲν πάντα Φόβος ἐστεφάνωται·
 Ἐν δ' Ἔρις, ἐν δ' Ἀλκὴ, ἐν δὲ κρυόεσσα Ἴωκῇ· 740
 Ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου,
 Δεινὴ τε, σμερδνὴ τε, Διὸς τέρας αἰγιδόχοιο.
 Κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον,
 Χρυσείην, ἑκατὸν πόλεων πρυλέεσσ' ἀραρυῖαν.
 Ἐς δ' ὄχρεα φλόγεα ποσὶ βήσετο· λάζετο δ' ἔγχος 745
 Βριθὺν, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν

734. *πέπλον μὲν κατέχευεν* κ. τ. λ. Eustathius tells us that the ancients marked this place with a star, to distinguish it as one of those that were perfectly admirable. Indeed there is a greatness and sublimity in the whole passage, which is superior to any imagination but that of Homer: nor is there any which might better give occasion for that celebrated saying, *That he was the only man who had seen the forms of the Gods, or the only man who had shown them.* POPE. The *peplus* was a long white garment sacred and peculiar to Minerva: in reference to which a number of virgins were appointed to weave a long embroidered robe, called also *πίπλος*, and ornamented with a representation of the martial achievements of the Goddess, with which her statue was clothed at the great festival of the Panathenæa. See Plato; in *Eutyphron*. Plaut. Mercat. I. 1. 67. This she is now represented as throwing aside, in order to array herself in the armour of Jupiter. Of the adjective *ἑανός* see on Il. Γ. 385.

738. *αἰγίδα θυσσανέεσσαν.* Homer does not particularly describe this fringe of the *Ægis* as consisting of serpents: but that

it did so may be learned from Herod. IV. 139. And Virgil's description of the same *Ægis* agrees with this: *Æn. VIII. 435. Ægidaque horribilem, turbatæ Palladis arma, Certatim squamis serpentum, auroque pollebant, Connexosque angues, &c.* POPE. See on Il. B. 447. The symbolical devices of Terror, Discord, and the rest, are similar to those in *Æn. VIII. 701. tristesque ex æthere Diræ, Et scissa gaudens vadit Discordia palla, Quam cum sanguineo sequitur Bellona flagello.*

740. *κρυόεσσα.* See on Il. Z. 344.

741. *Γοργεῖη κεφαλὴ.* For *Γοργόνος*. See on Il. B. 54. and for the adjective *σμερδνός*, in the next line, on v. 308.

743. *τετραφάληρον.* Having four buckles. Of the helmet itself see on Il. Γ. 337.

744. *πρυλέεσι.* Eustath. *πεζοῖς ὀπλίταις.* Of two interpretations which Eustathius has given of this clause, Heyne justly prefers the former, which represents the helmet as sufficiently capacious to have covered the armies of a hundred cities. Eustath. rather refers the expression to the strength of the helmet, as able to resist the

‘Ηρώων, τοῖσί τε κοτέσσεται ὀβριμοπάτρη.
 ‘Ηρη δὲ μάστιγι θοῶς ἐπεμαίετ’ ἄρ’ ἵππους.
 Αὐτόμαται δὲ πύλαι μύκον Οὐρανοῦ, ἃς ἔχον ‘Ωραι,
 Τῆς ἐπιτέτραπται μέγας Οὐρανός, Οὐλύμπός τε, 750
 ‘Ημὲν ἀνακλῖναι πυκινὸν νέφος, ἡδ’ ἐπιθεῖναι.
 Τῇ ῥα δι’ αὐτῶν κεντρηνεκέας ἔχον ἵππους.
 Εὖρον δὲ Κρονίωνα, θεῶν ἄτερ ἡμενον ἄλλων,
 ‘Ακροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 ‘Ενθ’ ἵππους στήσασα θεὰ λευκώλενος ‘Ηρη 755
 Ζῆν’ ὑπατον Κρονίδην ἐξείρετο, καὶ προσέειπε·
 Ζεῦ πάτερ, οὐ νεμεσίζῃ ‘Αρει τάδε καρτερὰ ἔργα,
 ‘Οσσάτιόν τε καὶ οἶον ἀώλεσε λαὸν ‘Αχαιῶν
 Μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ’ ἄχος; οἱ δὲ ἔκηλοι
 Τέρπονται Κύπρις τε καὶ ἀργυρότοξος ‘Απόλλων, 760
 ‘Αφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα.
 Ζεῦ πάτερ, ἡ ῥά τί μοι κεχολώσεται, αἶκεν ‘Αρηα
 Λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδῖωμαι;
 Τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 ‘Αγρὲι μάν οἱ ἔπορσον ‘Αθηναίην ἀγελείν, 765
 ‘Η ἐ μάλιστ’ εἴωθε κακῆς ὀδύνησι πελάζειν.
 ‘Ως ἔφατ’· οὐδ’ ἀπίθῃσε θεὰ λευκώλενος ‘Ηρη·
 Μάστιξε δ’ ἵππους· τῷ δ’ οὐκ ἀέκοντε πετέσθην
 Μεσσηγυὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 ‘Οσσον δ’ ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν, 770

attack of a hundred armies. This is somewhat forced.

747. ὀβριμοπάτρη. Schol. ὀβριμον καὶ ἰσχυρὸν πατέρα ἔχουσα.

748. ἐπεμαίετ’ ἄρ’ ἵππους. Eustath. ἔστι δι’ ἐπιμαίεσθαι κοινῶς μὲν τὸ ζητεῖν, ἄλλως δὲ τὸ μεταχειρίζεσθαι καὶ ἄπτεσθαι. See on II. A. 190. The two significations are nearly allied. This line is connected by the particle ἄρα with v. 732.

749. αὐτόμαται δὲ πύλαι κ. τ. λ. Hence Milton, P. L. V. 253. *At the gate Of Heaven arrived, the gate self-opened wide On golden hinges turning.* And again in VI.

2. till morn, Waked by the circling Hours with rosy hand Unbarred the gates of light.

751. ἡμὲν ἀνακλῖναι κ. τ. λ. Natal. Com. IV. 5. *Homerus libro quinto Iliadis non solum has (Horas) portas cæli servare dicit, sed etiam nubes inducere et serenum facere, cum libuerit: quippe cum apertum cælum, serenum nominent poëta, et clausum, tectum nubibus.*

761. ἀνέντες. *Incitantes.* Apollon. Lex. τῆς μεταφορᾶς οὐσης ἀπὸ τῆς ἀνιέμενης τῶν κυνῶν κατὰ τοὺς θήρας ἀφεσίως.

765. ἄγρῃ μάν. Schol. ἄγρῃ δῆ.

770. ἡεροειδὲς. Simply, τὸν αἶρα. This

ἥμενος ἐν σκοπιῇ, λεύσσω ἐπὶ οἴνοπα πόντον·
 Τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
 Ἀλλ' ὅτε δὴ Τροίην ἴξον, ποταμῷ τε ῥέοντε,
 Ἡχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
 Ἐνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη, 775
 Λύσασ' ἐξ ὀχέων· περὶ δ' ἡέρα πουλὺν ἔχευε.
 Τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
 Αἱ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
 Ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῦναι.
 Ἀλλ' ὅτε δὴ ῥ' ἴκανον, ὅθι πλεῖστοι καὶ ἄριστοι 780
 Ἔστασαν, ἀμφὶ βίην Διομήδεος ἱπποδάμοιο
 Εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν,
 Ἥ συσι κάπριοισι, τῶν τε σθένος οὐκ ἀλαπαδνόν·
 Ἐνθα σταῶς ἥϋσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ, 785
 Ὃς τόσον αὐδῆσασχ', ὅσον ἄλλοι πεντήκοντα·
 Αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί.
 Ὅφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 Οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 Οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
 Νῦν δὲ ἐκὰς πόλιος κολίγῃς ἐπὶ νηυσὶ μάχονται.

passage is referred to by Longinus, sect. 9. as a noble instance of the sublime.

774. ἡχι ῥοὰς κ. τ. λ. See on Il. Z. 433.

778. αἱ δὲ βάτην κ. τ. λ. This simile is intended to express the lightness and smoothness of the motion of these goddesses. Milton finely calls this, *smooth gliding without stop*. Virgil describes the gliding of a dove by an image parallel to that in this verse, in *Æn.* V. 213. *Mox aëre lapsa quieto, Radit iter liquidum, celeres neque commovet alas*. This kind of movement was appropriated to the gods by the Egyptians, as we see in Heliodorus, lib. V. Homer might possibly have taken this notion from them. And Virgil, in that passage where Æneas discovers Venus by her gait, *Et vera incessu patuit Dea*, seems to

allude to some manner of moving, that distinguished divinities from mortals. POPE.

782. εἰλόμενοι. See on v. 203.

785. Stentor is mentioned nowhere else in the Iliad. Eustathius observes, that he was a herald or crier; a description of persons who were very necessary in an army before the invention of trumpets. But there is no authority for assigning this office to Stentor, and the epithet *μεγαλήτορι* more properly belongs to a warrior than a herald. It should seem, moreover, that the use of trumpets was not entirely unknown in the heroic ages. See notes on Eur. Phœn. 1392. Pent. Gr. p. 382.

787. εἶδος ἀγητοί. Schol. Venet. τῷ εἶδει μόνον θανμαστοί.—Of the expression *κάκ' ἐλέγχεα*, see on Il. B. 235.

ὦς εἰποῦσ', ὥτρυνε μένος καὶ θυμὸν ἐκάστων.
 Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
 Εὔρε δὲ τὸν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
 Ἑλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰφ'. 795
 Ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 Ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα·
 Ἄν δ' ἴσχων τελαμῶνα, κελαινεφὲς αἶμ' ἀπομόργυν·
 Ἴππείου δὲ θεὰ ζυγοῦ ἤψατο, φώνησέν τε·
 Ἥ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς. 800
 Τυδεύς τοι μικρὸς μὲν ἦν δέμας, ἀλλὰ μαχητής.
 Καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον,
 Οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 Ἀγγελος ἐς Θήβας, πολέας μετὰ Καδμείωνας·
 Δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον. 805
 Αὐτὰρ ὁ θυμὸν ἔχων δν καρτερὸν, ὥς τὸ πάρος περ,
 Κούρους Καδμείων προκαλίζετο· πάντα δ' ἐνίκα
 Ῥηϊδίῳς· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα.
 Σοὶ δ' ἦτοι μὲν ἐγὼ παρά θ' ἵσταμαι, ἥδ' ἐφυλάσσω,
 Καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 Ἀλλὰ σευ ἡ κάματος πολυαῖξ γυῖα δέδυκεν,
 Ἥ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
 Τυδέος ἔκγονος ἔσσι, δαΐφρονος Οἰνείδαο.
 Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 Γινώσκω σε, θεὰ, θύγατερ Διδὸς αἰγιδόχοιο. 815
 Τῷ τοι προφρονέως ἐρέω ἔπος, οὐδ' ἐπικεύσω.
 Οὔτε τί με δέος ἴσχει ἀκήριον, οὔτε τις ὄκνος·

801. Τυδεύς τοι μικρὸς κ. τ. λ. Hence
 Ovid : *Utilior Tydeus, qui, siquid credis*
Homero, Ingenio pugnaz, corpore parvus
erat. Stat. Theb. I. 415. *Sed non et viri-*
bis infra Tydea fert animus, totosque in-
fusa per artus Major in exiguu regnabat cor-
pore virtus. To this passage Quintilian al-
 ludes in Instit. Orat. III. 7. 12. *Interim*
confert admirationi multum etiam infirmitas ;
ut cum Homerus Tydea parvum, sed bella-
torem dicit fuisse. Compare Virg. Georg.
 IV. 83.

803. ἐκπαιφάσσειν. See on II. B. 450.

805. ἄνωγον. Scil. Theban. See II. Δ. 386. sqq. whence this passage is repeated.

811. κάματος πολυαῖξ. See on II. A. 165.

812. ἀκήριον. *Heartless, cowardly*; from κῆρ, *the heart*. Schol. ἀψυχοποιόν, εἰς ἀψυχίαν ἔχον. The same word is used in Od. Ψ. 328. in the sense of *immortal*; as if from κῆρ, *fate*.—Heyne renders the expression οὐ σύ γ' ἔπειτα, by *quæ cum ita sint*. The force of the particles is very apparent.

'ΑΛΛ' ἔτι σῶν μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.
 Οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 Τοῖς ἄλλοις· ἀτὰρ, εἴ κε Διὸς θυγάτηρ, Ἀφροδίτη, 820
 'Ἐλθῃς' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξεί χαλκῷ.
 Τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι, ἣδὲ καὶ ἄλλους
 'Αργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 Γιγνώσκω γὰρ Ἄρηα μάχην ἄνα κοιρανέοντα.
 Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
 Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 Μῆτε σύ γ' Ἄρηα τὸν δειδίδι, μητέ τιν' ἄλλον
 'Αθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.
 'Αλλ' ἄγ', ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους·
 Τύψον δὲ σχεδὴν, μηδ' ἄζωο θοῦρον Ἄρηα 830
 Τοῦτον μαινόμενον, τυκτὸν κακὸν, ἄλλοπρόσαλλον·
 'Ος πρόην μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων,
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν·
 Νῦν δὲ μετὰ Τρώεσσιν ὀμιλεῖ, τῶν δὲ λέλασται.

823. ἀλήμεναι. From ἄλῃμι, congreco, not from ἄλῃμι, vagor. Schol. ἀθροισθῆναι, συστροφῆναι. The derivation is from ἄλῃς, confertus, densus. Hence Ernesti properly restores the aspirate upon MSS. authority, the common reading being ἀλήμεναι. In the following line some read ἀνακοιρανέοντα. See on Il. B. 250. At all events, the accent of the preposition, if separated, must be thrown back; which it is not in most editions.

830. σχεδὴν. Cominus, used adverbially with an ellipse of τυπὴν or πληγὴν. This is not in Bos. Hesych. σχεδίη· τὸ ἐκ χειρὸς πατάξαι οὕτως λέγεται. So αὐτοσχεδίην, in Il. M. 192. Schol. αὐτοσχεδίην ἐκ τοῦ πλησίον, ἐκ χειρὸς. Stanley observes on Æsch. Choëph. 157. σχέδια βέλη, sunt quibus cominus pugnatur, et quæ in pugna statatoria adhibentur, cum ad digladiationem ventum est: enses scil. quibus manubrium est.

831. τυκτὸν κακὸν, ἄλλοπρόσαλλον.

In calamitatem et perniciem aliorum natum, et temerario impetu ferri solitum, ita ut nec promissis datis stet, sed mutatis partibus modo his, modo illis studeat. HEYNE. Erasmus in Adag.: Homerus Martem subinde mutantem partes novo verbo ἄλλοπρόσαλλον appellat. The formation of the word is readily apparent. Eustathius: ἄλλοπρόσαλλον· ἀστατοῦντα, καὶ ἄλλοτε ἄλλῃ χαριζόμενον. The same commentator observes, that the word is allegorically descriptive of the nature of Mars, who naturally goes over to the weaker side, in order to keep up the broil. The promise, however, which Minerva asserts to have been given by Mars, is not recorded. Of the verb στεῦμαι, see on Il. Γ. 83.

834. μετὰ Τρώεσσιν. With the Trojans; i. e. on their behalf. The preposition μετὰ occurs with the dative in the poets only. Compare Il. A. 251. In the sense of this passage it is found in Attic with the genitive. See Matt. Gr. Gr. §. 587.

‘Ως φαμένη, Σθένελον μὲν ἀφ’ ἵππων ὥσε χαμαῖζε,
 Χειρὶ πάλιν ἐρύσασ· ὁ δ’ ἄρ’ ἐμπαπέως ἀπόρουσε, 836
 ‘Η δ’ ἐς δίφρον ἐβaine παραὶ Διομήδεα διον
 ‘Εμμεανῦια θεά· μέγα δ’ ἐβραχε φήγινος ἄξων
 Βριθοσύνη· δεινὴν γὰρ ἄγε θεόν, ἄνδρα δ’ ἄριστον.
 Λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς ‘Αθήνη. 840
 Αὐτίκ’ ἐπ’ ‘Αρηϊ πρώτῳ ἔχε μώνυχας ἵππους.
 ‘Ητοι ὁ μὲν Περίφαντα πελώριον ἐξενάριξεν,
 Αἰτωλῶν ὅχ’ ἄριστον, ‘Οχσίου ἀγλαὸν υἷόν·
 Τὸν μὲν ‘Αρης ἐνάριξε μαιφόνος· αὐτὰρ ‘Αθήνη
 Δῦν’ ‘Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος ‘Αρης. 845
 ‘Ως δὲ ἴδε βροτολοιγὸς ‘Αρης Διομήδεα διον,
 ‘Ητοι ὁ μὲν Περίφαντα πελώριον αὐτόθ’ ἔασε
 Κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν·
 Αὐτὰρ ὁ βῆ ῥ’ ἰθὺς Διομήδεος ἵπποδάμοιο.
 Οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες, 850
 Πρόσθεν ‘Αρης ὠρέξαθ’ ὑπὲρ ζυγόν, ἡνία θ’ ἵππων,
 ‘Εγχεῖ χαλκείῳ, μεμαῶς ἀπὸ θυμόν ἐλέσθαι·
 Καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις ‘Αθήνη
 ‘Ωσεν ὑπ’ ἐκ δίφροιο ἐτώσιον αἰχθῆναι.
 Δεύτερος αὖθ’ ὠρμαῖτο βοὴν ἀγαθὸς Διομήδης 855
 ‘Εγχεῖ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς ‘Αθήνη
 Νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην.

835. Σθένελον μὲν ἀφ’ ἵππων κ. τ. λ.
 Hence Virg. *Æn.* XII. 469. *Aurigam Turni
 media inter lora Metiscum excutit, et longe
 lapsum iemone relinquit; Ipsa subit, mani-
 busque undantes flectit habenas.* Compare
 Hesiod. *Scut.* H. 455.

838. μέγα δ’ ἔ. φ. d. Βριθοσύνη. Virg.
 Georg. III. 172. *sub pondere faginus axis
 Instrepas.*

845. δύν’ ‘Αἶδος κυνέην. As every
 thing that goes into the dark empire of
 Pluto disappears, and is seen no more, the
 Greeks from thence borrowed this figura-
 tive expression, to put on Pluto’s helmet;
 that is to say, to become invisible. Plato

uses this proverb, *de Repub.* X. and Aristo-
 phanes in *Acharnens.* POPE. See Heyne
 on Apollod. *Bibl.* I. 6. 2. p. 76. The ge-
 nitive ‘Αἶδος is for ‘Αἶδου, as if from ‘Αἶς.
 There are other nouns also of the first and
 second declension which adopt the termina-
 tions of the third; but more particularly in
 the dative and accusative singular. Thus
 supra v. 299. ἀλεί, for ἀλεῖ, as from ἀλεῖ.
 In Il. Θ. 441. λίτα, and Σ. 352. λιτὶ, for
 λιτόν, λιτῶ. In Θ. 56. ὑσμῖνι for ὑσμῖνη.
 See *Matt. Gr. Gr.* §. 92. 2.

851. ‘Αρης ὠρέξαθ’ ὑπὲρ ζυγόν. Scil.
Diomedis. See on Il. Δ. 307.

Τῇ ρά μιν οὔτα τυχῶν, διὰ δὲ χρόα καλὸν ἔδαψεν·
 'Εκ δὲ δόρου σπάσεν αὐτίς· ὁ δ' ἔβραχε χάλκεος Ἄρης,
 'Οσσον τ' ἐννεάχιλοι ἐπίαχον, ἢ δεκάχιλοι 860
 'Ανέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρης.
 Τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε, Τρῳάς τε,
 Δείσαντας· τόσον ἔβραχ' Ἄρης, ἄτος πολέμοιο.

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ,
 Καύματος, ἐξ ἀνέμοιο δυσαέος ὀρνυμένοιο· 865
 Τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης
 Φαίνεθ', ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρόν.
 Καρπαλίμως δ' ἴκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον·
 Παρ δὲ Διὶ Κρονίῳνι καθέζετο, θυμὸν ἀχέων,
 Δεῖξεν δ' ἄμβροτον αἶμα, καταρρέον ἐξ ὠτειλῆς, 870
 Καί ῥ' ὀκοφυρόμενος ἔπεα πτερόεντα προσηύδα·

Ζεῦ πάτερ, οὐ νεμεσίζῃ, ὀρῶν τάδε καρτερὰ ἔργα;
 Αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν,
 Ἀλλήλων ἰότητι, χάριν δ' ἄνδρεςσι φέροντες.
 Σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην
 Οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν. 876
 Ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἐν Ὀλύμπῳ,

860. ὅσον τ' ἐννεάχιλοι κ. τ. λ. This hyperbole, to express the roaring of Mars, so strong as it is, yet is not extravagant. The voice is not human, but that of a deity; and the comparison, being taken from an army, renders it more natural with respect to the god of war. It is less daring to say, that a God could send forth a voice as loud as two armies, than that Camilla, a Latian nymph, could run so swiftly over the corn, as not to bend an ear of it. Yet Virgil generally escapes the censure of those moderns, who are shocked with the bold flights of Homer. POPE. The same lines recur, in reference to the shout of Neptune, in Il. x. 148. The same noun, Ἄρης, is used twice in the same sentence, once as *war* itself, and once as *the god of war*. So in

Eur. Alcest. 50. Θάνατος is said τοῖς μέλ-
 λουσι θάνατον ἐμβαλεῖν. See Monk in loc. Hence we may defend the common reading in Eur. Iph. A. 775. ed. Markl. by referring the verb θήσει to the nominative Ἄρης in v. 764.

865. καύματος. Subaud. διὰ.

867. ὁμοῦ νεφέεσσιν. That is, *enveloped with clouds*.

873. τετληότες εἰμὲν. For τετλήκαμεν. The verb εἶμι is frequently used with a participle, merely as a circumlocution. See Matt. Gr. Gr. §. 559. With respect to the sentiment, compare supra v. 383.

876. ἀήσυλα ἔργα. Eustath. τὰ βλαπτικά. Damm considers this adjective as synonymous with αἰσυλος, which occurs above, v. 403. It is found only in this place.

Σοί τ' ἐπιπείθονται, καὶ δεδμήμεσθα ἕκαστος·
 Ταύτην δ' οὐτ' ἐπεὶ προτιβάλλεται, οὔτε τι ἔργω,
 Ἄλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδῆλον· 880
 Ἦ νῦν Τυδέος υἱὸν ὑπερφίαλον Διομήδεα
 Μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ·
 Αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο, δαίμονι ἴσος·
 Ἄλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἦ τέ κε δηρὸν 885
 Αὐτοῦ πῆματ' ἐπασχον ἐν αἰνῇσι νεκάδεσσιν,
 Ἦ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῇσι.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·
 Μῆτι μοι, Ἀλλοπρόσαλλε, παρεζόμενος μινύριζε.
 Ἐχθιστος δέ μοι ἐσσί θεῶν, οἳ Ὀλυμπον ἔχουσιν. 890
 Αἰεὶ γάρ τοι ἔρις τε φίλη, πολέμοι τε, μάχαι τε.
 Μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπικτόν,
 Ἥρης, τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσι·
 Τῷ σ' ὅτε κείνης τάδε πάσχειν ἐννεσίγησιν.
 Ἄλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895
 Ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ·
 Εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὦδ' αἰδῆλος,
 Καὶ κεν δὴ πάλαι ἦσθα ἐνέριτερος Οὐρανίωνων.

878. *δεδμήμεσθα ἕκαστος*. Of this change in person, see on Il. Δ. 305. We have another instance in Il. Ζ. 71.

880. *ἀνιείς*. From *ἀνίω*, the same as *ἀνίημι*, *indulgeo*, *indulgento incito*. Brunnck has improperly continued this form, which is purely Homeric, in many places of the Greek Tragedians. See Porson on Eur. Orest. 141.

887. *ἦ κε ζῶς κ. τ. λ.* Those are mistaken who imagine our author represents his gods as mortal. He only represents the inferior deities as capable of pains and punishments during the will of Jupiter. Homer takes care to tell us both of Mars and of Pluto, when Pæon cured them, that they were not mortal: vv. 402. 901. *οὐ μὲν*

γάρ τι κατάθνητός γε τίτυκτο. PORZ. See also above on v. 383.

889. *Ἀλλοπρόσαλλε*. Supra v. 831. Of the verb *μινυρίζω*, to lament, to complain, see Pent. Gr. Lex. v. *μινύρομαι*, and Valckenær on Ammon. p. 94.

891. *αἰεὶ γάρ τοι κ. τ. λ.* This line is repeated from Il. Α. 177. Hence Virg. Æn. VII. 325. *Cui tristitia bella, Irague, insidiæque, et crimina noxia cordi. Odiit et ipse pater.*

894. Eustathius: *ἐννεσίγησιν ἡγουν συμβολαῖς ἀπὸ τοῦ ἐνίημι, τὸ ἐμβάλλω*. Hesiod. Theogon. 494. *Γαίης ἐννεσίγησι πολυφραδέεσσι δολωθεῖς*.

897. *αἰδῆλος*. See on Il. Β. 455.

898. *ἐνέριτερος Οὐρανίωνων*. That is,

Ὡς φάτο, καὶ Παιήον' ἀνώγει ἰήσασθαι·
 Τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσω 900
 Ἠκέσας· οὐ μὲν γάρ τι κατάθνητός γε τέτυκτο.
 Ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν,
 Ὑγρὸν ἐὼν, μάλα δ' ὥκα περιτρέφεται κυκλῶντι·
 Ὡς ἄρα καρπαλίμως ἰήσατο θεοῦραν Ἄρηα.
 Τὸν δ' Ἥβη λοῦσε, χαρίεντα δὲ εἵματα ἔσσε. 905
 Παρ δὲ Διὶ Κρονίῳ καθέζετο κύδι' γαίῳν.
 Αἱ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,
 Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενῆς Ἀθήνη,
 Πάυσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάων.

below Tartarus. The Οὐρανιῶνες, i. e. the Titans, sons of Uranus, were confined under Tartarus, after their defeat by Jupiter: Hesiod. Theog. 207. 717. But see Heyne on Apollod. Bibl. p. 10.

900. Παιήων. See on Il. A. 473. Also on Δ. 218.

902. ὥς δ' ὅτ' ὀπὸς κ. τ. λ. The sudden operation of the remedy, administered by Pæon, is well expressed by this similitude. It is necessary just to take notice, that they anciently made use of the juice or sap of a fig for runnet, to cause their milk to coagulate. POPE.—ἐπειγόμενος. *Agitated, stirred rapidly.*

903. Vulgo, περιτρέφεται. But περιτρέφεται is, doubtless, the true reading, which Eustathius restores from Herodian, and explains by πήγνυται, i. e. *coagulates*: as in the preceding line. Compare Od. Ξ. 477. So Soph. Trach. 572. ἀμφίθρεπτον αἶμα. Schol. πεπηγός· θρεῖν γὰρ τὸ πῆξαι.

906. κύδι' γαίῳν. Mars is no sooner healed, than he recovers his wonted ferocity. Heyne, however, with his usual readiness, condemns this and the following lines as spurious.

909. Ἀλαλκομενῆς. See on Il. A. 8.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Ζ’.

VOL. I.

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BOOK VI.

THE ARGUMENT.

THE EPISODES OF GLAUCUS AND DIOMED, AND OF HECTOR AND ANDROMACHE.

The Gods having left the field, the Grecians prevail. Helenus, the chief Augur of Troy, commands Hector to return to the city, in order to appoint a solemn procession of the Queen and the Trojan matrons to the Temple of Minerva, to entreat her to remove Diomed from the fight. The battle relaxing during the absence of Hector, Glaucus and Diomed have an interview between the two armies; where, coming to the knowledge of the friendship and hospitality passed between their ancestors, they make exchange of their arms. Hector, having performed the orders of Helenus, prevailed upon Paris to return to the battle, and taken a tender leave of his wife Andromache, hastens again to the field.

The scene is first in the field of battle between the rivers Simois and Scamander, and then changes to Troy.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἥ ΓΡΑΜΜΑ, Ζ’.

=====

Ἐπιγραφαί.

ἙΚΤΟΡΟΣ καὶ ἈΝΔΡΟΜΑΧΗΣ ὈΜΙΛΙΑ.

Ἄλλως.

Ζῆτα δ’ ἄρ’ Ἀνδρομάχης τε καὶ Ἑκτορος ἔστ’ ὁριστός.

ΤΡΩΩΝ δ’ οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή.
Πολλὰ δ’ ἄρ’ ἔνθα καὶ ἔνθ’ ἵθυσε μάχη πεδίοιο,
Ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα
Μεσσηγὺς Σαμβέντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν, 5
Τρώων ῥῆξε φάλαγγα, φῶς δ’ ἐτάροισιν ἔθηκεν,
Ἀνδρα βαλὼν, δὲ ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
Υἱὸν Ἐῷσσώρου, Ἀκάμαντ’, ἧδ’ ὃν τε μέγαν τε.

2. μάχη. That is, οἱ μαχόμενοι. The same substitution of the *res pro persona* occurs also in the word φύλοπις, in the first line. With πεδίοιο we must supply διὰ. Heyne constructs the following line thus: ἰθυνομένων (τῶν ἀνδρῶν κατ’) ἀλλήλων τὰ δοῦρα χαλκήρεα. The verb ἰθύνεσθαι is used in an active signification in Od. E. 270. X. 8. The line is, however, plainly redundant, and perhaps superfluous.

6. φῶς. Schol. χαράν, σωτηρίαν. Compare Il. O. 282. P. 615. *et alibi*. So also Eur. Orest. 237. φῶς ἰμοῖς καὶ σοῖς

κακοῖς. Soph. Elect. 1354. ὦ φίλτατον φῶς, ὦ μόνος σωτὴρ δόμων. Antig. 599. Νῦν γὰρ ἰσχύατος ὑπὲρ Ῥίλας ἐτίτατο φῶς ἐν Οἰδίπῳ δόμοις. Horat. Od. IV. 5. 5. Lucem redde tuae, dux bonae, patriae. The same metaphorical use of this word is frequent in the Sacred Writings. Compare Esther viii. 16. Job iii. 20. xxxiii. 26. Psalm xxvii. 1. xcvi. 11. Matt. iv. 16.

8. Ἀκάμαντ’, ἧδ’ ὃν τε μέγαν τε. This Thracian prince is the same in whose likeness Mars appears in the preceding Book, rallying the Trojans and forcing the Greeks to retire. In the present description of his

Τὸν ῥ' ἔβαλε πρῶτος κέρυθος φάλον ἵπποδασείης·
 Ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἴσω 10
 Αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυπεν.
 Ἀξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης,
 Τευθραΐδην, ὃς ἑναίεν ἐνκτιμένῃ ἐν Ἀρίσβῃ,
 Ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι· 15
 Πάντας γὰρ φιλέεσκεν, ὁδῶ ἔπι οἰκία ναίων.
 Ἀλλὰ οἱ οὔτις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον,
 Πρόσθεν ὑπαντιάσας· ἀλλ' ἄμφω θυμὸν ἀπηύρα,
 Αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων
 Ἔσκεν ὑψηλίοχος· τῷ δ' ἄμφω γαῖαν ἐδύτην.
 Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε· 20
 Βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε Νύμφη
 Νηῖς Ἀβαρβαρέῃ τέκ' ἀμύμονι Βουκολίῳ.

strength and size, we see with what propriety this personage was selected by the poet, as fit to be assumed by the god of war. POPE. See II. E. 482.

14. φίλος δ' ἦν ἀνθρώποισι. This beautiful character of Axylus has not been able to escape the misunderstanding of some of the commentators, who thought Homer designed it as a reproof of an undistinguished generosity. It is evidently a panegyric on that virtue, and not improbably on the memory of some excellent but unfortunate man in that country, whom the poet honours with the noble title of *A Friend to Mankind*. His manner of keeping house near a frequented highway, and relieving all travellers, is agreeable to that spirit of ancient hospitality, of which there is abundance every where in the *Odyssey*. The patriarchs in the Old Testament sit at their gates, to see those who pass by, and entreat them to enter into their houses. This cordial manner of invitation is particularly described in Genes. xviii. xix. The Eastern nations seem to have had a peculiar disposition to these exercises of humanity, which continues, in

a great measure, to this day. POPE. See Wood's Essay on Homer. On this interesting subject, it may be worth while to notice the following passages in the *Odyssey*: A. 119. Δ. 1. Z. 208. Θ. 892. 547. and particularly Od. T. 4. compared with Thucyd. I. 5. See also Judg. xix. 20. Job xxxi. 32. The ages of chivalry were, in this respect, congenial with the heroic ages. Hence Shakspeare's *Cymbeline*, III. 6. 87. *Fair youth, come in; Discourse is heavy, fasting: when we've supped, We'll mannerly demand thee of thy story*. From these laws of hospitality arose the duty of shewing particular kindness to an hereditary guest, which is beautifully illustrated in the ensuing episode of Glaucus and Diomed. See Mitford's *Hist. of Greece*, vol. I. p. 180.

16. ἀλλὰ οἱ οὔτις κ. τ. λ. Homer does not intend this, as Pope and others have supposed, for a satire on human ingratitude. It is merely stated as a circumstance to excite commiseration, that no one of those, whom gratitude would have prompted to assist Axylus, chanced to be at hand to defend him.
 17. ἀπηύρα. Scil. *Diomedes*.

Βουκολίων δ’ ἦν υἱὸς ἀγαυοῦ Λαομέδοντος,
 Πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ.
 Ποιμαίνων δ’ ἐπ’ ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ. 25
 Ἡ δ’ ὑποκυσσαμένη διδυμάονε γείνατο παῖδε.
 Καὶ μὲν τῶν ὑπέλυσσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηϊάδης, καὶ ἀπ’ ὤμων τεύχε’ ἐσύλα.
 Ἀστύαλον δ’ ἄρ’ ἔπεφνε μενεπτόλεμος Πολυπόλτης.
 Πιδύτην δ’ Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30
 Ἐγχεῖ χαλκείῳ, Τεῦκρος δ’ Ἀρετάονα δῖον.
 Ἀντίλοχος δ’ Ἀβληρον ἐνὶ ῥατο δουρὶ φαεινῷ
 Νεστορίδης· ἔλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
 Ναῖε δὲ, Σατυνίεντος ἐϋρρέϊταο παρ’ ὄχθας,
 Πήδασον αἰπεινήν. Φύλακον δ’ ἔλε Λήϊτος ἥρωρ 35
 Φεύγοντ’. Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.
 Ἀδρηστον δ’ ἄρ’ ἔπειτα βοὴν ἀγαθὸς Μενέλαος
 Ζῶν ἐλ’· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ,
 Ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 Ἀξάντ’ ἐν πρώτῳ ῥυμῷ, αὐτὸ μὲν ἐβήτην 40
 Πρὸς πόλιν, ἥπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο·
 Αὐτὸς δ’ ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη,
 Πρηνῆς ἐν κονίῃσιν ἐπὶ στόμα· παρ δέ οἱ ἔστη
 Ἀτρεΐδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.
 Ἀδρηστος δ’ ἄρ’ ἔπειτα λαβὼν ἐλλίσσετο γούνων· 45
 Ζώγρει, Ἀτρεὺς υἱέ, σὺ δ’ ἄξια δέξαι ἄποινα·
 Πολλὰ δ’ ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
 Χαλκός τε, χρυσός τε, πολύκμητός τε σίδηρος·
 Τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι’ ἄποινα,

24. σκότιον. *Illegitimate*. Hesych. σκό-
 τιος νόθος· ὁ λάθρα γεννηθεὶς τῶν γο-
 νίων τῆς κόρης· τοὺς γὰρ μὴ ἐκ φανεράς,
 λαθραίας δὲ μίξεως γεγονότας, Σκοτίους
 ἐκάλεον. Eurip. Alcest. 1009. Θεῶν σκό-
 τιοι παῖδες. Troad. 252. λέπτρων σκότια
 συμφυετήρια. See Cuperi Obs. I. 16.

28. Μηκιστηϊάδης. Eurypylus. See Il.
 B. 565.

39. ὄζῳ ἐνὶ βλαφθέντε. Schol. ἐπὶ

τοῦ κλάδου ἐμποδισθέντε. In this sense
 the verb occurs again in Il. II. 331. Ψ.
 387. Od. A. 195. So also in Aesch. Agam.
 118. See Blomfield's Gloss. in loc.

46. Ζώγρει. *Take me alive*. Eustath.
 Ζώγρειν ζῶντα ἀγρεύειν τινά. Hence
 also to *revive*, as in Il. E. 698. where the
 same commentator explains it by εἰς ζωὴν
 ἀγείρειν. Compare Virg. Aen. X. 525.
 In the following line οἶκος is understood.

Εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν. 50
 Ὡς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε·
 Καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 Δώσειν ᾧ θεράποντι καταξέμεν· ἄλλ' Ἀγαμέμνων
 Ἀντίος ἦλθε θεῶν, καὶ ὁμοκλήσας ἔπος ἤυδα·
 ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55
 Ἀνδρῶν; ἢ σοὶ ἄριστα πεποιήται κατὰ οἶκον
 Πρὸς Τρώων· τῶν μήτις ὑπακφύγοι αἰπὺν ὄλεθρον,
 Χεῖράς θ' ὑμετέρας· μὴδ' ὄντινα γαστέρι μήτηρ
 Κοῦρον ἔοντα φέροι, μὴδ' ὅς φύγοι· ἄλλ' ἅμα πάντες
 Ἴλιον ἐξαποδοίαν', ἀκήδεστοι καὶ ἄφαντοι. 60
 Ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἦρωες,
 Αἴσιμα παρειπών· ὃ δ' ἀπὸ ἐθνὸς ὤσατο χεῖρι
 Ἦρω' Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
 Οὔτα κατὰ λαπάρην· ὃ δ' ἀνεγρέπετ' Ἀτρεΐδης δὲ
 Λαὸς ἐν στήθεσι βᾶς ἐξέσπασε μέλινον ἔγχος. 65

56. ἢ σοὶ ἄριστα. This is ironical. Of the preposition πρὸς with the genitive, see on Il. A. 159.

58. μὴδ' ὄντινα κ. τ. λ. The commentators, shocked at Agamemnon's cruelty in extending his revenge even to unborn babes, have endeavoured to explain away the meaning of this passage;—some by altering the reading, and others by observing that κοῦρος always means a male; and not only so, but a youth; and that consequently it cannot be understood of a child in the womb. Rustathius explains γαστέρι by ἐν κόλπῳ. It seems more natural, however, to understand the poet as speaking in a strong *hyperbole*; perfectly consistent with the extreme barbarity of the times, and in strict accordance with the atrocious disposition of Agamemnon himself. Besides, it seems difficult to refer the words γαστέρι and μήτηρ to a full-grown child; and the strict sense of the passage is not more repugnant, than the fact of Agamemnon killing the man, whom his brother had

spared. The difference in the disposition of these two brothers is strongly marked by Homer. This rebuke of Menelaus has been frequently compared with that of Samuel's reproof of Saul for sparing Agag: 1 Sam. xv.

60. ἀκήδεστοι. This is generally rendered *unburied*. The substantive κῆδος signifies properly *affinity*, hence *affectionate anxiety*, and so *grief* generally. From this we may deduce the signification which it frequently bears of *mourning for the dead*; and thence, by an easy transition, *the rites of sepulture*. Compare Od. Q. 186. It may perhaps, however, be rendered simply *unpitied, unlamented*. Hesych. ἀκήδεστος οὐκ ἐλπίειν. See above v. 35. The adjective ἄφαντος is forgotten.

62. αἰσιμα. What is just and proper; i. e. in regard to an enemy. Schol. Villos. τὰ κρίνεται τοῖς ἀδικουμένοις. The neuter plural is here used adverbially. Of the verb παρειπών, see on Il. A. 555.

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο, μακρὸν αὔσας
 ὦ φίλοι, ἦρως Δαναοί, θεράποντες Ἄρηος,
 Μήτηρ νῦν ἐνάρων ἐπιβαλλόμενος, μετόπισθε
 Μιμνέτω, ὥς κε πλεῖστα φέρων ἐπὶ νῆας ἵκηται
 Ἄλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι 70
 Νεκροὺς ἀμπεδίον συλήσετε τεθνεώτας.
 Ὡς εἰπὼν, ὥτρυνε μένος καὶ θυμὸν ἐκάστον.
 Ἔνθα κεν αὖτε Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἰλιον εἰσανέβησαν, ἀναλκείῃσι δαμέντες,
 Εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστάς 75
 Πριαμίδης Ἑλενος, οἰωνοπόδων ὄχ' ἄριστος·
 Αἰνεία τε, καὶ Ἑκτορ, ἐπεὶ πόνος ἤμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι
 Πᾶσαν ἐπ' ἰθὺν ἐστὲ, μάχεσθαί τε φρονέειν τε·
 Στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων, 80
 Πάντη ἐποιοχόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν
 Φεύγοντας πεστέιν, δηϊοῖσι δὲ χάρμα γενέσθαι.
 Αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 Ἥμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
 Καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπέλγει 85
 Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα

68. μήτις νῦν ἐνάρων κ. τ. λ. This advice of Nestor seems to have been little attended to, much as it was wanted. The passion which the conquerors continually exhibited for possessing the spoil of the slain, is very characteristic of the barbarity of the times, and must have created no little confusion and carnage. In fact, the most important duties were frequently neglected, and the greatest dangers incurred, to gratify it. Thus Diomed is wounded by Paris in Il. A. 369. while stripping Agastrophus; and similar instances abound. The verb ἐπιβάλλεσθαι is here used in the sense of ἐπιθυμεῖν, and therefore, according to Eustathius, constructed with a genitive. The proper syntax would be

ἐπιβάλλεσθαι τὸν νοῦν τινί, *to set one's mind upon a thing*. Somewhat similar is the construction of ὀρέξατο with a genitive, infra v. 466. and elsewhere. See Matt. Gr. Gr. §. 328.

70. τὰ. For ταῦτα, scil. τὰ ἔναρα. Verbs which signify *to take away*, as συλᾶν, and the like, are usually followed by two accusatives. Thus ἀφαιρείσθαι in Il. A. 182. See Matt. Gr. Gr. §. 412. 5. Sometimes the case of the person is omitted, as in v. 28. supra. The change of person in this passage, from the first to the third, is remarked by Eustathius as peculiarly emphatic. Nestor assigns to himself a share in the war, but leaves the spoils to his comrades. See on Il. A. 305.

Μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
 Νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρη,
 Οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 Πέπλον, ὅς οἱ δοκεῖ χαριέστατος ἡδὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ, καὶ οἱ πολὺ φίλτατος αὐτῇ,
 Θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡὔκομοιο·
 Καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
 ἥνις ἡκέστας ἱερευσέμεν, αἱ κ’ ἐλεήσῃ
 Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα· 95
 Αἷ κεν Τυδέος νιδὸν ἀπόσχη Ἰλίου ἱρῆς,
 Ἄγριον αἰχμητὴν, κρατερόν μῆστωρα φόβοιο
 Ὅν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 Οὐδ’ Ἀχιλλῆά ποθ’ ὥδέ γ’ ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 Ὅν περ φασὶ θεᾶς ἐξέμμεναι· ἀλλ’ ὅδε λίην 100
 Μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.
 Ὡς ἔφαθ’· Ἐκτῶρ δ’ οὔτι κασιγνήτῳ ἀπίθυσεν·
 Αὐτίκα δ’ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε.
 Πάλλων δ’ ὀξέα δοῦρα, κατὰ στρατὸν ὥχετο πάντα,
 Ὅτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν. 105
 Οἱ δ’ ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 Ἀργεῖοι δ’ ὑπεχώρησαν, λῆξαν δὲ φόνοιο·
 Φᾶν δέ τιν’ ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσοντα κατελθέμεν, ὥς ἐλέλιχθεν.
 Ἐκτῶρ δὲ Τρώεσσιν ἐκέκλετο, μακρόν αὖσας· 110
 Τρῶες ὑπέρθυμοι, τηλέκλητοί τ’ ἐπίκουροι,

87. ἡ δὲ ξυνάγουσα κ. τ. λ. Compare Virg. *Æn.* I. 483. XI. 477. A procession of this kind took place also in the festival of the Panathenæa; which was probably even then in existence. See on Il. B. 549.

90. πέπλον. See on Il. E. 734. Robes of a similar kind seem to have been worn by women of rank; most probably in honour of the goddess.

92. θεῖναι. Infinitive for imperative. See on Il. Γ. 285. From the expression ἐπὶ γούνασι it appears that the statue of

the goddess was in a sitting posture. See Strabo : XIII. p. 413, 44.

93. βοῦς ἥνις. *Yearling heifers*: for ἥνιας, acc. pl. from ἥνις, which is derived from ἔνος, a year.

94. ἡκέστας. Schol. ἀκεντήτους, ἀδαμάστους. Poetice for ἀκεστος, from κεντέω, *stimulo*. We have also κέστος, Il. *Æ.* 214. πολύκεστος, Γ. 371.

108. The Scholiast rightly understands δὲ in this line for γάρ. See on Il. A. 200.

‘Ανέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ‘Οφρ’ ἂν ἐγὼ βεῖω προτὶ Ἴλιον, ἥδ’ ἐγέρουσιν
 Εἴπω βουλευτῆσι, καὶ ἡμετέρῃς ἀλόχοισι,
 Δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ’ ἑκατόμβας. 115
 ‘Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
 ‘Αμφὶ δὲ μιν σφυρὰ τύπτει καὶ αὐχένα δέρμα κελαινόν,
 ‘Αντυξ, ἣ πνύματ’ ἔειν ἀσπίδος ὀμφαλοέσσης.
 Γλαῦκος δ’ Ἴππολόχοιο πᾶσι καὶ Τυδῆος υἱὸς
 ‘Ες μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 Οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες,
 Τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·
 Τίς δὲ σὺ ἔσσι, φέριστε, καταθνητῶν ἀνθρώπων;
 Οὐ μὲν γάρ ποτ’ ὅπωπα μάχῃ ἐνὶ κυδιανείῳ
 Τὸ πρὶν ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
 Σῶ θάρσει, ὅτ’ ἐμὸν δολιχόσκιον ἔγχος ἔμεινας·

115. ἑκατόμβας. See on Il. A. 65.

117. τύπτει. *Struck, beat against.* So Propert. III. 15. 32. *Et series nudos vestis suavit pedes.*

118. ἄντυξ. Schol. νῦν ἡ περιφέρεια τῆς ἀσπίδος. See on Il. E. 262. Ernesti observes, that this line is in explanatory apposition with δέρμα κελαινόν in the preceding. Eustathius understands θέειν for περιφέρειν, and adduces the passage in illustration of the ἀσπίς ἀμφιβρότη. See on Il. B. 389.

119. Γλαῦκος δ’ Ἴππολόχοιο πᾶσι κ. τ. λ. This beautiful Episode of Glaucus and Diomed has been repeatedly objected to, as too long for insertion in the heat of a severe engagement, and as having nothing to do with the main action of the poem; and accordingly some modern critics have considered it as the work of another hand. We may remark however, with Eustathius, that the battle had relaxed upon the departure of Hector, and that this pleasing historical relation is happily introduced to relieve the attention of

the reader, which has been so long engaged with the disorder and tumult of the war. And though this, and the other Episodes in the Iliad, may not, perhaps, be absolutely necessary to the main action, they are by no means unconnected with it; at the same time that they exhibit a familiar display of the manners, and customs, and feelings of ancient times. Thus we may collect from this and several passages in Homer, that it was very usual in these times for the combatants to enter into conversations before they engaged; and the length of the narrative may readily be accounted for in the present instance by the interest which it excited in Diomed. One would think, at least, that the same dignity of style, the same beauty of expression, and the same strength of genius, which is observable in this and in every other part of Homer, would be a sufficient proof of its authenticity. And the same may be said of the interview between Hector and Andromache, which has not altogether escaped a similar imputation.

Δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώσιν.
 Εἰ δέ τις ἀθανάτων γε κατ’ οὐρανοῦ εἰλήλουθας,
 Οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 Οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκούργος 130
 Δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν.
 Ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 Σεῦε κατ’ ἡγάθεον Νυσήϊον· αἱ δ’ ἅμα πᾶσαι
 Θύσθλα χαμαὶ κατέχευαν, ὑπ’ ἀνδροφόνοιο Λυκούργου
 Θεινόμεναι βονπλήγι· Διώνυσος δὲ φοβηθείς 135
 Δύσεθ’ ἀλὸς κατὰ κῦμα· Θέτις δ’ ὑπεδέξατο κόλπῳ
 Δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.
 Τῷ μὲν ἔπειτ’ ὀδύσαντο θεοὶ ῥεῖα ζῶντες,

128. εἰ δὲ τις ἀθανάτων. See on Il. E. 127.

129. οὐκ ἂν ἔγωγε κ. τ. λ. This declaration of Diomed, who had just wounded two of the gods, appears somewhat inconsistent; but be it remembered that his former conduct had been instigated by Minerva.

131. δὴν. See on Il. A. 416. So again *infra* v. 139.

132. Διωνύσοιο τιθήνας. *The nurses of Bacchus*, commonly called *the Bacchæ*: Eurip. Bacch. *passim*. The opinions of mythologists, respecting the nurses to whom the infant god was given after his delivery from the thigh of Jupiter, are materially different. Ovid, Fast. V. agrees with Apollodorus, in committing him to the Hyades, and Euripides assigns him to Dirce, the daughter of the river Achelous. Again, it is related by Lucian that he was transported by Mercury to Nysa, a city of Arabia, where he was educated by the nymphs, and whence he is supposed by some to have derived his name. Others, on the contrary, deduce it from the fable of his birth: ἀπὸ τοῦ νύσσειν Διὸς μηρόν. The Nysa above referred to cannot however be the place mentioned in this passage,

which was in the dominions of Lycurgus, and consequently a city of Thrace. The insult which the god received from Lycurgus was the abolition of his worship, and the destruction of all the vines in his dominions. Homer assigns to him the punishment of blindness, affirming that he made a violent attack upon the god himself and his nurses, and drove him for refuge into the bosom of Thetis. The mythologists relate, that being deprived by Bacchus of his senses, he killed his son Dryas, and cut off his own legs, mistaking them for vine-stumps: and that, at last, to appease the god, he was put to death by his own subjects. See Heyne on Apollod. Bibl. III. 5. p. 571.

134. Θύσθλα. Eustath. οἱ μὲν τοὺς κλάδους, οἱ δὲ τοὺς θύρσους, ἔνιοι δὲ πάντα κοινῶς τὰ πρὸς τὴν τελετὴν. Heyne justly prefers the latter interpretation.

135. βονπλήγι. *With an ox-goad.*

138. θεοὶ ῥεῖα ζῶντες. *Dii faciliè seu beatè viventes.* Milton seems to have had this in his eye in P. L. II. 852. *Thou wilt bring me soon to that new world of light and bliss, among The gods who live at ease.* Pope.

Καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ’ ἄρ’ ἔτι δὴν
Ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140

Οὐδ’ ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.

Εἰ δέ τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,

Ἄσπον ἴθ’, ὥς κεν θᾶσσον ὀλέθρου πείραθ’ ἵκηαι.

Τὸν δ’ αὖθ’ Ἰππολόχοιο προσηύδα φαίδιμος υἱός·

Τυδείδῃ μεγάλθυμε, τίη γενεὴν ἐρεείνεις; 145

Οἷη περ φύλλων γενεή, τοιήδε καὶ ἀνδρῶν.

Φύλλα τὰ μὲν τ’ ἄνεμος χαμάδις χέει, ἄλλα δέ θ’ ὕλη

143. ὀλέθρου πείραθ’. That is, “Ὀλέθρον. So again Il. H. 402. and elsewhere. This and similar circumlocutions are intended to mark the perfection of a thing. See Matt. Gr. Gr. §. 430. 6. Pent. Gr. p. 465. on Æsch. Theb. 898.

146. οἷη περ φύλλων κ. τ. λ. The reader, who has seen so many passages imitated from Homer by succeeding poets, will no doubt be pleased to see one of an ancient poet, which Homer has here imitated. This is a fragment of Musæus, preserved by Clemens Alexandrinus, Strom. VI. ‘Ὡς δ’ αὖτως καὶ φύλλα φύει ζεῖδωρος ἄρουρα, Ἄλλα μὲν ἐν μελίρσιν ἀποφθίνει, ἄλλα δέ φύει· Ὡς δὲ καὶ ἀνθρώπου γενεὴ καὶ φύλλον ἐλίσσει. Though this comparison be justly admired for its beauty in this obvious application to the mortality and succession of human life, it seems however designed by the poet in this place, as a proper emblem of the transitory state not of men, but of families; which, being by their misfortunes or follies fallen or decayed, do again in a happier season revive and flourish in the fame and virtues of their posterity. In this sense it is a direct answer to what Diomed had asked, as well as a proper preface to what Glaucus relates of his own family, which, having been extinct in Corinth, had recovered new life in Lycia. POPE. It seems much more pro-

bable, however, that Musæus was posterior to Homer. We may compare also Aristoph. Av. 685. Ἄγε δὲ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ προσόμοιοι, Ὀλιγοδρανίης, πλάσματα πηλοῦ, κ. τ. λ. Eurip. Fragm. ap. Piatarch. de Consolat. Κύκλος γὰρ αὐτὸς καρπίμοις τε γῆς φυτοῖς, Θνητῶν τε γενεᾷ· τοῖς μὲν αὖξεται βιός, τῶν δὲ φθίνει τε κάκθερίζεται πάλιν. Cic. Philip. XII. Nil semper florēt : ætas succedit ætatī. Hence also Simonides : Ἐν δὲ τὸ κάλλιστον Χῖος ἔειπεν ἀνὴρ· Οἷη περ φύλλων κ. τ. λ. Somewhat similar is Horat. A. P. 60. Ut sylva foliis pronos-mutantur in annos, Prima cadunt ; ita verborum vetus interit ætas, Et juvenum ritu florent modo nata vigentque. In the sacred writings similar comparisons abound. Thus Psalm ciii. 15. LXX. Ἀνθρώπος ὥσει χόρτος αἱ ἡμέραι αὐτοῦ, ὥσει ἄνθος τοῦ ἀγροῦ οὕτως ἐξανθήσει. Ὅτι πνεῦμα διήλθεν ἐν αὐτῷ, καὶ οὐχ ὑπάρξει, καὶ οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ, Sirac. XIV. 18. Ὡς φύλλον θάλλον ἐπὶ δένδρου δαστός, τὰ μὲν καταβάλλει, ἄλλα δὲ φύει· οὕτως γενεὰ σαρκὸς καὶ αἵματος, ἣ μὲν τελευτᾷ, ἑτέρα δὲ γιννᾶται. Compare Ps. xc. 5. Isai. xl. 6. Job xiv. 2. and elsewhere. In these several instances the application of the simile is somewhat more general than in Homer.

Τηλεθόωσα φύει' ἕαρος δ' ἐπιγίγνεται ὥρη
 Ὡς ἀνδρῶν γενεῇ, ἣ μὲν φύει, ἣ δ' ἀπολήγει.
 Εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι· ὄφρ' εὖ εἰδῆς 150
 Ἡμετέρην γενεὴν, πολλοὶ δέ μιν ἄνδρες ἴσασιν.
 Ἔστι πόλις Ἐφύρη, μυχῶ Ἄργεος ἱπποβότοιο,
 Ἐνθάδε Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἷόν.
 Αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. 155
 Τῷ δὲ θεοὶ κάλλος τε καὶ ἡγορέην ἐρατεινὴν
 Ὀπασαν· αὐτὰρ οἱ Προῖτος κακὰ μήσατο θυμῷ.
 Ὅς ῥ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
 Τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δῖ' Ἄντεια, 160
 Κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὔτι
 Πείθ' ἀγαθὰ φρονέοντα δαΐφρονα Βελλεροφόντην.
 Ἡ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·

149. In order that *φύει* may retain its active signification, as in the preceding verse, Heyne supplies the construction thus: *ἣ μὲν φύει ἄνδρας, ἣ δὲ ἀπολήγει φύειν ἄνδρας*. The verb is only passive in the aorist and the perfect.

150. *εἰ δ' ἐθέλεις* κ. τ. λ. We must supply *δάηθαι*, *λίσσω*, or some such word, as the apodosis is wanting. Omissions of this kind are very frequent, and were probably remedied by a significant look, or the gesture of the speaker. See also on Il. A. 135.

151. *πολλοὶ δὲ κ. τ. λ.* *Et si genus meum non obscurum est.*

152. Ἐφύρη. It was the same which was afterwards called Corinth, and had that name in Homer's time, as appears from his Catalogue; Il. B. 570. POPE. The proper import of the word *μυχός* is an *inward recess*, as in Il. X. 440. So in Eurip. Cyclop. 290. *γῆς ἐν Ἑλλάδος μυχούς*. In this place, however, *μυχός* Ἄρ-

γος is simply a periphrasis for the *Peloponnesus*.

153. κέρδιστος. Horat. Sat. I. 3. 21. *Vas ille Sisypheus*. Such was the general opinion of antiquity; whence Eustathius observes that Glaucus uses a word of ambiguous import, that he may not affect the memory of his ancestor.

155. Βελλεροφόντην. He took this name, *Βελλήρου φονεὺς*, after the murder of his brother BELLERUS, in consequence of which he fled to the court of Proetus, King of Argos. His original name was Hipponeus. The history of this young hero has been repeatedly pointed out, as bearing a strong resemblance to that of Joseph at the court of Pharaoh.

159. ἰδάμασσε. Scil. αὐτοῦς.

160. δῖ' Ἄντεια. She was called also *Sthenobea* by Euripides and others. See Heyne on Apollod. II. 2. 1. p. 277. The epithet *δία* is merely *beautiful*. See on Il. A. 131.

Τεθναίης, ὧ Προῖτ’, ἧ κάκτανε Βελλεροφόντην,
 Ὅς μ’ ἔθελε φιλότῃ μιγήμεναι οὐκ ἔθελούσῃ. 165
 Ὡς φάτο· τὸν δὲ ἄνακτα χόλος λάβεν, αἶον ἄκουσε.
 Κτεῖναι μὲν ῥ’ ἀλέεινε, σεβάσσατο γὰρ τόγε θυμῷ,
 Πέμπει δέ μιν Αὐκίηνδε, πόρεν δ’ ὄγε σήματα λυγρὰ,

164. *τεθναίης*. For *τίθναθα*. As if she said, observes the Scholiast, εἰ βούλει ζῆν, ἐκείνον ἀνέλε, intimating that the life of Proetus himself was in danger.

167. *τόγε*. Scil. τὸ κτεῖναι αὐτόν. The rites of hospitality would thus have been violated.

168. *σήματα λυγρὰ*. *Mournful characters*. There has been considerable controversy respecting the nature of these characters. Those who advocate the opinion that alphabetical writing was unknown in the age of Homer, understand by them certain hieroglyphic representations, which would indicate to Jobates the estimation in which the bearer was held by Proetus. Wolfe, who is followed by Wood in his *Essay on Homer*, explains them to mean symbols conventionally understood by a family, but which no stranger could decypher. It is rather difficult to conceive, however, how any symbolical characters, sufficiently intelligible, could be devised, in order to convey a message of so peculiar a nature as that of Proetus, with respect to which there seems to have been no previous understanding between the parties. And it is certain too, that the words may as well refer, in themselves, to alphabetical as to hieroglyphic writing, provided it can be proved that the former was in existence at the period in question. An expression somewhat similar, where it is unquestionable that alphabetical writing is intended, occurs in Ovid. *Amor.* I. 12. 7. *Ita hinc, difficiles, funebria signa, tabella: Tuque negaturis cera referta notis.*

Now, although there is no passage in Homer himself by which the point may be decided, there is sufficient proof in other writers that writing was then in use, and that it was applied to the ordinary purposes of life. Sophocles, for instance, in *Trach.* 157. mentions a *δέλτον ἐγγεγραμμένην*, or *written will*, of Hercules, who was nearly contemporary with Bellerophon. Euripides also, in *Hippol.* 861. 881. speaks of an *ἐπιστολή*, or *δῆλτος*, written by Phædra to Theseus, eighty years before the Trojan war. That Virgil maintained a similar opinion may be collected from *Æn.* III. 443. VI. 74. III. 286. of which passages the two former are quoted by Wolfe himself in his *Prolegomena*, though he imputes the writing of the Sibyl to a *trifling mistake* of the poet. The above authorities, however, must be considered as palpable anachronisms, in persons who were much more capable of ascertaining the fact than we can be at the present day; or the evidence in favour of the use of alphabetical writing in the age of Homer is conclusive. See Penn's *Primary Argument*, ch. XI. p. 289. That the verb *γράφειν* originally signified *to grave*, and not *to write*, is true. Schol. Theocr. VI. 18. *γράφαι τὸ ξῆσαι οἱ παλαιοὶ ἔλεγον*. Hesych. *γράφαι· ξῆσαι, χαράξαι, ἀμύξαι*. But with the use of writing the latter signification gradually prevailed. Wolfe, *Proleg.* §. 20. note, assigns its first usage in this sense, as well as the word *δέλτος*, to Æschylus and Pindar: so that there can be no impropriety in fixing that meaning to it in Sophocles and Euripides.

Γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
 Δείξαι δ' ἠνώγει ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170
 Αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 'Αλλ' ὅτε δὴ Λυκίην ἴξε, Ξάνθον τε ῥέοντα,
 Προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης·
 'Εννῆμαρ ξείνισσε, καὶ ἐννέα βοῦς ἰέρευσεν.
 'Αλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος 'Ηώς, 175
 Καὶ τότε μιν ἐρέεινε, καὶ ἦτεε σῆμα ἰδέσθαι,
 Ὅ τι ρά οἱ γαμβροῖο παρὰ Προίτοιο φέροιτο.
 Αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 Πρῶτον μὲν ῥα Χίμαιραν αἰμακέτην ἐκέλευσε
 Πεφνέμεν· ἣ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων, 180

pides. There is one other passage in Il. H. 175. where the verb *σημαίνω* is used like *σήματα* in this place, to denote the characters employed by the Grecian leaders, whom Hector had challenged to single combat, to distinguish their respective lots. But, as in this case, any mark whatever would be sufficient for the purpose, it is of very little weight on either side of the question. The *πίναξ πτυκτός*, or *folded tablet*, in which these characters were contained, was in all probability a roll of prepared skin or *parchment*, with which the Asiatic Greeks were early acquainted. See Prelim. Obs. Sect. II. where this curious subject is more fully investigated than the limits of a note will allow.

174. *ἐννῆμαρ ξείνισσε*. Eustathius observes, that it was the custom of the ancients to forbear any enquiries in cases of this kind till the tenth day after their arrival, and instances the case of Paris when he carried off Helen. Others have supposed that a solemn feast of nine days' duration prevented an earlier examination of the letters.

179. *Χίμαιραν*. Chimæra was feigned to have the head of a lion breathing flames,

the body of a goat, and the tail of a dragon, because a mountain of that name in Lycia had a volcano on its top, and nourished lions; the middle part afforded pasture for goats; and the bottom was infested with serpents. Bellerophon, destroying these, and rendering the mountain habitable, was said to have conquered Chimæra. POPE. Tzetzes, *Chil.* 149. understands the Chimæra to represent three nations conquered by Bellerophon. The fable, however, is variously explained. It was in this exploit that Bellerophon is said to have been mounted upon the steed Pegasus, which he had received from Minerva. The adjective *αἰμακέτος* is differently explained. Eustathius understands it in the sense of *ingens*, from *α* intensive, and *μαῖκος*, *Doric* for *μήκος*, *longitudo*, with the first syllable doubled; and such seems to be its import in Od. *Æ.* 311. According to others, it signifies *furens*, from *μαίω*. By the Scholiast, on Il. II. 329. it is rendered *ἀκαταμάχητος*, *inexpugnabilis*. Perhaps the Homeric use of the word is most clearly marked by the passage of the *Odyssee*. It occurs as an epithet of the Furies in Soph. *Œd. C.* 122.

Πρόσθε λέων, ὕπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 Δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.
 Καὶ τὴν μὲν κατέπεφνε, θεῶν τεράεσσι πιθήσας.
 Δεύτερον αὖ, Σολύμοισι μαχήσατο κυδαλίμοισι·
 Καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 Τὸ τρίτον αὖ, κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 Τῷ δ’ ἄρ’ ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε.
 Κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους,
 Εἶσε λόχον· τοὶ δ’ οὔτι πάλιν οἰκόνδε νέοντο·
 Πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 Ἄλλ’ ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἐόντα,
 Αὐτοῦ μιν κατέρυκε, δίδου δ’ ὄγε θυγατέρα ἦν·
 Δῶκε δὲ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης.
 Καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔζοχον ἄλλων,
 Καλὸν, φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195
 Ἢ δ’ ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,

181. χίμαιρα. Hesych. αἰξ ἀγρία. Theocritus uses χίμαρος in Idyl. I. 6. which the Scholiast in *loc.* explains of a goat one winter old: as if from χίμα, *hymus*. See Blomfield's Gloss. on Æsch. Pers. 573. It is evident that this line is parenthetical.

184. Σολύμοισι. These *Solyimí* were an ancient nation, inhabiting the mountainous parts of Asia Minor, between Lycia and Pisidia. Pliny mentions them as an instance of a people so entirely destroyed, that no footsteps of them remained in his time. Some authors, both ancient and modern, from a resemblance in sound to the Latin name of *Jerusalem*, have confounded them with the Jews. Tacitus, speaking of the various opinions concerning the origin of the Jewish nation, has these words: *Clara alii tradunt Judæorum initia; Solyimoi, carminibus Homeri celebratam gentem, condita urbi Hierosolymam nomen a suo fecisse*. Hist. V. 2. POPE. This tradition respecting the origin of the Jewish nation

argues complete ignorance of the Hebrew name of Jerusalem.

186. Ἀμαζόνας ἀντιανείρας. See on Il. Γ. 189. These labours, which Jobates imposed upon Bellerophon, are highly descriptive of the times. Of the same nature were those of Hercules under Eurystheus, and Jason under Pelias.

192. θυγατέρα. Apollodorus calls her Philonoë.

194. καὶ μὲν οἱ Λύκιοι κ. τ. λ. It was usual in the ancient times, upon any signal piece of service performed by the kings or great men, to have a portion of land decreed by the public as a reward for them. Thus when Sarpedon, in Il. Μ. 310. sqq. incites Glaucus to behave himself valiantly, he puts him in mind of these possessions granted by his countrymen. In the same manner in Virg. Æn. IX. 274. Nisus is promised by Ascanius the fields which were possessed by Latinus, as a reward for the service he undertook: *campi quod rex habet ipse Latinus*. POPE.

- Ἴσανδρόν τε, καὶ Ἴππόλοχον, καὶ Λαοδάμειαν.
 Λαοδαμείῃ μὲν παρελέξατο μητίσται Ζεύς·
 Ἥ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 Ἄλλ' ὅτε δὴ κῆκεῖνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἦτοι ὁ καππεδίον τὸ Ἀλῆϊον οἶος ἀλᾶτο,
 Ὄν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων·
 Ἴσανδρον δέ οἱ υἱὸν Ἄρης, ἄτος πολέμοιο,
 Μαρινάμενον Σολύμοισι κατέκτανε κυδαλίμοισι·
 Τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἴππόλοχος δέ μ' ἔτικτε, καὶ ἐκ τοῦ φημί γενέσθαι·
 Πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
 Αἰὲν ἀριστεύειν, καὶ ὑπείροχον ἔμμεναι ἄλλων,
 Μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἀριστοὶ
 Ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 Ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.
 Ὡς φάτο· γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης·
 Ἐγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 Αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν·
 Ἥ ρά νύ μοι ξείνος πατρώϊος ἐσσι παλαιός. 215

200. ἄλλ' ὅτε δὴ κῆκεῖνος κ. τ. λ. Heyne understands the expression ἀπήχθετο πᾶσι θεοῖσι to mean nothing more than that he was overtaken by misfortunes, which the ancients were accustomed to attribute to the anger of the gods. The crime by which he incurred this hatred, Glaucus carefully omits to mention; but it was probably his daring ascent on Pegasus, when Jupiter, irritated at his presumption, stung the steed with a gad-fly, and precipitated the rider to the earth. He fell upon the plains of Cilicia, afterward called Ἀλῆϊοι, from his unhappy and solitary wanderings, which Homer intimates in this passage. See also Apollod. Bibl. II. 3. III. 1. Natal. Com. IX. 4. Hence Milton, P. L. VII. 17. *Leat from this flying steed unreined—as once Bellerophon, though from a lower clime—Dismounted on the*

Aleian field I fall, Erroneous there to wander and forlorn. Cicero has translated the two following lines in Tusc. Quæst. III. *Qui miser in campis mærens errabat Aleis, Ipse sum cor edens, hominum vestigia vitæ.*

205. τὴν. Laodamia. See below on v. 428.

208. αἰὲν ἀριστεύειν κ. τ. λ. *Aurei versus, et ætæ animis facinum infugendi!* HEYNE. With the latter part of this advice we may compare Thucyd. lib. I. *κρή τοὺς νεωτέρους, πατέρων τῶν ἀγαθῶν γενομένων παιδας, κερῆσθαι μὴ αἰσχύνας τοὺς προσκοῦσας ἀρετᾶς.* To the same effect Virg. *Æn.* III. 342. *in antiquam virtutem animosque virtutes Et pater Æneas et avunculus excitat Hector.*

213. ξείνος πατρώϊος ἐσσι παλαιός: The strictness with which the rights of hospitality were observed in the heroic ages

Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 Ξείνισ' ἐνὶ μεγάροισιν, εἴκοσιν ἤματ' ἐρούξας·
 Οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
 Οἶνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινὸν,
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον· 220
 Καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
 Τυδεΐα δ' οὐ μέμνημαι· ἐπεὶ μ' ἔτι τυτθὸν ἔοντα
 Κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
 Τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσω
 Εἰμὶ, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225
 Ἐγχεσι δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου.
 Πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες, κλητοὶ τ' ἐπικούριοι,
 Κτείνειν, ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχέω·
 Πολλοὶ δ' αὖ σοι Ἀχαιοὶ, ἐναιρέμεν, ὃν κε δύνηαι.
 Τεύχεα δ' ἀλλήλοισι ἐπαμείψομεν ὄφρα καὶ οἶδε 230
 Γνώσιν, ὅτι ξεῖνοι πατρῷοι εὐχόμεθ' εἶναι.
 Ὡς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
 Χεῖράς τ' ἀλλήλων λαβέτην, καὶ πιστώσαντο.
 Ἐνθ' αὖτε Γλαύκῃ Κρονίδῃς φρένας ἐξέλετο Ζεὺς,

cannot be better exemplified than it is in the whole of this beautiful episode. See above on v. 14. The friendship thereby contracted was obligatory upon their posterity; and the presents which were usually exchanged upon parting were laid up among their treasures as pledges and memorials for future generations. To be neglectful of these duties was looked upon as highly disgraceful; and they were even more imperative than those of consanguinity. Hence the observation of Admetus in Eurip. *Alcest.* 573. Καὶ πρὸς κακοῖσιν ἄλλο τοῦτ' ἂν ᾔην κακὸν, Δόμους καλεῖσθαι τοὺς ἐμοὺς ἐχθροῦς. Αὐτὸς δ' ἀρίστου ποῦδε τυγχάνω ξένου, "Ὅταν περ Ἄργους διψίαν ἔλθω χθόνα. The last lines of this citation precisely correspond with those of Diomed in v. 224. On the present occasion, as no other δῶρα ξενικά were at hand,

the two friends change their armour. See also Sam. Petit's *Miscell.* T. I.

222. Τυδεΐα δ' οὐ μέμνημαι. The verbs *to remember, to forget, &c.* are properly joined with the genitive, as in v. 112. *supra.* Il. A. 407. O. 60. and elsewhere. They are sometimes, however, though rarely in Homer, found with an accusative. Herod. VIII. 66. τῶν ἐπιμνήσθην πρότερον τὰ οὐνόματα. See on Il. B. 600.

234. ἐξέλετο. *Ademit.* This is the only sense in which Homer employs *ἐξαίρειν*, as in Il. P. 470. T. 137. The words imply simply that the superior value of his armour above that of Diomed never entered his mind: and the fact is attributed, according to the custom of the times, to the agency of Jupiter. Porphyry, and Eustathius, whom Pope also has followed in opposition to his better judgment, understand the verb in the

'Ος πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε, 235
 Χρύσεια χαλκείων, ἑκατόμβοι' ἐννεαβοίων.
 "Εκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,
 'Αμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρες,
 Εἰρόμεναι παῖδάς τε, κασιγνήτους τε, ἕτας τε,
 Καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὐχεσθαι ἀνώγει 240
 Πάσας ἐξεῖναι· πολλῇσι δὲ κήδε' ἐφήπτο.
 'Αλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,
 Ξεστῆς' αἰθοῦσῃσι τετυγμένον· αὐτὰρ ἐν αὐτῷ
 Πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 Πλησίοι ἀλλήλων δεδμημένοι· ἐνθάδε παῖδες 245
 Κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι.

sense of to elevate. This would be ἐπαίρειν, not ἐξαιρεῖν, and the passages above cited, where the same expression recurs, are decisive against them.

236. ἑκατόμβοι' ἐννεαβοίων. See on Il. B. 106. 449. This unequal exchange of Glaucus and Diomed passed into a proverb. Hence Martial. Epigr. IX. *Tam stupidus nunquam nec tu, puto, Glaucē, fustit, Χάλκεια δονάντι χρύσεια quī dederas.* See also A. Gell. II. 28. Cicero ad Attic. Lib. VI. Aristot. Ethic. V. 9. Plato in Phædr. &c. Of the construction see Matt. Gr. Gr. §. 342. b.

239. παῖδας. That is, περὶ παιδων.

241. πολλῇσι δὲ κήδε' ἐφήπτο. See on Il. B. 15. Eustathius observes that this is a parenthetical remark of the poet himself.

243. αἰθοῦσῃσι. Porches, or Porticoes, built on pillars in front of the house, so as to admit the solar rays: whence the derivation from αἶθω, splendere facio. Eustath. λιθίνους ὑπαίθρους, στοαῖς αἰθουμέναις ἡλίω.

244. πεντήκοντ' ἔνεσαν θάλαμοι κ. τ. λ. Hence Virg. Æn. II. 603. *Quinquaginta ibi thalami, spes tanta nepotum, Barbarico postes auro spollisque superbi.* See Apollod. III. 12. 5. It appears from this passage

that masonry was not unknown in the time of Homer, though it was very far from that splendid magnificence which it afterwards reached. Hence also, and from Il. I. 468. we may form a tolerable idea of the structure and accommodation of the houses of the opulent in the heroic ages. They seem to have been built within an enclosure ἔρκος, which surrounded the outer court, αὐλή, into which there was an entrance beneath a porch or portico. In front of the house itself was a hall, πρόδομος, into which the several chambers, θάλαμοι, opened; and these latter were separately assigned to the male and female branches of the family. Thus the sons and daughters of Priam had their respective apartments on opposite sides of the house. It does not appear, however, that the women were so completely separated from the society and conversation of the men, as they afterwards were; and the ἀνδρῶν and γυναικωνίτις, as they were called, are not mentioned in Homer. It seems, indeed, that the upper part of the house was more particularly assigned to virgins; Il. B. 514. but it does not appear that they ever scrupled to join the society of the men. See Mitford's *Hist. of Greece*, Vol. I. p. 189.

Κουράων δ’ ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
 Δώδεκ’ ἔσαν τέγχοι θάλαμοι ξεστοῖο λίθιοι,
 Πλησίοι ἀλλήλων δεδμημένοι· ἐνθάδε γαμβροὶ
 Κοιμῶντο Πριάμοιο παρ’ αἰδοίης ἀλόχοισιν. 250
 *Ἐνθα οἱ ἡπιόδωρος ἐναντίη ἦλυθε μήτηρ,
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
 *Ἐν τ’ ἄρα οἱ φῦ χειρὶ, ἔπος τ’ ἔφατ’, ἔκ τ’ ὀνόμαζε·
 Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
 *Ἡ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν, 255
 Μαρνάμενοι περὶ ἄστυ, σὲ δ’ ἐνθάδε θυμὸς ἀνῆκεν
 *Ἐλθόντ’, ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 *Ἀλλὰ μὲν, ὕφρα κέ τοι μελιηδέα οἶνον ἐνεῖκω,
 *Ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
 Πρῶτον, ἔπειτα δὲ κ’ αὐτὸς ὀνήσῃαι, αἶ κε πίησθα.
 *Ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει. 261
 *Ὡς τύνη κέκμηκας, ἀμύνων σοῖσιν ἔτρησι.
 Τὴν δ’ ἡμείβετ’ ἔπειτα μέγας κορυθαίολος Ἔκτωρ·

247. The genitive *κουράων* must be construed with *θάλαμοι*. The adjective *τέγχοι*, in the following line, is nothing more than an ornamental epithet to complete the line, and used in precisely the same manner as the Latins frequently call the whole house *tectum*. There is evidently no distinction intended between these twelve chambers and the former fifty; and it seems probable, that in this instance, they may have formed two sides of a quadrangular building, of which the palace, or part occupied by Priam himself, was the third; the *ἔρκος*, or enclosure, completing the square. Eustathius understands by *τέγχοι* that these were above the others, at the top of the palace, but this is evidently contradicted by the words *ἐτέρωθεν ἐναντίοι*.

251. *ἡπιόδωρος*. This compound epithet implies nothing more than the simple adjective *ἡπύη*.

252. Eustathius understands *ἐσάγουσα* intransitively for *εἰσίουσα*, as does

also Porphyry with the commentators in general. Schol. *ἐσάγουσα*· ἀντὶ τοῦ, πρὸς Λαοδίκην πορευομένη. ἔνυχι γὰρ πρὸς αὐτὴν εἰσιλθεῖν βουλομένη. Perhaps, however, it may simply mean *leading, conducting*; i. e. *attended by Laodice*; the preposition being redundant. Ellipses, however, similar to the above, are not unfrequent: see Bos. Ellips. Gr. p. 74. and *εἰσάγειν* elsewhere in Homer signifies *to introduce*; as in Il. A. 777. M. 18. Q. 620.

253. *ἐν τ’ ἄρα οἱ φῦ χειρὶ*. For *ἐνὶ φῦ αὐτοῦ χειρὶ*, i. e. *ἐδεξιούτο αὐτόν*.

255. *ἡ μάλα δὴ κ. τ. λ.* That the distress of the Trojans was known within the city is evident from v. 386. and the purpose for which Hector had left the field immediately suggested itself to Hecuba, probably from the existence of a custom of supplicating the Gods upon similar occasions.

261. *ἀνδρὶ δὲ κεκμηῶτι κ. τ. λ.* Hence Horat. Epist. I. 19. 6. *Laudibus arguitur vini vinosus Homerus*. Compare Od. x. 463.

Μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτερ,
 Μή μ' ἀπογυνώσῃς, μένεις δ' ἄλκῃς τε λάθωμαι. 265
 Χερσὶ δ' ἀνίπτοισι Διὶ λείβειν αἴθοπα οἶνον
 Ἄζομαι· οὐδέ πη ἐστὶ κελαINEΦΕΪ Κρονίωνι
 Αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.
 Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 Ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γειραιάς· 270
 Πέπλον δ', ὅστις τοι χαριέστατος ἦδ' ἐμέγιστος
 Ἔστιν ἐνὶ μεγάρῳ, καὶ τοι πολὺ φίλτατος αὐτῇ,
 Τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠΐκομοιο,
 Καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηΐ
 Ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ 275
 Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα·
 Αἶ κεν Τυδέος υἱὸν ἀπόσχη' Ἰλίου ἱρῆς,
 Ἀγριον αἰχμητὴν, κρατερόν μῆστωρα φόβοιο.
 Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 Ἔρχευν· ἐγὼ δὲ Πάριον μετελεύσομαι, ὄφρα καλέσσω,
 Αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν· ὥς κέν οἱ αὖθι 281
 Γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε, καὶ Πριάμῳ μεγαλήτορι, τοῖό τε παίσιν.

265. μή μ' ἀπογυνώσῃς. *Let me not enervate, weaken me.* Schol. βλάβης μου τὰ μέλη.

266. χερσὶ δ' ἀνίπτοισι κ. τ. λ. It was a custom with most of the early nations to purify themselves by washing the hands, or body, before they entered upon any religious ceremony. The learned Spencer, in speaking of this custom among the Jews, *de Purificat.* p. 778. considers it as derived by them from the Pagan nations around them. It is particularly enjoined in Exod. xxx. 20. and the custom is alluded to in Psalm xxv. 6. LXX. Νίψομαι ἐν ἁβύσσι τὰς χεῖράς μου, καὶ κυκλώσω τὸ θυσιαστήριόν σου. Compare 1 Tim. ii. 8. Hence the origin of the word χερνύψ. See Note on Soph. Œd. T. 240. Pent. Gr. p. 23.

268. αἵματι καὶ λύθρῳ κ. τ. λ. There is a fine passage in Eurip. Iph. T. 380. where Iphigenia argues how impossible it is that human sacrifices should be acceptable to the gods, since they do not permit any defiled with blood, or even polluted with the touch of a dead body, to come near their altars. Virgil makes his Æneas say the same thing Hector does here: Æn. II. 719. *Me bello e tanto digressum et cæde recenti Attractare nefas, donec me flumine vivo Abluero.* POPE. Purification after touching a dead body was also required by the Law of Moses: Numb. xix. 11, 12, 13. xxxi. 19. The water used upon these occasions, as it appears from the passage of Virgil, was running water.

Εἰ κείνόν γε ἵδοιμι κατελθόντ’ Ἀϊδος εἶσω,
 Φαίην κε φρέν’ ἀτέρπου ὀϊζύος ἐκλεαθέσθαι. 285
 Ὡς ἔφαθ’· ἡ δὲ μολοῦσα ποτὶ μέγαρ’, ἀμφιπόλοισι
 Κέκλετο· καὶ δ’ ἄρ’ ἀόλλισσαν κατὰ ἄστυ γεραιάς.
 Αὐτὴ δ’ ἐς θάλαμον κατεβήσετο κηώεντα,
 *Ενθ’ ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290
 *Ἥγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
 Τὴν ὁδὸν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 Τῶν ἔν’ ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 *Ὅς κάλλιστος ἔην ποικίλμασιν, ἡδὲ μέγιστος·
 Ἀστὴρ δ’ ὥς ἀπέλαμπεν ἔκειτο δὲ νεότητος ἄλλων. 295
 Βῆ δ’ ἵεναι, πολλὰ δὲ μετεσσεύοντο γεραιαί.
 Αἱ δ’ ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
 Τῇσι θύρας ὥϊξε Θεανὸ καλλιπάρῃος,
 Κισσηῖς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
 Τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέριαν. 300
 Αἱ δ’ ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.

285. φρένα. Supply κατὰ.

288. κηώεντα. See on II. Γ. 382.

291. Σιδονίηθεν. Dictys Cretensis, Lib. I. acquaints us, that Paris returned not directly to Troy after the rape of Helen; but fetched a compass, probably to avoid pursuit. He touched at Sidon, where he surprised the king of Phœnicia by night, and carried off many of his treasures and captives, among which probably were these Sidonian women. The author of the ancient poem of the *Cypriacs* says, he sailed from Sparta to Troy in three days; from which passage Herodotus concludes that poem was not Homer's: II. 117. We find in the Scriptures, that Tyre and Sidon were famous for works in gold, embroidery, &c. and whatever regarded magnificence and luxury. POPE. In fact, the Phœnicians were, in very early time, celebrated for merchandize of every description; and

their country was justly considered the emporium of the East. They were the earliest navigators; and their skill in ship-building may be inferred from 1 Kings v. 6. The *ars Sidonia* passed into a proverb; and the term *Sidonian* was used as a general epithet for magnificence. Their early trading with Greece is mentioned in Herod. I. 1. In the next line κατὰ must be supplied before ὁδόν.

299. Κισσηίς. According to Euripides, Hecuba was also the daughter of Cisseus; in which case Theano was her sister. Virgil follows Euripides in *Æn.* X. 705. as do also the rest of the Latin poets. Homer, however, makes her the daughter of Dymas, in II. II. 718. See Porson on Hec. 3. Heyne on Virg. *Æn.* V. 537.

301. αἱ δ’ ὀλολυγῇ. The preposition σὺν is understood. See also Lex. Pent. Gr. v. ὀλολυγμός.

Ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρῃος,
 Θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἡῦκόμοιο·
 Εὐχομένη δ' ἤρ' αὐτο Διὸς κόρυη μέγαλοιο.
 Πότνι' Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων, 305
 Ἄξον δὴ ἔγχος Διομήδεος, ἥδ' ἐκ αὐτὸν
 Πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων·
 Ὅφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηΐ
 Ἦνις ἡέστας ἱερεύσομεν, αἶκ' ἐλεήσῃς
 Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα. 310
 Ὡς ἔφατ' εὐχομένη· ἀνένευε δὲ Παλλὰς Ἀθήνη.
 Ὡς αἱ μὲν ῥ' εὐχοντο Διὸς κόρυη μέγαλοιο.
 Ἐκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
 Καλὰ, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότε ἄριστοι
 Ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες· 315
 Οἳ οἱ ἐποίησαν θάλαμον, καὶ δῶμα, καὶ αὐλὴν,
 Ἐγγύθι τε Πριάμοιο καὶ Ἐκτορος, ἐν πόλει ἄκρῃ.
 Ἐνθ' Ἐκτωρ εἰσῆλθε Διὶ φίλος· ἐν δ' ἄρα χειρὶ
 Ἐγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 Αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320
 Τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 Ἀσπίδα, καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφύωντα.
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξίν
 Ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
 Τὸν δ' Ἐκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσι· 325
 Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.

305. πότνι' Ἀθηναίη, κ. τ. λ. This prayer to the goddess is translated almost word for word in Virg. *Æn.* XI. 483. *Arripotens belli præses, Tritonia virgo, Frangem manu telum Phrygiæ prædonis, et ipsum Pronum sterne solo, portisque effunde sub altis.* This prayer in the Latin poet seems introduced with less propriety, as Pallas appears no where interested in the conduct of affairs, through the whole *Æneid*. I take the epithet *ἐρυσίπτολι* to allude to Minerva's being the particular protectress

of Troy, by means of the Palladium. POPE. In *Æsch. Theb.* 122. Pallas is called *ῥυσίπτολις*, which the Scholiast and others would substitute in this place.

321. τεύχε' ἔποντα. Eustath. ἀμφέποντα, περιέποντα, περὶ αὐτὰ πονούμενον.

322. ἀφύωντα. From ἀφάω, *contrecto*. Eustath. χειριζόμενον, φιλοκαλοῦντα.

326. Δαιμόνι', οὐ μὲν καλὰ κ. τ. λ. All the commentators observe this speech of Hector to be a piece of artifice. He seems

Λαοὶ μὲν φθινύθουσι περὶ πτόλιν, αἰπὺ τε τεῖχος,
 Μαρνάμενοι· σέο δ’ εἵνεκ’ αὕτῃ τε πτόλεμός τε.
 Ἄστυ τόδ’ ἀμφιδέδρε· σὺ δ’ ἂν μαχέσαιο καὶ ἄλλω,
 Εἴ τινά που μεθιέντα ἴδοις στρυγεροῦ πολέμοιο. 330
 Ἄλλ’ ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται.
 Τὸν δ’ αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 Ἔκτορ, ἐπεὶ με κατ’ αἴσαν ἐνείκεσας, οὐδ’ ὑπὲρ αἴσαν,
 Τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο, καὶ μεν ἄκουσον·
 Οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσει. 335
 Ἦμην ἐν θαλάμῳ, ἔθελον δ’ ἄχει προτραπέσθαι.
 Νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν,
 Ὀρμησ’ ἐς πόλεμον· δοκέει δέ μοι ὥδε καὶ αὐτῷ
 Λώϊον ἔσσεσθαι· νίκη δ’ ἐπαμβίβεται ἄνδρας.
 Ἄλλ’ ἄγε νῦν ἐπίμεινον, ἀρήϊα τέυχεα δύνω. 340
 Ἦ ἴθ’, ἐγὼ δὲ μέτειμι· κινήσεσθαι δέ σ’ οἶω.
 Ὡς φάτο· τὸν δ’ οὔτι προσέφη κορυθαίολος Ἔκτωρ·
 Τὸν δ’ Ἑλένη μύθοισι προσηύδα μελιχίοισι·
 Δᾶερ ἐμείο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
 Ὡς μ’ ὄφελ’ ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345

to imagine, that the retirement of Paris proceeds only from his resentment against the Trojans, and not from his indolence, luxury, or any other cause. PORR. See Plutarch. *de Adulat. et Amici discrim.* sub fine. The probable cause of this supposed resentment may be found, *infra* vv. 351. 524.

331. πυρὸς δηΐοιο. Subaud. διά. See on Il. B. 415.

333. Ἔκτορ, ἐπεὶ με κ. τ. λ. See on Il. A. 416. Γ. 59. and of the ellipse in the next line on Il. A. 76.

336. ἔθελον δ’ ἄχει προτραπέσθαι. The Schollast understands ἄχει for διὰ ἄχειος, and supplies μάχης after προτραπέσθαι. But the true sense is undoubtedly *dolori meo indulgere, in luctum me convertere*; and so Eustathius: *χώραν, ἢ μάλλον ἐντροπήν, δοῦναι τῇ λύπῃ*. Of the verb

παρειπεῖν in the next line see on Il. A. 555.

339. νίκη δ’ ἐπαμβίβεται ἄνδρας. Virg. Æn. II. 367. Quondam etiam victis redit in præcordia virtus, Victoresque cadunt. Livy: Nunquam minus quam in bello eventus respondet. Simul parva ac sperata decora unius horæ fortuna evertere potest. Ovid. Metam. VIII. Inter utrumque volat dubilis victoria pennis.

344. κυνός. This seems, in early times, to have been a term of severe reproach. Compare Il. A. 225. The adjective *οκρυόεις*, is the same with *κρυόεις*, in Il. E. 740. and signifies,—as derived from *κρύος*,—*frigus*, i. e. *horrorem incutiens; aversandus*. Thus Il. I. 64. we have *πόλεμος οκρυόεις*. This word, though perfectly distinct, is frequently confounded with *οκριόεις, asper*; Il. G. 327.

Οἴχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα
 Εἰς ὄρος, ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης·
 Ἐνθα με κῦμ' ἀπόερσε, πάρος τάδε ἔργα γενέσθαι.
 Αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο,
 Ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνωνος εἶναι ἄκοιτις, 350
 Ὃς ῥ' ἤδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
 Τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι, οὐτ' ἄρ' ὀπίσσω
 Ἔσσονται τῷ καὶ μιν ἐπαυρήσεσθαι δῖω.
 Ἄλλ' ἄγε νῦν εἴσελθε, καὶ ἔξω τῷδ' ἐπὶ δίφρῳ,
 Δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν,
 Εἵνεκ' ἐμεῖο κυνὸς, καὶ Ἀλεξάνδρου ἔνεκ' ἄτης· 356
 Οἴσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 Ἀνθρώποισι πελώμεθ' αἰοίδιμοι ἐσσομένοισι.
 Τὴν δ' ἡμέλβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 Μὴ με κάθιζ', Ἑλένη, φιλέουσά περ, οὐδέ με πείσεις.
 Ἦδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμύνω 361
 Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
 Ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτὸς,
 Ὃς κεν ἔμ' ἔντοσθε πόλιος καταμάρψῃ ἔοντα.
 Καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἰδῶμαι 365
 Οἰκῆας, ἄλοχόν τε φίλην, καὶ νήπιον υἱόν.
 Οὐ γάρ τ' οἶδ', εἰ ἔτι σφιν ὑπότροπος Ἴξομαι αὖτις,
 Ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.
 Ὃς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.

348. ἀπόερσε. From ἀποίρην, to drive, to expel. Il. Φ. 329. μή μιν ἀποίρσαιε μίγας πόταμος βαθυδίνης. Apollon. Lex. ἀπόερσε· ἀπέπνιξεν ἐν ὕδατι. The construction should properly have been with ἀν or κε. See Matt. Gr. Gr. §. 509. 5. d. Obs. Helen utters a similar wish in Il. Γ. 173. Sophocles seems to have had his mind upon this passage in Oed. C. 1659.

349. τεκμήραντο. Constituerunt, destinarunt: from τέμαρ, *fiat, consilium*. Hesiod. Op. D. 228. οὐδέ ποτ' αὐτοῖς Ἀργαλίον πόλεμον τεκμαίρεται ἐθρύπα Ζεὺς.

351. ἤδη. Kuew: i. e. *foli*.

353. ἐπαυρήσεσθαι δῖω. Scil. τοῦτον, τοῦ μὴ εἶναι αὐτῷ φρένας ἐμπέδους. HEYNE. See on Il. A. 410. There is a similar sentiment in Psalm cvii. 17.

356. ἄτης. See on Il. A. 412.

358. αἰοίδιμοι. Celebrated in song. Eustath. ἐν ψδαῖς φερόμενοι, ταῖς ἐπὶ δυσκλείῃς δηλαδή. It is used in a good sense Pind. Ol. XIV. 3. Nem. III. 136. Of adjectives of this class, ending in *μοος*, see Blomfield's Gloss. on Æsch. Agam. 895.

Αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας, 370
 Οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
 Ἄλλ' ἦγε ξὺν παιδί καὶ ἀμφιπόλῳ εὐπέπλῳ
 Πύργῳ ἐφειστήκει γοώσά τε, μυραμένη τε.
 Ἐκτωρ δ', ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 Ἔστη ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῳῇσιν ἔειπεν· 375
 Εἰ δ' ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·
 Πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
 Ἡέ πη ἐς γαλῶν, ἥ εἰνατέρων εὐπέπλων,
 Ἡ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται; 380
 Τὸν δ' αὖτ' ὀτρυνὴ ταμὴν πρὸς μῦθον ἔειπεν·
 Ἐκτορ, ἐπεὶ μάλ' ἀνωγας ἀληθέα μυθήσασθαι·
 Οὔτε πη ἐς γαλῶν, οὔτ' εἰνατέρων εὐπέπλων,
 Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται. 385
 Ἄλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὐνεκ' ἄκουσε
 Τείρεσθαι Τρῳᾶς, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 Ἡ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει,
 Μαινομένην εἰκυῖα φέρει δ' ἅμα παῖδα τιθήνη.
 Ἡ ῥα γυνὴ ταμὴν ὃ δ' ἀπέσσυτο δώματος Ἐκτωρ
 Τὴν αὐτὴν ὁδὸν αὐτίς, εὐκτιμένας κατ' ἀγνιάς. 391
 Εὔτε πύλας ἵκανε, διερχόμενος μέγα ἄστρ,
 Σκαιᾶς, (τῇ γὰρ ἔμελλε διεξιμέναι πεδίονδε,)
 Ἐνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θέουσα,
 Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὕληέσση,
 Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσων.
 Τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἐκτορι χαλκοκορυστῇ·
 Ἡ οἱ ἔπειτ' ἦνθησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,

370. δόμους εὖ ναιετάοντας. See on Il. B. 626.

378. In this line there is an Ellipse of θαλάμους or δόμους, and in the next of ναόν. Both are of frequent occurrence.

See Bos. Ellips. Gr. pp. 71. 195. Of the use of ἐξοίχεται in the present, instead of the Aorist, see on Il. E. 472.

396. Ἡετίων. Of this anacoluthon, see on Il. B. 350.

Παῖδ' ἐπὶ κόλπον ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,
 Ἐκτορίδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῶ· 401
 Τόν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'· οἷος γὰρ ἔρύετο Ἴλιον Ἐκτωρ.
 Ἦτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα, 405
 Ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζε·
 Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 Παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
 Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοί,
 Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη, 410
 Σεῦ ἀφαρμαρτούσῃ, χθόνα δύμεναι, οὐ γὰρ ἔτ' ἄλλη
 Ἔσται θαλπωρὴ, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
 Ἀλλ' ἄχες· οὐδὲ μοί ἐστι πατήρ καὶ πότνια μήτηρ·
 Ἦτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
 Ἐκ δὲ πόλιν πέρσε Κιλίκων εὖ ναιετάωσαν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,

400. ἀταλάφρονα. Eustath. ἀπαλὰ (qu. ἀταλὰ) φρονούνα. Π. Σ. 567. παρθενικαὶ δὲ καὶ ψίθεοι ἀταλὰ φρονιόντες. Hence the adjective signifies *tender, delicate*. The Scholiast on the next line renders ἀγαπητὸν by *μονογενῆ*, in which he is approved by Ernesti, who observes that the word has the same signification in Holy Writ: e. g. Matt. iii. 17. xvii. 5. compared with John i. 14. So also Gen. xlii. 3. LXX. But there seems to be no good reason for rejecting, in either case, the primary signification of the word: and in Homer at least it must signify *beloved*; otherwise there is a tautology in Od. B. 365. *μῦθος ἰὼν ἀγαπητός*.

403. Ἀστυάνακτ'. This manner of giving proper names to children, derived from any place, accident, or quality belonging to them or their parents, is very ancient, and was customary among the Hebrews. The Trojans called the son of Hector *Astyanax*, because, as it is said here, and in Il. X. 506.

his father *defended the city*. There are many instances of the same kind in Genes. xxx. where the names given to Jacob's children, and the reasons of those names, are enumerated. POPE. In general they added the name of the father, either for distinction, or from respect. Π. K. 68. Πατρίθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον, Πάντας κυδαίνων. The reason of the name which Hector himself had given to his son, does not immediately appear.

408. ἄμμορον. See Lex. Pent. Gr. v. ἄμμορος.

412. ἐπεὶ ἂν σύ γε πότμον ἐπίσπης. See on Il. B. 359. The Aorist subjunctive is used in this passage in the sense of the Latin future perfect. See on Il. A. 168.

414. ἀμὸν. Schol. Venet. τὸ δὲ ἀμὸν ἐν Προσφδίᾳ φησὶν Ἡρωδιανὸς Δωρικώτερον εἶναι ἀπὸ τοῦ ἀμότερον. See note on Æsch. Theb. 413. Pent. Gr. p. 437.

Οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ.
 ‘Αλλ’ ἄρα μιν κατέκρη σὺν ἔντεσι δαιδαλέοισιν,
 ‘Ηδ’ ἐπὶ σῆμ’ ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 Νύμφαι ‘Ορεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 Οἱ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 Οἱ μὲν πάντες ἰὼ κίον ἡματι ‘Αἶδος εἶσω·
 Πάντας γὰρ κατέπεφνε ποδάρκης δῖος ‘Αχιλλεὺς,
 Βουσὶν ἔπ’ εἰλιπόδεσσι καὶ ἀργεννῆς ὅτεσσι.
 Μητέρα δ’ ἣ βασιλευεν ὑπὸ Πλάκῃ ἑλθέσση, 425
 Τὴν ἐπεὶ ἀρ’ δεῦρ’ ἤγαγ’ ἄμ’ ἄλλοισι κτεάτεσσιν,
 ‘Αψ ὅγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι’ ἄποινα·
 Πατρὸς δ’ ἐν μεγάροισι βάλ’ ‘Αρτεμις ἰοχέαιρα.
 ‘Εκτορ, ἀτὰρ σὺ μοί ἐσσι πατήρ καὶ πότνια μήτηρ,

418. *κατέκρη σὺν ἔντεσι*. This circumstance of Eetion's being burnt with his arms, will not appear trivial in this relation, when we reflect with what eager passion the ancient heroes sought to spoil and carry off the armour of a vanquished enemy: and therefore this action of Achilles is mentioned as an instance of uncommon favour and generosity. Thus Æneas in Virg. *Æn.* X. 827. having slain Lausus, and being moved with compassion for this unhappy youth, gives him a promise of the like favour: *Arma, quibus lætatus, habe tua; teque parentum Manibus et cineri, siqua est ea cura, remitto*. POPE. See above on v. 68.

419. *πτελέας ἐφύτευσαν*. It was the custom to plant about tombs only such trees as *elms, alders*, &c. that bear no fruit, as being most suitable to the dead. POPE.

425. *μητέρα δ’*. That is, *With regard to my mother*: an accusative absolute. See note on Soph. Ant. 212. Pent. Gr. p. 228.

426. *δεῦρο*. Namely, into the Grecian camp, which was stationed before Troy.

428. *βάλ’ ‘Αρτεμις*. The Greeks ascribed all sudden deaths of women to Di-

ana. So Ulysses, in Od. A. 171. asks Anticleia, among the shades, if she died by the darts of Diana. And in the present book, v. 205. Laodamia, the daughter of Bellerophon, is said to have perished young by the arrows of this goddess. Or, perhaps, it may allude to some disease fatal to women, such as Macrobius speaks of; Saturn. I. 17. *Feminas certis afflictas morbis Σελήνοβλήτους καὶ ‘Αρτεμιδοβλήτους vocant*. POPE. In the same manner, the sudden deaths of men are attributed to Apollo. See note on Il. A. 370. and compare Od. O. 409.

429. *‘Εκτορ, ἀτὰρ σὺ κ. τ. λ.* These beautiful lines have been repeatedly imitated, but they have never been equalled in tenderness and feeling. Propert. El. I. 23. *Tu mihi sola domus, tu, Cynthia, sola parentes, Omnia tu nostræ tempora lætitia*. And again, Eleg. IV. ii. 75. *Fungere maternis vicibus, pater: illa meorum Omnis erit collo turba ferenda tuo*. But, in particular, the whole of this pathetic address of Andromache should be compared with that of Tecmessa in Soph. Aj. 485.—The position of the pronoun, and the particle *ἀτὰρ* would have been inverted in the

Ἦδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430
 Ἀλλ' ἄγε νῦν ἐλάαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 Μὴ παῖδ' ὀρφανικὸν θείης, χήρην τε γυναῖκα.
 Λαὸν δὲ στῆσον παρ' ἐρινεὸν, ἔνθα μάλιστα.
 Ἀμβατός ἐστι πόλις, καὶ ἐπιδρομον ἔπλετο τεῖχος.
 Τρεῖς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435

Tragic writers. See the note on Soph. CEd.
 C. 507. Pent. Gr. p. 137.

430. θαλερὸς παρακοίτης. See on Il.
 B. 266.

431. ἐπὶ πύργῳ. It seems that this tower was built upon a part of the battlements, where the ascent to the city was less steep, and the wall more open to the attacks of the enemy: v. 434. Troy, with its citadel, Pergama, was situated upon one of the lower ridges of Mount Ida, and fortified by a wall, fabled to have been raised by Apollo and Neptune: Il. H. 452. From behind, the city was overhung by the lofty promontories, Gargarus and Lectum; on the former of which was the altar of Jupiter; Θ. 47. In front lay an extensive plain, gently declining towards the Hellespont, and watered by the two rivers Simois and Scamander; the former bursting like a torrent from the central ridge of Ida, and the latter issuing from two fountains, the one hot and the other cold, close under the walls of the city. That part of the plain along which the Grecian fleet was stationed, at the mouth of the Scamander, between the well-known Rhætean and Sigæan promontories, is called the πεδῖον Σκαμάνδριον; and that towards the city is distinguished as the πεδῖον Τρωϊκόν; Il. B. 465. K. 11. and elsewhere. The πεδῖον Ἰδῆϊον, mentioned in Il. Φ. 558. lay probably along the side of the mountain, towards the Ægean Sea. At a little distance from the Scæan gate, in the direction of the ships, and visible from the tower here mentioned, was a little hillock, or watch-tower; and near

it the ἐρινεὸς, or fig-tree; v. 433. Compare Il. X. 145. In the same direction also were the tomb of Ihus, and the Διὸς φηγός, Il. E. 693. Thus much may be collected from Homer; but of Troy itself there were no remains, even in the time of Strabo. Alexander, also, when he visited the spot where Troy was said to have stood, for the purpose of rebuilding it, could find no vestige to guide him; and Lucian informs us, that when Cæsar examined the site of the Troade, Pharsal. IX. 961. *etiam periere ruinae*. Modern travellers, however, have asserted, that although considerable alterations have been effected by earthquakes, and other natural causes, the country affords undeniable proof of the general veracity of Homer. See Gell and Rennel on the *Topography of Troy*; Wood's *Essay on Homer*; Clarke's *Travels*, Part II.; Bryant's *Dissertation*; and Morritt's *Vindication of Homer*. At all events, whatever may be the merits of the question respecting the existence of Troy, and the reality of the events recorded in the Iliad, its decision can never detract from the fame of Homer as a poet, should it even invalidate his testimony, and sink his long established character as an historian.

433. ἐρινεόν. A fig-tree. Compare Il. Φ. 37. According to Strabo, XIII. p. 411, 43. *τραχύς τις τόπος καὶ ἐρινεώδης*.

434. ἀμβατός. Accessible. Schol. *ἀνάβασιν ἔχονσα*.

435. ἐπειρήσανθ'. Scil. ἀναβαίνειν καὶ ἐπιδραμεῖν, from the last verse. Of the syntax, see on Il. Γ. 146.

‘Αμφ’ Αἴαντε δύνω, καὶ ἀγακλυτὸν Ἴδομενῆα,
 ‘Ηδ’ ἀμφ’ Ἀτρεΐδας, καὶ Τυδέος ἄλκιμον υἱόν·
 “Ἦπον τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδῶς,
 “Ἡ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.
 Τὴν δ’ αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 440
 “Ἡ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ’ αἰνῶς
 Αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 Αἶ κε, κακὸς ὤς, νόσφιν ἀλυσκάζω πολέμοιο.
 Οὐδ’ ἐμὲ θυμὸς ἄνωγεν· ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 Αἰεὶ, καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι, 445
 ‘Αρνύμενος πατρός τε μέγα κλέος, ἢδ’ ἐμὸν αὐτοῦ.
 Εὖ μὲν γὰρ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν,
 “Εσσεται ἡμαρ, ὅτ’ ἂν ποτ’ ὀλώλῃ Ἴλιος ἱρή,
 Καὶ Πριάμος, καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 ‘Αλλ’ οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 Οὐτ’ αὐτῆς Ἑκάβης, οὐτε Πριάμοιο ἀνακτος,
 Οὐτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ‘Εν κονίῃσι πέσοιεν ὑπ’ ἀνδράσι δυσμενέεσσιν,
 “Οσσον σεί’, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 Δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας· 455
 Καὶ κεν, ἐν Ἀργεὶ ἐοῦσα, πρὸς ἄλλης ἱστὸν ὑφαίνοις,

442. αἰδέομαι Τρῶας κ. τ. λ. See on Il. E. 531.—Hector uses the same words again in Il. X. 105. Hence Pers. Sat. I. 5. *Ne mihi Polydamas et Troiades Laborem Præstulerint*. Cicero also applies the passage proverbially in *Epist. ad Attic.* II. 5. VII. 1.

444. θυμὸς ἄνωγεν. We must supply, from the last line, ἀλυσκάζειν, scil. κῆρα. See on Il. E. 253.—Of the verb ἀρνύσθαι, v. 446. see on Il. A. 159.

447. εὖ μὲν γὰρ τόδε κ. τ. λ. The particle γὰρ is here elliptical, as in Il. A. 123. and may be translated *although*. This and the two following verses are repeated from Il. A. 163.

452. οἳ κε πέσοιεν. *Qui forte occubē-*

turi sint. The optative here bears its usual potential signification, and the construction does not therefore coincide with the remark on Il. B. 188. See Matt. Gr. Gr. §. 528. 2. and compare Il. Θ. 291. K. 166.

455. ἐλεύθερον ἡμαρ. So infra v. 463. δούλιον ἡμαρ. Compare Eur. Hec. 56. Androm. 99. and elsewhere in the Tragic writers.

456. καὶ κεν, ἐν Ἀργεὶ κ. τ. λ. Compare Il. X. 482. Euripides seems to have had this passage in view in Androm. 166. If any particular place is here intended, it must be Argos in Thessaly, since two fountains, *Messeis* and *Hyperia*, adjacent to the ruins of some Thessalian town, are men-

Καί κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης,
 Πόλλ' ἀεκαζομένη κρατερὴ δ' ἐπικείσεται ἀνάγκη·
 Καί ποτέ τις εἴπῃσιν, ἰδὼν κατὰ δάκρυ χέουσας·
 Ἐκτορος ἦδε γυνή, δς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 Ὡς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 Χήτεϊ τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἡμαρ.
 Ἀλλὰ με τεθνεῶτα χυτὴ κατὰ γαῖα καλύπτοι,
 Πρὶν γε τι σῆς τε βοῆς, σοῦ θ' ἐλκηθμοῖο πυθέσθαι. 465
 Ὡς εἰπὼν, οὗ παιδὸς ὀρέξατο φαίδιμος Ἐκτωρ.
 Ἀψ δ' ὁ πᾶϊς πρὸς κόλπον εὐζώνοιο τιθήνης
 Ἐκκλίνθη ἰάχων, πατρὸς φίλου ὅψιν ἀνυχθεῖς,
 Ταρβήσας χαλκὸν τ', ἠδὲ λόφον ἱππιοχαίτην,
 Δεινὸν ἀπ' ἀκροτάτης κόρυθος νέοντα νοήσας· 470
 Ἐκ δὲ γέλασσε πατήρ τε φίλος, καὶ πότνια μήτηρ.
 Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἐκτωρ,
 Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώσαν.
 Αὐτὰρ ὃ γ' ὃν φίλον νιδὼν ἐπεὶ κύσε, πῆλὲ τε χερσίν,
 Εἶπεν ἐπενεξάμενος Διὶ τ', ἄλλοισί τε θεοῖσι· 475
 Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 Παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 Ὡδὲ βίην τ' ἀγαθὸν, καὶ Ἴλιον ἴφι ἀνάσσειν·
 Καί ποτέ τις εἴπῃσι,—πατρὸς δ' ὅγε πολλὸν ἀμείνων·

slotted by Strabo; IX. p. 302, 46. but we should probably understand *Greece* in general.

459. καὶ ποτὶ τις εἴπῃσι κ. τ. λ. See on II. A. 184.

466. παιδὸς ὀρέξατο. See above on v. 68. This is a common use of the middle voice, in which the direct action is done on the agent himself, but in reference to another person. Compare II. Γ. 25. and see Tate on *the middle verb*; Mus. Crit. T. I. p. 103.

476. Ζεῦ, ἄλλοι τε θεοί, κ. τ. λ. Soph. Aj. 550. Ὡ καὶ, γίνομαι πατρὸς ἐντυχέσ-
 τας, τὰ δ' ἄλλ' ὁμοῦς· καὶ γινού' ἀν

σὺ πατὴρ. Virg. Æn. XII. 435. *Disce, puer, virtutem ex me, verumque laborem, Fortunam ex altis.*

479. καὶ ποτὶ τις εἴπῃσι. One of the Harleian MSS. reads εἴποι, and there seems little doubt of the truth of the reading. See Dawes's *Misc. Crit.* p. 247. ed. Kidd. The vulgar lection most probably originated in v. 459. supra; though the sense of the two passages is completely different, and dissyllables, such as πατὸς, never occur with the first syllable short before a mute and a liquid. The construction is; καὶ ποτὶ τις εἴποι (αὐτὸν) ἀνιδόντα ἐς πολέμου, κα-

Ἐκ πολέμον ἀνιόντα· φέροι δ’ ἕναρα βροτόεντα, 480
 Κτείνας δῆϊον ἄνδρα, χαρείη δὲ φρένα μήτηρ.
 ὣς εἰπὼν, ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
 Παῖδ’ ἐόν· ἥ δ’ ἄρα μιν κηώδεϊ δέξατο κόλπῳ,
 Δακρυόεν γελάσασα· πόσις δ’ ἐλέησε νοήσας,
 Χειρὶ τέ μιν κατέρεξεν, ἔπος τ’ ἔφατ’, ἐκ τ’ ὀνόμαζε·
 Δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ. 486
 Οὐ γάρ τίς μ’ ὑπὲρ αἶσαν ἀνὴρ Ἀίδι προιάψει.
 Μοῖραν δ’ οὐτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 Οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν ταπρῶτα γένηται.
 Ἀλλ’ εἰς οἶκον ἰοῦσα τὰ σαντῆς ἔργα κόμιζε, 490
 Ἰστόν τ’, ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 Ἔργον ἐποίχεσθαι· πόλεμος δ’ ἀνδρεσσι μελήσει
 Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.
 ὣς ἄρα φωνήσας, κόρυθ’ εἴλετο φαίδιμος Ἐκτωρ
 Ἴππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει 495
 Ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 Αἶψα δ’ ἔπειθ’ ἴκανε δόμους εὖ ναιετάοντας

τρός δ’ ὅγε κ. τ. λ. See Matt. Gr. Gr. §. 410. b.

487. ὑπὲρ αἶσαν. See on Il. B. 155. With the sentiment contained in the following lines, compare Horat. Od. I. 4. 13. *Pallida mors æquo pulsat pede pauperum tabernas Regumque turres*. So again Od. II. 3. 25; 14. 11; 18. 32. Passages to the same effect are very frequent in the Tragic writers. Eustathius notices an oracular response of Apollo, from Ælian: *Μοῖραν μὲν θνητοῖσιν ἀμήχανον ἐξαλάσσαι, Ἦν ἐπιγινόμενοισι πατὴρ Ζεὺς ἐγγυάλε*.

489. ἐπὴν ταπρῶτα γένηται. The idea was very generally imbibed in early times, that the period of a man's life was fixed at the time of his birth. It may be proper here to observe, that the true Homeric notion of *Fate*, is that of an original purpose of the almighty power of Jupiter.

Thus Damm, in v. αἶσα. *Quatenus quidam antiquorum id extra Deum posuerunt, errant: res ipsa certa est: et Fatum sensu sano nil aliud est, nisi decretum divinum de existentia mundi, rerumque omnium quas in eo sunt*. Hence Macrob. V. 16. *Fortunam Homerus nescire maluit, et soli Deo, quem Μοῖραν vocat, omnia regenda committit; adeo ut hoc vocabulum τύχη, in nulla parte Homerici voluminis nominetur. Contra Virgilius non solum novit et meminit, sed Omnipotentiam quoque ei tribuit*.

490. ἀλλ’ εἰς οἶκον κ. τ. λ. Compare Il. E. 429. Æsch. Theb. 184. So also Ovid: *Met. XII. columque, I, cape cum calathis, et stamina pollice torques. Bella relinque viris*.

492. Ἔργον ἐποίχεσθαι. See on Il. A. 31.

496. ἐντροπαλιζομένη. *Repeatedly looking back*. Schol. κατ’ ὀλίγον καὶ συνεχῶς ἐπιστρεφομένη.

"Εκτορος ἀνδροφόνοιο· κινήσατο δ' ἐνδοθι πολλὰς
 Ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνώρσεν.
 Αἱ μὲν ἔτι ζῶν γόον Ἔκτορα ᾧ ἐνὶ οἴκῳ· 500
 Οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 Ἰξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.
 Οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν·
 Ἀλλ' ὄγ', ἐπεὶ κατέδυν κλυτὰ τεύχεα ποικίλα χαλκῷ,
 Σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς. 505
 Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 Δεσμὸν ἀπορρήξας θείῃ πεδλίῳ κροαίνων,
 Εἰωθὼς λούεσθαι ἐϋρρέϊος ποταμοῖο,
 Κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 Ὄμοις αἴτσουνται· ὁ δ' ἀγλαΐῃφι πεποιθὼς, 510
 Ῥίμφα ἐ γοῦνα φέρει μετὰ τ' ἦθεα καὶ νομὸν ἵππων·

506. ὡς δ' ὅτε τις κ. τ. λ. This beautiful comparison is translated in Virg. *Æn.* XI. 492. *Qualis ubi abruptis fugit præsepia vinculis Tandem liber equus, campoque potitus apertio, Aut ille in pastus armentiaque tendit equarum, Aut assuetus aquæ perfundi flumine noto Emicat, arrectisque fremit cervicibus alte Luxurians; luduntque jubæ per colla, per armos.* Somewhat similar is that in Shakspeare's *Henry IV.* Act I. 1. 9. *Contention, like a horse Full of high feeding, madly hath broke loose, And bears down all before him.* Schol. στατὸς ὁ ἐστὼς ἐπὶ πολὺν χρόνον. The verb ἀκοστῆν, to feed, is derived from ἀκόστη, a sort of bearded grain, or barley. Eustath. ἀκοστήσαι· πολυκριθῆσαι, ἀκοσταὶ γὰρ αἱ κριθαί. The noun occurs in Nicand. *Alexipharm.* 106.

507. πεδλίῳ. Subaud. διὰ. Schol. κροαίνων· ἐπικρούων τοῖς πόσιν. Schol. Villois. ἐριγδουνῶν. So Virgil: *Quadrupedante sono solidum quatit ungula campum.*

508. λούεσθαι ποταμοῖο. The Venetian Scholiast understands an ellipse of *ἔδωκεν*; and on Il. E. 6. where the same

construction occurs, he supplies the preposition *ἐξ*. If there is any ellipse at all, the former is, doubtless, correct, as sanctioned by Il. II. 669. *λούσον ποταμοῖο ῥοῇσι.* It seems probable, however, that *λούειν*, and many other words, are found with a genitive and dative indifferently, and sometimes also with a preposition. See Musgrave on Eurip. *Iph. A.* 1078. Schæfer on Lamb. Bos. *Ellips. Gr.* p. 312. In Il. E. 6. Heyne would construe Ὠκεανοῖο with the verb *παμφαίνῃσι*, which the sense of the passage and general usage forbid. Compare Il. Φ. 560. Hesiod. *Theogon.* 5. The adjective *ἐϋρρέϊος* is the Ionic genitive of *ἐϋρρέύς*.

510. ἀγλαΐῃφι πεποιθὼς. So Stat. *Achill.* I. 279. *Ille diu campis fuvioque et honore superbo Gavius.* Schol. ἀγλαΐῃφι· τῷ κάλλει τοῦ σώματος. Instances of anacoluthon, similar to that in the following line, abound in Homer; and they exhibit a species of negligence which can only be attributed to the inattention which was paid to grammatical rules in the early state of the language. See on Il. B. 355.

ὦς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης
Τεύχεσι παμφαίνων, ὥστ’ ἠλέκτωρ, ἐβεβήκει
Καρχαλῶν, ταχέες δὲ πόδες φέρον· αἶψα δ’ ἔπειτα
Ἑκτορα δῖον ἔτεμεν ἀδελφεὸν, εὖτ’ ἄρ’ ἔμελλε 515
Στρέψουσθ’ ἐκ χώρας, ὅθι ἦ δάριζε γυναικί.

Τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
Ἥθει, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω,
Δηθύνων, οὐδ’ ἦλθον ἐναίσιμον, ὥς ἐκέλευες.

Τὸν δ’ ἀπαμειβόμενος προσέφη κορυθαίολος Ἑκτωρ·
Δαιμόνι, οὐκ ἂν τίς τοι ἀνὴρ, δς ἐναίσιμος εἴη, 521
Ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι.

Ἀλλὰ ἐκὼν μεθιεῖς τε, καὶ οὐκ ἐθέλεις· τὸ δ’ ἐμὸν κῆρ
Ἀχνυται ἐν θυμῷ, ὅθ’ ὑπὲρ σέθεν αἷσχε’ ἀκούω
Πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο. 525

Ἀλλ’ ἴομεν· τὰ δ’ ὑπισθεν ἀρεσσόμεθ’, αἴκε πόθι Ζεὺς
Δῶη, ἐπουρανίοισι θεοῖς αἰειγενέτησι
Κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
Ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιούς.

513. ἠλέκτωρ. *The Sun*. Eustathius derives it *παρὰ τὸν χρυσοφανῆ ἠλεκτρον*. Others, with more probability perhaps, take it for *ἀλεκτρος*, from *a priv.* and *λέκτρον*, *cubile*; because the sun never rests. But the derivation is altogether uncertain.

516. δάριζε. Eustath. *διὰ λόγων ὠμιλεῖ*. From *δαρ*, *a wife*: See on Il. E. 486.

518. ἡθεῖ. *Venerando*. Scholiast, on Il. X. 229. *σεπτικὴ φωνὴ πρὸς πρεσβύτερον ἀδελφόν*. Compare Il. K. 37. Ψ. 94. Od. β. 147.

521. ἐναίσιμος. *Intelligent*. Eustath. *ὁ κατὰ τὸ δῖον φρονῶν*. Od. E. 190. *καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναίσιμος*. So Heyne. The sense, however, in which the word usually occurs is, *just, fitting, proper*,

as in v. 518. and it may equally bear the same signification here.

523. μεθιεῖς. Scil. *πολέμου*, as in Il. Δ. 240. The sense is fully expressed in Il. K. 121. *πολλάκι γὰρ μεθιεῖ τε καὶ οὐκ ἐθέλει πονείσθαι*.

528. κρητῆρα ἐλεύθερον. *The free bowl*, in which they made libations to Jupiter after the recovery of their liberty. The expression is observed by M. Dacier to resemble those of the Hebrews, *the cup of salvation, the cup of sorrow, the cup of benediction*, &c. Athenæus mentions those cups which the Greeks called *γραμματικά ἐκπώματα*, and which were consecrated to the gods, in memory of some success. He gives us the inscription of one of this sort, which was, ΔΙΟΣ ΣΩΤΗΡΟΣ. POPE. This is what Virgil calls *Craterem statuere*.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Η’.

BOOK VII.

THE ARGUMENT.

THE SINGLE COMBAT OF HECTOR AND AJAX.

The battle renewing with double ardour upon the return of Hector, Minerva is under apprehension for the Greeks. Apollo, seeing her descend from Olympus, joins her near the Scæan gate. They agree to put off the general engagement for that day, and incite Hector to challenge the Greeks to a single combat. Nine of the princes accepting the challenge, the lot is cast, and falls upon Ajax. These heroes, after several attacks, are parted by the night. The Trojans calling a council, Antenor proposes the delivery of Helen to the Greeks, to which Paris will not consent, but offers to restore them her riches. Priam sends a herald to make this offer, and to demand a truce for burying the dead, the last of which only is agreed to by Agamemnon. When the funerals are performed, the Greeks, pursuant to the advice of Nestor, erect a fortification to protect their fleet and camp, flanked with towers, and defended by a ditch and palisades. Neptune testifies his jealousy at this work, but is pacified by a promise from Jupiter. Both armies pass the night in feasting, but Jupiter disheartens the Trojans with thunder, and other signs of his wrath.

The three and twentieth day ends with the duel of Hector and Ajax. The next day the truce is agreed upon; another is taken up in the funeral rites of the slain; and one more in building the fortifications before the ships: so that somewhat above three days is employed in this book. The scene lies wholly in the field.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Η’.

Ἐπιγραφαί.

ἙΚΤΟΡΟΣ καὶ ἈΙΑΝΤΟΣ ΜΟΝΟΜΑΧΙΑ.

Ἄλλως.

Ἦτα δ’ Αἴας πολέμιζε μόνῳ μόνος Ἑκτορι δίῳ.

Ὡς εἰπὼν πυλέων ἐξέσσντο φαίδιμος Ἑκτωρ.
Τῷ δ’ ἄμ’ Ἀλέξανδρος κί’ ἀδελφεός· ἐν δ’ ἄρα θυμῷ
Ἀμφότεροι μέμασαν πολεμίζειν ἥδ’ ἐμάχεσθαι.
Ὡς δὲ θεὸς ναύτησιν ἐλδομένοισιν ἔδωκεν
Οὔρον, ἐπεὶ κε κάμωσιν ἐϋξέστησ’ ἐλάτῃσι 5
Πόντον ἐλάννοντες, καμάτῳ δ’ ὑπὸ γυῖα λέλυνται·
Ὡς ἄρα τῷ Τρώεσσιν ἐλδομένοισι φανήτην.
Ἐνθ’ ἐλέτην, ὃ μὲν νίδν’ Ἀρηϊθόιο ἄνακτος,
Ἄρνη ναιετάοντα Μενέσθιον, δν Κορυνήτης
Γείνατ’ Ἀρηϊθοος καὶ Φυλομέδουσα βοῶπις· 10
Ἑκτωρ δ’ Ἡϊονῆα βάλ’ ἔγχει ὀξυβέντι
Αὐχέν’ ὑπὸ στεφάνῃς ἐϋχάλκου, λῦσε δὲ γυῖα.
Γλαῦκος δ’, Ἴππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν,

4. ὧς δὲ θεὸς κ. τ. λ. This simile makes it plain that the battle had relaxed during the absence of Hector in Troy; and, consequently, that the conversation between Diomed and Glaucus, in the former book, was not, as Homer’s censurers would have it, in the heat of the engagement. POPE.—ἔδωκε. Dare solet. See on Il. A. 37.

9. Κορυνήτης. Qui clavam gestat. It was the custom of the chiefs, in the heroic ages, to carry a baton.

12. στεφάνης. Schol. Villos. εἶδος περικεφαλαίας, ἐξοχὴν ἔχον· ἡ δὲ μεταφορὰ ἀπὸ τῆς τῶν ὀρῶν στεφάνης. Properly, the exterior rim of the helmet: and thence the helmet itself: Il. K. 30. A. 96.

'Ιφίνοον βάλε δουρὶ, κατὰ κρατερὴν ὑσμίνην,
 Δεξιὰδην, ἵππων ἐπιάλμενον ὠκειάων, 15
 'Ωμον· ὁ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.
 Τοῦς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις 'Αθήνη
 'Αργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 Βῆ ῥα κατ' Οὐλύμποιο καρήνων αἵξασα
 'Ιλιον εἰς ἱερὴν· τῇ δ' ἀντίος ὤρνυτ' 'Απόλλων, 20
 Περγάμου ἐκκατιδών, Τρώεσσι δὲ βούλετο νίκην.
 'Αλλήλοισι δὲ τῷγε συναντέσθην παρὰ φηγῶ.
 Τὴν πρότερος προσέειπεν ἄναξ, Διὸς υἱὸς, 'Απόλλων·
 Τίπτε σὺ δ' αὖ μεμάνυα, Διὸς θύγατερ μέγαλοιο,
 'Ηλθες ἀπ' Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν; 25
 'Η ἴνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκην
 Δῶς; ἐπεὶ οὐ τι Τρῶας ἀπολλυμένους ἐλεαίρεις.
 'Αλλ' εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη,
 Νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτήτα.
 Σήμερον ὕστερον αὐτε μαχήσονται, εἰσόκε τέκμωρ 30
 'Ιλίου εὖρωσιν· ἐπεὶ ὥς φίλον ἔπλετο θυμῷ.
 'Υμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστυ.
 Τὸν δ' αὐτε προσέειπε θεὰ γλαυκῶπις 'Αθήνη·
 'Ωδ' ἔστω, 'Εκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
 'Ηλθον ἀπ' Οὐλύμποιο μετὰ Τρῶας καὶ 'Αχαιοὺς. 35
 'Αλλ' ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν;
 Τὴν δ' αὐτε προσέειπεν ἄναξ, Διὸς υἱὸς, 'Απόλλων·
 'Εκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμαιο,
 'Ην τινὰ πού Δαναῶν προκαλέσsetαι οἰόθεν οἷος
 'Αντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι· 40
 Οἱ δέ κ' ἀγασσάμενοι χαλκοκνήμιδες 'Αχαιοὶ
 Οἶον ἐπόρσειαν πολεμίζειν 'Εκτορι δίφ.

32. ὑμῖν ἀθανάτησι. Eustathius observes, that the adjective in the feminine must refer to *Minerva* and *Juno*. One MS. however, reads ἀθανάτοισι, in which case Jupiter would be included.

39. οἰόθεν οἷος. *Omnino solus*. In expressions of this kind the adverbial genitive

is merely emphatic, and adds nothing to the sense. So again infra v. 67. αἰνόθεν αἰνώως; and in Soph. CEd. C. 1447. νέα νεόθεν. Somewhat similar is Æsch. Prom. 980. πικρῶς ὑπέρπικρον. Agam. 208. ὀργῇ περιόργως.

‘Ως ἔφατ’· οὐδ’ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 Τῶν δ’ Ἑλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
 Βουλὴν, ἣ ῥα θεοῖσιν ἐφῆνδανε μητιῶσι. 45
 Στῇ δὲ παρ’ Ἑκτορ’ ἰὼν, καὶ μιν πρὸς μῦθον ἔειπεν·
 Ἑκτορ, νιὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
 Ἡ ῥά νύ μοί τι πλθοιο ; κασίγνητος δέ τοι εἰμί.
 Ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς·
 Αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅστις ἄριστος, 50
 Ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι.
 Οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν.
 Ὡς γὰρ ἐγὼν ὅπ’ ἄκουσα θεῶν αἰειγενετάων.
 Ὡς ἔφαθ’· Ἑκτωρ δ’ αὖτ’ ἐχάρη μέγα, μῦθον ἀκούσας·
 Καὶ ῥ’ ἐς μέσσον ἰὼν, Τρώων ἀνέεργε φάλαγγας, 55
 Μέσσου δουρὸς ἐλὼν· τοὶ δ’ ἰδρύνθησαν ἅπαντες·
 Καδ δ’ Ἀγαμέμνων εἷσεν ἑκκνήμιδας Ἀχαιοὺς.
 Καδ δ’ ἄρ’ Ἀθηναίη τε καὶ Ἀργυρότοξος Ἀπόλλων
 Ἐξέσθην, ὄρσιον εἰκότες αἰγυπιοῖσι,
 Φηγῶ ἔφ’ ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60
 Ἀνδράσι τερπόμενοι· τῶν δὲ στίχες εἶατο πυκναί,
 Ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.
 Οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἐπι φριξ

50. Ἀχαιῶν ὅστις ἄριστος. For τὸν ἄριστον. This elegant use of the relative, with the verb εἰμί expressed or understood, is not uncommon. See Matt. Gr. Gr. §. 445. 6. a.

52. οὐ γάρ πώ τοι κ. τ. λ. Eustathius observes, that Helenus detracts from Hector's intrepidity, by assuring him of the result of the combat : but although his brother very naturally acquaints him with the fact, it does not appear that there was any need of such a stimulus. The words ὅσα ἄκουσα, in the next line, imply nothing more than σύνθετο θυμῷ, in v. 44.

56. μέσσου δουρὸς ἐλὼν. See on II. Γ. 78.

59. εἰκότες αἰγυπιοῖσι. The fiction of these divinities sitting on the beech-tree, in the shape of vultures, is imitated by Milton in

Paradise Lost, book IV. where Satan, leaping over the boundaries of Eden, sits in the form of a cormorant upon the tree of life. POPE. αἰγυπιοῖσι. Schol. οἱ μὲν εἶδος ἀετοῦ, οἱ δὲ τοὺς γύπας ἐξειδίξαντο. Ælian. N. A. II. 46. τοὺς αἰγυπιοὺς, ἐν μεθορίῳ γυπῶν ὄντας καὶ ἀετῶν.

61. ἀνδράσι τερπόμενοι. Eustath. ἐκ τούτου ἔοικεν ἀρχὴν λαβεῖν ὁ τὸν ἀνθρώπον ὀρισάμενος παίγνιον θεοῦ. See Plato de Legg. VII. p. 352. ed. Bipont.

63. οἷη δὲ Ζεφύροιο κ. τ. λ. The thick ranks of the troops composing themselves in order to sit and hear what Hector was about to propose, are compared to the waves of the sea just stirred by the west wind ; the simile partly consisting in the darkness and the stillness. This is plainly different

'Ορνυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς·
 Τοῖαι ἄρα στίχες εἶατ' Ἀχαιῶν τε Τρώων τε 65
 'Εν πεδίῳ· Ἐκτώρ δὲ μετ' ἀμφοτέροισιν ἔειπε·
 Κέκλυτέ μεν, Τρῶες, καὶ ἑκκνήμιδες Ἀχαιοί,
 "Οφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 "Ορκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,
 'Αλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70
 Εἰσόκεν ἦ ὑμεῖς Τροίην ἐδ' πυργον ἔλγτε,
 "Η αὐτοὶ παρὰ νηυσὶ δαμείετε ποντοπόροισιν.
 'Υμῖν μὲν γὰρ ἔασιν ἀριστῆες Παναχαιῶν·
 Τῶν νῦν, ὄντινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει,
 Δεῦρ' ἵτω, ἐκ πάντων πρόμος ἔμμεναι Ἐκτορι δίῳ. 75
 "Ωδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπιμάρτυρος ἔστω·
 Εἰ μὲν κεν ἐμὲ κείνος ἔλῃ ταναηκῆϊ χαλκῷ,
 Τεύχεα συλήσας, φερέτω κοίλας ἐπὶ νῆας,
 Σῶμα δὲ οἵκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρὸς με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80

from those images of the sea, given us on other occasions, when the armies in their engagement and confusion are compared to the waves in their agitation and tumult: and that the contrary is the drift of this simile, appears particularly from Homer's using the word *εἶατο*, *sedebant*, twice in the application of it. POPE. The noun *φρίξ* properly signifies *shuddering*; from *φρίσσω*, *horreo*; and thence, *the gentle rippling of the waves, as the wind begins to rise*. Dr. Blomfield compares it with the *κυμάτων γέλασμα* in *Æsch. Prom.* 89. but the derivations, at least, of the words, are totally dissimilar.

69. ὅρκια μὲν Κρονίδης κ. τ. λ. Hector, in the opening of his speech, anticipates the objection to the combat, which would naturally arise in the minds of the Greeks, from the treachery of Pandarus; which, in the language of the times, he imputes to Jupiter, who had ordained the continuance

of the war. The object of the combat, however, is different from that between Paris and Menelaus, which was intended to decide the fate of war; whereas this is simply proposed as a trial of valour. In the next line *κακὰ* must be construed, or perhaps repeated, with *τεκμαίρεται*. Compare *Il. Z.* 349.

73. ὑμῖν μὲν γὰρ κ. τ. λ. The clauses of the sentences are inverted; the causal particle *γὰρ*, which may be rendered *since*, being placed in the first member. This challenge of Hector, and the consequent dismay of the Greeks, may be compared with that of Goliath, in *1 Sam.* xvii. 8.

79. δόμεναι. For *δότεω*. See on *Il. Γ.* 285. The grammarians observe, that Homer always uses *σῶμα* in reference to the dead, and *δῆμας* for the living.

80. λελάχωσι. *Impertiant*; in an active sense. Schol. *λαχεῖν ποιήσωσιν, οἷον εἰ μεταλαβεῖν*. Of the construction of *λάγ-*

Εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶή δέ μοι εὖχος Ἀπόλλων,
 Τεύχεα συλήσας, ὤσω προτὶ Ἴλιον ἱρήν,
 Καὶ κρεμῶω προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,
 Τὸν δὲ νέκυν ἐπὶ νῆας ἐϋστέλμους ἀποδώσω,
 Ὅφρα ἐταρχύσῃσι κάρη κομόωντες Ἀχαιοὶ, 85
 Σῆμά τέ οἱ χεύσωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ.
 Καὶ ποτέ τις εἴπῃσι καὶ ὀψιγόνων ἀνθρώπων,
 Νηὶ πολυκλήϊδι πλέων ἐπὶ οἴνοπα πόντον·
 Ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
 Ὅν ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἔκτωρ. 90
 Ὡς ποτέ τις ἔρειε· τὸ δ' ἐμὸν κλέος οὐ ποτ' ὀλεῖται.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Αἰδέσθην μὲν ἀνήνασθαι, δεῖσαν δ' ὑποδέχθαι.
 Ὅψε δὲ δὴ Μενέλαος ἀνίστατο, καὶ μετέειπε,
 Νείκει ὀνειδίζων, μέγα δὲ στοναχίζετο θυμῷ. 95
 Ὡμοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ' Ἀχαιοὶ,
 Ἥ μὲν δὴ λῶβη τάδε γ' ἔσσεται αἰνόθεν αἰνῶς,
 Εἰ μὴ τις Δαναῶν νῦν Ἐκτορος ἀντίος εἴσιν.
 Ἀλλ' ὅμεις μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
 Ἥμενοι αὖθι ἐκαστοὶ ἀκήριοι, ἀκλέες αὐτῶς. 100

χάνω with a genitive, see Matt. Gr. Gr. §. 363. 5.

83. κρεμῶω προτὶ νηὸν Ἀ. It was the manner of the ancients to dedicate trophies of this kind in the temples of the gods. PORÉ. See note on Æsch. Theb. 262. Pent. Gr. p. 427.

85. ταρχύσῃσι. Schol. θάψωσι. The Scholiast says, that τὰ τάρχεα are funeral obsequies, and Eustathius derives the word from τάραχος, strepitus, i. e. lamentation. It should seem, however, that the verb is contracted from ταρχεύω, to embalm; whence ὁ τάριχος, a mummy; Herod. IX. 120. See Gataker on M. Antonin. p. 175.

86. σῆμά τέ οἱ χεύσωσιν. See on II. B. 793. Strabo, XIII. p. 409. gives an account of several tombs of the heroes who fought at Troy, which were to be seen on

the shore of the Hellespont in his time. Besides those of Patroclus and Antilochus, he mentions particularly that of Achilles near the Sigæan, and of Ajax near the Rhætean promontory.—Of the epithet πλατὺς, as applied to the Hellespont, see on II. B. 845.

96. ἀπειλητῆρες. Vain-boasters. See on II. O. 150. So magna minari, in Latin. Of the rest, see on II. B. 235. and of αἰνόθεν αἰνῶς, in the next line, on v. 39. supra.

99. ὕδωρ καὶ γαῖα γένοισθε. That is, Be resolved into those principles you sprang from, or die. Thus Eustathius explains it very exactly from a verse he cites of Zenophanes: πάντες γὰρ γαίης τε καὶ ὕδατος ἐκγενόμεσθα. PORÉ. Compare Apoll. Rhod. IV. 1408.

100. ἀκήριοι. See on II. E. 812.

Τῷδε δ' ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὕπερθε
Νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν.

Ὡς ἄρα φωνήσας κατεδύσατο τεύχεα καλά.

Ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῇ
Ἐκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺ φέρτερος ἦεν· 105
Εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν.

Αὐτός τ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,
Δεξιτερῆς ἔλε χειρὸς, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·

Ἀφραΐνεις, Μενέλαε Διοτρεφές· οὐδέ τί σε χρὴ
Ταύτης ἀφροσύνης· ἀνὰ δὲ σχέο, κηδόμενός περ, 110
Μῆδ' ἔθελ' ἐξ ἔριδος σεῦ ἀμείνονι φωτὶ μάχεσθαι,

Ἐκτορι Πριαμίδῃ, τὸν τε στυγέουσι καὶ ἄλλοι.

Καὶ δ' Ἀχιλλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανέρῃ

Ἐρρίγ' ἀντιβολῆσαι, ὅπερ σέο πολλὸν ἀμείνων.

Ἀλλὰ σὺ μὲν νῦν ἵζευ, ἰὼν μετὰ ἔθνος ἑταίρων· 115

Τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.

Εἴπερ ἀδείης τ' ἐστὶ, καὶ εἰ μόθου ἔστ' ἀκόρητος,

102. νίκης πείρατα. Eustath. περιφραστικῶς ἀντὶ τοῦ ἡ νίκη. See on Il. Z. 143. With the sentiment we may compare Prov. xxi. 31. LXX. Ἕππος ἐτοιμάζεται εἰς ἡμίραν πολέμου, παρὰ δὲ Κυρίου ἡ βοήθεια. In Clem. Alex. Strom. 6. the following hexameter is formed from this of Homer: νίκης ἀνθρώποισι θεῶν ἐκ πείρατα κίτται.

109. οὐδέ τί σε χρὴ T. δ. See on Il. I. 337.

111. ἐξ ἔριδος. For ἔριδι, as in Il. A. 8. In the same sense we have περὶ ἔριδος, infra v. 301. With the sentiment we may compare Eurip. Hec. 404. σὺ δ', ὦ τάλαινα, τοῖς κρατοῦσι μὴ μάχου. Pind. Nem. X. 136. χαλεπὰ δ' ἔρις ἀνθρώποισιν ὀμιλεῖν κρεσσόνων.

112. στυγέουσι. Eustath. φρίσσουσι· αὐτὸ δὲ ἴσον τῷ ἑρρίγασιν. Cf. v. 114. The verb στύγειν, which in later writers usually signifies *to hate*, is employed by Homer to

designate also the emotions of *fear* and *grief*. Compare Il. Θ. 370. 515. O. 167. P. 694. Y. 65.

117. εἴπερ ἀδείης τ' ἐστὶ, κ. τ. λ. It cannot with certainty be concluded from the words of Homer, who is the person to whom Agamemnon applies the last lines of this speech: and the interpreters leave it as undetermined as it is in the original. Some would have it understood of Hector, that the Greeks would send such an antagonist against him, from whose hands he might be glad to escape. But this interpretation seems contrary to the plain design of Agamemnon's discourse, which only aims to deter his brother from so rash an undertaking as engaging with Hector. So that, instead of dropping any expression which might depreciate the power or courage of this hero, he endeavours rather to represent him as the most formidable of men, and dreadful even to Achilles. PORR. Heyne,

Φημί μιν ἀσπασίως γόνυ κάμψειν, αἶ κε φύγησι
Δηΐου ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.

Ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως, 120
Αἴσιμα παρειπών· ὁ δ’ ἐπείθετο· τοῦ μὲν ἔπειτα
Γηθόσυννοι θεράποντες ἀπ’ ὤμων τεύχε’ ἔλοντο.
Νέστωρ δ’ Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·

ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.
Ἦ κε μέγ’ οἰμῳΰειε γέρον ἱππηλάτα Πηλεὺς, 125

Ἐσθλὸς Μυρμιδόνων βουληφόρος ἡδ’ ἀγορηγῆς,
Ὅς ποτὲ μ’ εἰρόμενος μέγ’ ἐγήθεεν ᾧ ἐνὶ οἴκῳ,
Πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.
Τοῖς νῦν εἰ πτώσσοντας ὑφ’ Ἑκτορι πάντα ἀκούσαι,
Πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἰεῖραι, 130
Θυμὸν ἀπὸ μελέων δῦναι δόμον Ἀῖδος εἴσω.

Αἶ γάρ, Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἀπολλων,
Ἡβῶμ’, ὥς ὄτ’ ἐπ’ ὠκυρόφῳ Κελάδοντι μάχοντο
Ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι,
Φειᾶς παρ’ τείχεσσιν, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135

Τοῖσι δ’ Ἐρευνθαλίων πρόμος ἵστατο, ἰσόθεος φῶς,
Τεύχε’ ἔχων ὤμοισιν Ἀρηϊθόιο ἀνακτος·

(Δίου Ἀρηϊθόου, τὸν ἐπὶ κλησιν Κορυνήτην

Ἄνδρες κίκλησκον, καλλίζωνοί τε γυναιῖκες,

Οὔνεκ’ ἄρ’ οὐ τόξοισι μαχέσκετο, δουρὶ τε μακροῦ, 140

however, and perhaps justly, prefers the former interpretation, which the structure of the passage properly requires. And it seems scarcely probable that Menelaus, who was the first to offer himself, and to upbraid the others for their sluggishness, would be induced to relinquish his purpose, unless he were assured that a more able substitute could be provided. Schol. μόθου· μάχης.

118. γόνυ κάμψειν. Schol. ἀναπαύεσθαι. See on Soph. CEd. C. 19. Pent. Gr. p. 106.

127. ὅς ποτὲ μ’ εἰρόμενος κ. τ. λ. This conversation took place at the conference

which Nestor, Ulysses, and Phoenix, were deputed to hold with Peleus, on the subject of sending Achilles to the war; since, without his assistance, the failure of the expedition was said to be inevitable. Compare Il. A. 764. sqq.

128. γενεήν τε τόκον τε. For περί γονίων καὶ τέκνων. See Matt. Gr. Gr. §. 411. 3.

136. τοῖσι. That is, ἐν τοῖσι, among them; scil. the Arcadians. Of this Arcadian war, see Pausan. V. 18. VIII. 4.; and of the geography, Strabo, VIII. p. 236.

Ἀλλὰ σιδηρεΐη κορύνη ῥήγνυσκε φάλαγγας.
 Τὸν Λυκόβοργος ἔπεφνε δόλῳ, οὗ τι κράτει γε,
 Στεινωπῶϊ ἐν ὁδῷ, ὅθ' ἄρ' οὐ κορύνη οἱ ὄλεθρον
 Χραΐσμε σιδηρεΐη· πρὶν γὰρ Λυκόβοργος ὑποφθὰς.
 Δουρὶ μέσσην περόνησεν· ὃ δ' ὑπτιὸς αἶδε ἐρείσθη. 145
 Τεύχεα δ' ἐξενάριξε, τὰ οἱ πόρε χάλκεος Ἄρης.
 Καὶ τὰ μὲν αὐτὸς ἔπειτ' ἐφόρει μετὰ μῶλον Ἄρηος.
 Αὐτὰρ, ἐπεὶ Λυκόβοργος ἐνὶ μεγάροισιν ἐγήρα,
 Δῶκε δ' Ἐρευθαλίῳ, φίλῳ θεράποντι, φορῆναι.)
 Τοῦ ὅγε τσύχῃ ἔχων προκαλίζετο πάντας ἀρίστον. 150
 Οἱ δὲ μάλ' ἐπρόμεον καὶ ἐθέλιδισαν, οὐδὲ τις ἔτλη.
 Ἀλλ' ἐμὲ θυμὸς αἰνέκε πολυτλήμων πολεμίζειν.
 Θάρσει ῥ' γενεῇ δὲ νεώτατος ἔσκει ἀπάκτων·
 Καὶ μαχόμεν οἱ ἐγὼ, δῶκεν δέ μοι εἶχος Ἀθήνη.
 Τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα 155
 Πολλὸς γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα.
 Εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη.
 Τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἔκτωρ.
 Ὑμέων δ' οἵπερ ἔασιν ἀριστῆες Παναχαίων.
 Οὐδ' οἱ προφρονέως μέμαθ' Ἔκτορος ἀντίον ἐλθεῖν. 160
 Ὡς νείκεσσ' ὁ γέρον· οἱ δ' ἐννέα, πάντες ἀνέσταν.

146. τὰ οἱ πόρε, χάλκεος Ἄρης. *Homer* has the peculiar happiness of being able to raise the obscurest circumstance into the strongest point of light. Areithous had taken these arms in battle, and this gives occasion to our author to say, they were the present of Mars, *POPE*.

151. ἔτλη, *Scil.* πολεμίζειν, which must be supplied from the verse following.

156. πολλός. *Schol.* μέγας. *Clarke* cites the *Schol.* on Eurip. *Hippol.* 1. but πολλή is there used in the sense of τιμία. See *Valck.* in loc.—παρήγορος. *In iambicis porrectus*: *Eustath.* παρηγορημένος, ὅστις κεχυμένος ὡς καὶ ἐκεῖ, καὶ οὕτω. πολλὸν ἐπέχων τόπον τῷ σώματι· εἰληπταὶ δὲ ἡ λίσς ἐκ μεταφορᾶς τοῦ παρρά-

ρου, ἔπταν, *Arch. Prom.* 371. *Καὶ νῦν ἀχρεῖον καὶ παρήγορον δέμας Κῆται.* See *Blomf. Gloss.* in loc. also on *Il.* θ. 87.

158. τῷ κε τάχ' ἀντήσειε κ. τ. λ. *Hec-* tor would soon find an antagonist ready to engage him. The noun μάχης, for μάχη. αἰμένου, as in *Il.* Ζ. 2. See also on *Il.* Α. 418. The construction of the following lines is this: ὑμῶν δὲ αὐτῶν οἱ (i. e. οὗτοι), οἵπερ ἔασιν ἀριστῆες Παναχαίων, κ. τ. λ. There is a change of person in ἔασιν, for ἐστέ.

161. οἱ δ' ἐννέα, πάντες. *Nine com-* plets; i. e. no less than nine. This pleonasm is very frequent in *Homer*, and is intended to denote a degree of emphasis which, as *Clarke* observes, the *Latins* ex-

Ὀρτο παλὺ πρῶτος μὲν ἀναξ' ἀνδρῶν Ἀγαμέμνων·
 Τῷ δ' ἐπὶ Τυδείδῃς ὄρτο κρατερὸς Διομήδης·
 Τοῖσι δ' ἐπ' Αἴαντες, θοῶν ἐπιεμένοι ἀλκῶν·
 Τοῖσι δ' ἐπ' Ἰδομενεὺς, καὶ ὅπῃ Ἰδομενεὺς 166
 Μηριόνης, ἀτάλαντος Ἐκναλίῳ ἀνδρείφοντι·
 Τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
 Ἄν δὲ Θάας Ἀνδραϊμονίδης, καὶ δῖος Ὀδυσσεύς·
 Πάντες ἄρ' οἳ γ' ἔβηλον πολεμίζειν Ἔκτορι δῖῳ·
 Τοῖς δ' αὖτις μετέειπε Γερήνιος ἱππότης Νέστωρ 170
 Κλήρῳ κῦν πεπάλαιθε διαμπερές, ὅς κε λάχῃσιν·
 Οὗτος γὰρ δὴ ὀνήσει ἐὺκνήμιδας Ἀχαιοὺς,
 Καὶ δ' αὐτὸς δν θυμὸν ὀνήσεται, αἶ κε φύγῃσι
 Διῖτον ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος·
 Ὡς ἔφαθ'· οἱ δὲ κλήρου ἐσημῆναντο ἕκαστος, 175
 Ἐν δ' ἔβαλον κυνέη, Ἀγαμέμνωνος Ἀτρεΐδου,
 Λαοὶ δ' ἠρήσαντο θεοῖς, ἰδὲ χεῖρας ἀνέσχον·
 Ὡδὲ δέ τις εἶπεσκεν, ἰδὼν εἰς οὐρανὸν εὐρόν·
 Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδέος υἱόν,
 ἢ αὐτὸν βασιλῆα πολυχρύσοιο Μυκηνῆς 180
 Ὡς ἄρ' ἔφαν'· πάλ्लεν δὲ Γερήνιος ἱππότης Νέστωρ·

press by the pronoun *ipse*. Thus Cicero :
decem ipso die ; i. e. ten full days. Com-
 pare II. K. 560. Σ. 373, 470, Τ. 247. Q.
 232. The article is inserted in Herod. III.
 66. βασιλεύσαντα μὲν τὰ πάντα ἔπτα
 ἔρεα καὶ μῆνας πέντε. And again IX.
 70: In the following lines, instead of re-
 peating the verb, the preposition only recurs.
 See Matt. Gr. Gr. §. 594. 2:

164. ἐπιεμένοι ἀλκῶν. See on II. A.
 149.

171. ὅς κε λάχῃσι. Scil. τὸ πολεμίζ-
 ειν Ἔκτορι. The verb *παλάσσειν* pro-
 perly signifies, to *besmear*, with the idea of
 motion affixed; as in II. E. 100: Ζ. 268;
 A. 98. 196: M. 186. and elsewhere. It
 also signifies to *shake the lots*; and it is here
 applied, in the passive, to the warriors them-

selves, whose lots were to be cast. With
 the dative *αἰήρῳ*, the preposition *σὺν* must
 be supplied. Of the *αἰήρως*, or *lots*, see
 on v. 189.

175. It generally happens, that *ἕκαστος*
 is found with the verb in the plural; and
 often, as in this instance, and again in v.
 185, it is added in the singular, as an appo-
 sition to a noun or pronoun plural, in order
 to make a fuller definition. In this case,
 however, the verb is frequently found in the
 singular, though the proper subject is in the
 plural. In the same way *πῶς* is used; in
 II. H. 265. Of the ancient custom of sha-
 king the lots in a helmet; see on Æsch.
 Theb. 454: Pent. Gr. p. 440.

179. ἦ Αἴαντα λαχεῖν. Supply *ὅς*: See
 on II. B. 413.

Ἐκ δ' ἔθορε κλῆρος κυνέης, δν ἄρ' ἤθελον αὐτοί,
 Αἶαντος· κήρυξ δὲ φέρων ἀν' ὄμιλον ἀπάντη,
 Δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.
 Οἱ δ', οὐ γιγνώσκοντες, ἀπηνύναντο ἕκαστος. 185
 Ἄλλ' ὅτε δὴ τὸν ἵκανε, φέρων ἀν' ὄμιλον ἀπάντη,
 Ὅς μιν ἐπιγράψας κυνέη βάλε φαίδιμος Αἴας,
 Ἦτοι ὑπέσχεθε χεῖρ'· ὁ δ' ἄρ' ἔμβαλεν, ἄγχι παρὰστάς·
 Γυνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῷ.
 Τὸν μὲν παρὰ πόδ' ἐὼν χαμάδις βάλε, φώνησέν τε· 190
 ὦ φίλοι, ἦ τοι κλῆρος ἐμός· χαίρω δὲ καὶ αὐτὸς
 Θυμῷ· ἐπεὶ δοκέω νικησέμεν Ἑκτορα δῖον.
 Ἄλλ' ἄγετ', ὅφρ' ἂν ἐγὼ πολεμῆϊα τεύχεα δύνω,
 Τόφρ' ὑμεῖς εὐχεσθε Διὶ Κρονίῳ ἀνακτι,
 Σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῳῆς γε πύθωνται· 195
 Ἦε καὶ ἀμφαδίην, ἐπεὶ οὐτίνα δείδιμεν ἔμπης.
 Οὐ γάρ τις με βίη γε ἐκὼν ἀέκοντα δίηται,
 Οὐδέ τ' αἰδρεῖν· ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως
 Ἐλπομαι ἐν Σαλαμῖνι γενέσθαι τε, τραφέμεν τε.
 Ὄς ἔφαθ'· οἱ δ' εὐχοντο Διὶ Κρονίῳ ἀνακτι. 200
 Ὄδε δὲ τις εἵπεσκεν, ἰδὼν εἰς οὐρανὸν εὐρύν·
 Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε, μέγιστε,
 Δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι·
 Εἰ δὲ καὶ Ἑκτορά περ φιλέεις, καὶ κήδεαι αὐτοῦ,
 Ἴσην ἀμφοτέροισι βίην καὶ κῦδος ὅπασσον. 205

187. φαίδιμος Αἴας. It happens not unfrequently that the noun, which should precede the relative, follows it in the same case. See Matt. Gr. Gr. §. 474. a.

188. ὁ δ' ἄρ' ἔμβαλε. Scil. κήρυξ.—γυνῶ δέ. Scil. Ajax.

189. κλήρου σῆμα. There is no necessity to suppose that they put any letters upon these lots, at least not their names, because the herald could not tell to whom the lot of Ajax belonged, till he claimed it himself. It is most probable that they made some private mark or signet, each upon his own lot: the lot being only a piece of

wood, a shell, or any thing that lay at hand. Porp: from Eustathius. See on Il. Z. 168.

195. σιγῇ ἐφ' ὑμείων. In silence, with yourselves; that the Trojans, as Eustathius observes, might not overhear them, and attribute their prayers to the effect of fear.

196. ἀμφαδίην. Schol. φανερώς.—Of ἔμπης, see on Il. A. 562.

198. ἐπεὶ οὐδ' ἐμὲ κ. τ. λ. Virg. Æn. IX. 201. Non ita me genitor bellis assuetus Opheltes, Argolicum terrorem inter Trojaque labores Sublatum erudiit. In the next line we have τραφέμεν for τραφῆναι. See on Il. E. 555.

Ὡς ἄρ' ἔφην. Αἴας δὲ κορύσσετο νώροπι χαλκῷ.
 Αὐτὰρ ἐπειδὴ πάντα περὶ χροῖ ἔσσατο τεύχη,
 Σεύατ' ἔπειθ', οἷός τε πελώριος ἔρχεται Ἄρης,
 Ὅστ' εἴσι πόλεμόνδε μετ' ἀνέρας, οὔς τε Κρονίων
 Θυμοβόρου ἔριδος μένεϊ ξυνέηκε μάχεσθαι· 210
 Τοῖος ἄρ' Αἴας ὥρτο πελώριος, ἔρκος Ἀχαιῶν,
 Μειδιῶν βλοσυροῖσι προσώπασι· νέρθε δὲ, ποσσὶν
 Ἦε μακρὰ βιβὰς, κραδάων δολιχόσκιον ἔγχος.
 Τὸν δὲ μὲν Ἀργεῖοι μέγ' ἐγήθεον εἰσορόωντες.
 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον, 215
 Ἐκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν·
 Ἀλλ' οὐπὼς ἔτι εἶχεν ὑποτρέσαι, οὐδ' ἀναδῦναι
 Ἀψ λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.
 Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος, ἥντε πύργον,
 Χάλκεον, ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων, 220
 Σκυτοτόμων ὃχ' ἄριστος, ὕλῃ ἐνὶ οἰκίᾳ ναίων·
 Ὅς οἱ ἐποίησε σάκος αἰόλον, ἑπταβόειον
 Ταύρων ζατρεφένων, ἐπὶ δ' ὄγδοον ἦλασε χαλκόν.
 Τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας
 Στῇ ῥα μάλ' Ἐκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα·
 Ἐκτορ, νῦν μὲν δὴ σάφα εἴσεται οἰόθεν οἷος, 226
 Οἷοι καὶ Δαναοῖσιν ἀριστῆες μετέασι,
 Καὶ μετ' Ἀχιλλῆα ῥηξήνορα, θυμολέοντα·
 Ἀλλ' ὁ μὲν ἐν νῆεσσι κορωνίσινι ποντοπόροισι
 Κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν· 230
 Ἡμεῖς δ' εἰμὲν τοῖοι, οἳ ἂν σέθεν ἀντιάσαιμεν,
 Καὶ πολέες· ἀλλ' ἄρχε μάχης ἡδὲ πτολέμοιο.
 Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·
 Αἴαν Διογενὲς, Τελαμώνιε, κοίρανε λαῶν,

216. θυμὸς ἐνὶ στήθεσσι πάτασσι. Cicero alludes to this passage in Tusc. Disp. IV. 22. *Videmus progredientem apud Homerum Ajacem multa cum hilaritate, cum depugnaturus esset cum Hectore: cujus, ut arma sumpsit, ingressio letitiam attulit sociis, terrorem autem hostibus; ut ipsum Hecto-*

rem, quemadmodum est apud Homerum, toto pectore trementem provocasse ad pugnam paniteret. Clarke justly observes, however, that Cicero has totally misunderstood the passage; since Hector by no means repents of the challenge; and his beating heart does not necessarily indicate fear and apprehension.

Μᾶτι μιν, ἥντε παῖδες ἀφανροῦ, πειρήτιζε, 235
 Ἥν γυναικός, ἥ οὐκ οἶδε πολεμῆϊα ἔργα·
 Αὐτὰρ ἐγὼν εὖ οἶδα μάχης ἶ, ἀνδροκρασίας τε·
 Οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐκ' ἀριστερὰ νυμφῆσαι βῶν
 Ἀζαλέην· τό μοι ἐστὶ γαλαῦρινον πολεμίζειν·
 Οἶδα δ' ἐνὶ σταδίῳ θηῖω μέλασθαι Ἀρηϊ· 240
 Οἶδα δ' ἐπαῖξαι μόθου ἵππων ὠκειαῶν.
 Ἄλλ' οὐ γάρ σ' ἐθέλω βάλλειν, τοιοῦτον ἐόντα,
 Λάβρη ὀκινπεύσας, ἀλλ' ἀμφαδόν, αἶ κε τύχημι.
 Ἥ ῥα, καὶ ἀμπεκαλὼν προΐει δολιχόσκιον ἔγχος,
 Καὶ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον, 245
 Ἀκρότατον κατὰ χαλκόν, δεῖ ὕδους ἦεν ἐπ' αὐτῷ.
 Ἐξ δὲ διὰ πτόχας ἦλθε δαίζων χαλκὸς ἀτειρής·
 Ἐν τῇ δ' ἐβδομάτῃ ῥινῷ σχέτο· δεύτερος αὖτε
 Αἴας Διογενῆς προΐει δολιχόσκιον ἔγχος,
 Καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντος· εἴσσην. 250
 Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 Καὶ διὰ θώρηκος πολυδαϊδάλου ἠρήρειστο·
 Ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
 Ἐγχος· ὃ δ' ἐκλίνθη, καὶ ἀλέσαστο κῆρα μέλαιναν.
 Τῷ δ' ἐκσπασσαμένῳ δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω
 Σύν ῥ' ἔπεσον, λείουσι νικότες ὠμοφάγοισιν, 255
 Ἥ συσι κάπροισι, τῶν τε σθένος οὐκ ἀλαπαδύνει.
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὐτάσσε δουρί·
 Οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δὲ οἱ αἰχμή.
 Αἴας δ' ἀσπίδα νόξεν ἐπάλμενος· ἡ δὲ διὰ πρόδ 260
 Ἦλυσεν ἐγχείῃ· στυφέλιξε δὲ μιν μεμαῶτα·
 Τμήδην δ' αὐχέν' ἐπῆλθε μέλαν δ' ἀνεκήκειν αἷμα.

239. τό. For δι' δ, and so *passim*. Of the verb *νυμᾶω*, see Blomfield's Gloss. on *Æsch. Theb.* 3. and of the adjective *γαλαῦρινος*, on *Il. E.* 289.

240. μέλασθαι Ἀρηϊ. This may probably allude to some martial dance, such as the *Πυρρική ὄρχησις*, so called from *Pyrrhus*, the son of *Achilles*. The phrase is here used, however, simply in the sense

of μάχεσθαι. In v. 242. the particle γάρ is elliptical. We may conceive that Hector intimated, by his gesture, that Ajax should prepare himself, as he had no intention of taking any unfair advantage of so generous a foe.

243. Ἥ ῥα, καὶ κ. r. l. Compare *Il. Γ'* 355. sqq.

262. τμήδην ἐπῆλθε. *Cedendo attigit*.

‘Αλλ’ οὐδ’ ὥς ἀπέληγε μάχης κορυθαίολος Ἕκτωρ·
 ‘Αλλ’ ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ,
 Κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε, μέγαν τε· 265
 Τῷ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον,
 Μέσσον ἐπομφάλιον· περιήχησεν δ’ ἄρα χαλκός.
 Δεύτερος αὖτ’ Αἴας πολὺν μείζονα λαὸν αἶερας,
 Ἕκ’ ἐπιδιμήσας, ἐπέρισε δὲ ἴν’ ἀπέλεθρον,
 Εἶσω δ’ ἀσπίδ’ ἔαξε, βαλὼν μυλοειδέϊ πέτρῳ, 270
 Βλάβε δέ οἱ φίλα γούναθ’· ὁ δ’ ὕπτιος ἐξετανύσθη,
 Ἀσπίδ’ ἐνιχυρὸς τὸν δ’ αἰψ’ ὤρθωσεν Ἀπόλλων.
 Καὶ νῦ κε δὴ ξιφέεσσ’ αὐτοσχεδὸν οὐτάζοντο,
 Εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἦδὲ καὶ ἀνδρῶν,
 Ἦλθον, ὁ μὲν Τρώων, ὁ δ’ Ἀχαιῶν χαλκοχιτώνων, 275
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένω ἄμφω,
 Μέσσω δ’ ἀμφοτέρων σκῆπτρα σχέθον, εἶπέ τε μῦθον
 Κήρυξ Ἰδαῖος πεπνυμένα μῆδεα εἰδώς·

Μηκέτι, παῖδε φίλῳ, πολεμίζετε, μηδὲ μάχεσθον·
 Ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς· 280
 Ἀμφὼ δ’ αἰχμητά· τόγε δὴ καὶ ἴδμεν ἅπαντες.
 Νῦξ δ’ ἤδη τελέθει, ἀγαθὸν καὶ νυκτὶ πιθέσθαι.

Τὸν δ’ ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
 Ἰδαῖ’, Ἕκτορα ταῦτα κελεύετε μυθήσασθαι· 284
 Αὐτὸς γὰρ χάρμῃ προκαλέσσατο πάντας ἀρίστους.
 Ἀρχέτω, αὐτὰρ ἐγὼ μάλα πείσομαι, εἴπερ ἂν οὗτος.

Τὸν δ’ αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
 Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε,
 Καὶ πινυτήν, περὶ δ’ ἔγχει Ἀχαιῶν φέρτατος ἐσσί,
 Νῦν μὲν πανσώμεσθα μάχης καὶ δηϊότητος 290

The verb indicates the slightness of the wound. Eustath. τὸ ἐπιπολάζον δηλοῖ τῆς πληγῆς.

267. The construction must be thus supplied: κατὰ τὸ μέσσον ἐπομφάλιον μέρος.

274. κήρυκες, Διὸς ἄγγελοι. See on Il. A. 334.

278. μῆδεα εἰδώς. See on Il. B. 718.

282. νυκτὶ πιθέσθαι. So again in Il. Θ. 502. I. 65. Od. M. 291. This beautiful application of the verb is imitated in Virg. Æn. II. 9. *suadent cadentia sidera somnos*.

289. πινυτήν. Scil. σύνεσιν, or φρόνησιν. That πινυτή is properly a feminine adjective is evident from Od. A. 444. compared with Od. A. 229.

Σήμερον· ὅστερον αὖτε μαχησόμεθ', εἰσόκε δαίμων
 Ἄμμε διακρίνῃ, δῶν δ' ἐτέροισί γε νίκην.
 Νύξ δ' ἤδη τελέθει, ἀγαθὸν καὶ νυκτὶ πιθέσθαι·
 Ὡς σύ τ' ἐϋφρήνης πάντας παρὰ νηυσὶν Ἀχαιοὺς,
 Σούς τε μάλιστα ἑτας, καὶ ἑταίρους, οἳ τοὶ ἔασιν. 295
 Αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἄνακτος
 Τρῶας ἐϋφρανέω καὶ Τρωάδας ἑλκεσιπέπλους,
 Αἷ τε μοι εὐχόμεναι θεῖον δόσονται ἀγῶνα.
 Δῶρα δ', ἄγ', ἀλλήλοισι περικλυτὰ δώομεν ἄμφω·
 Ὅφρα τις ὧδ' εἴπῃσιν Ἀχαιῶν τε Τρώων τε· 300
 Ἥ μὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,
 Ἥ δ' αὖτ' ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε.
 Ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,
 Σὺν κολεῷ τε φέρον καὶ ἐϋτμήτῳ τελαμῶνι·
 Αἶας δὲ ζωστήρα δίδου φοίνικι φαεινόν. 305
 Τὼ δὲ διακριθέντες, ὁ μὲν μετὰ λαὸν Ἀχαιῶν
 Ἥϊ', ὁ δ' ἐς Τρώων ὄμαδον κίε· τοὶ δ' ἐχάρησαν,
 Ὡς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα,
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·
 Καὶ ῥ' ἤγον προτὶ ἄστυ, ἀελπτέοντες σόον εἶναι. 310
 Αἴαντ' αὖθ' ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ

298. θεῖον δόσονται ἀγῶνα. Eustathius has given several interpretations of this passage. The most probable solution of the difficulty is, by understanding the word ἀγών in a sense which it frequently bears, of an assembly, or place of meeting. Apollon. Lex. ἀγών· ὁ τόπος εἰς ὃν συνάγονται. Compare II. T. 42. Ω. 1. Hence θεῖον ἀγῶνα will be a sacred assembly. The sense of the verb δόσεται, εὐρεῖν, is exemplified in the forms, δύνει, or δύσεσθαι, δόμεν, ὀμίλιν, πόλιν, and the like, which recur continually. Some have thought that θεῖος ἀγών should be rendered templum; from the images of the gods which are there collected. But it is better to refer the passage, in the above

acceptance, to the assembly and procession of the females to the Temple of Minerva; II. Z. 296.

302. ἀρθμήσαντε. United: from ἄρω, ἀρπύ, conjungo. Hence also, ἀρθμος, amicus; Od. II. 427. and ἀρθμός, amicitia; Hom. H. Merc. 521. The verb ἀρθμέω occurs in Apoll. Rhod. I. 1340.

303. δῶκε ξίφος κ. τ. λ. It is said that this exchange of presents between Hector and Ajax gave birth to a proverb, That the presents of enemies are generally fatal. For Ajax with this sword afterwards killed himself, and Hector was dragged by this belt at the chariot of Achilles. PORE. Soph. Aj. 661. ἐχθρῶν ἄδωρα δῶρα, κούκ ὀνήσιμα.

Εἰς Ἀγαμέμνονα δῖον ἄγον κεχαρηότα νίκη.
 Οἱ δ’ ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντα,
 Τοῖσι δὲ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 Ἄρσενα, πενταέτηρον, ὑπερμενεί Κρονίωνι, 315
 Τὸν δέρον, ἀμφὶ θ’ ἔπον, καὶ μιν διέχευαν ἅπαντα,
 Μίστυλλόν τ’ ἄρ’ ἐπισταμένως, πείραν τ’ ὀβελοῖσιν,
 Ὡπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
 Δαίνυντ’, οὐδὲ τι θυμὸς ἐδεύετο δαιτὸς ἔτσης 320
 Νώτοισι δ’ Αἴαντα διηγεκέεσσι γέραιρεν
 Ἥρωσ’ Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Τοῖς δ’ ἔρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή 325
 Ὅς σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 Ἀτρεΐδη τε, καὶ ἄλλοι ἀριστῆες Παναχαῖων,
 Πολλοὶ γὰρ τεθνῶσι κάρη κομόωντες Ἀχαιοί,

314. ἱέρευσεν. The use of this verb is in reference to the custom of the heroic ages, according to which their entertainments were always preceded by sacrificing the first-fruits to the gods. Of the rest of the passage, see the notes on Il. A. 465. sqq. and of the repetition of the particle δέ, on v. 137.

321. νώτοισι δ’ Αἴαντα κ. τ. λ. The distinction usually observed towards the more honourable guest, in giving him a larger portion than the rest, is here more particularly marked by Agamemnon, who assigns to Ajax the part of the victim which peculiarly belonged to himself. Herod. VI. 56. τῶν δὲ θυομένων πάντων τὰ δέσματά τε καὶ τὰ νώτα λαμβάνειν σφέας, scil. τοὺς βασιλείας. Xenophon, speaking of Lycurgus, observes in his Treatise *de Repub. Laecæam* διμορία γε ἐπὶ τῷ δέπνῳ ἐτίμησεν, οὐχ ἵνα διπλάσια καταφάγοιεν, ἀλλ’ ἵνα καὶ ἐπὶ τοῦδε τιμῆσαι ἔχουσιν, εἰ τινα βούλονται.

324. ὑφαίνειν μῆτιν. So in Il. Γ. 212. Θ. 93. *et passim*. Somewhat similar is the expression πλάκειν λόγους, which is frequently employed by Euripides.

328. πολλοὶ γὰρ τεθνῶσι κ. τ. λ. There is a great deal of artifice in this counsel of Nestor, of burning the dead and raising a fortification; for though piety was the specious pretext, their security was the real aim of the truce, which they made use of to finish their works. Their doing this at the same time they erected their funeral piles, made the imposition easy upon the enemy, who might naturally mistake one work for the other. And this also obviates a plain objection; viz. Why the Trojans did not interrupt them in this work? The truce determined no exact time; but as much as was needful for discharging the rites of the dead. PORE. It may be observed, that there was no necessity for these fortifications in the earlier years of the war, since the Trojans had never left the city.

Τῶν νῦν αἷμα κελαινὸν, ἐτ' ῥοοὺν ἀμφὶ Σκάμανδρον,
 'Εσκέδασ' ὀξὺς Ἀρης, ψυχὰ δ' Ἀϊδόςδε κατῆλθον. 330
 Τῷ σε χρὴ πόλεμον μὲν ἄμ' ἡοῖ παῦσαι Ἀχαιῶν,
 Αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκρούς
 Βουσί καὶ ἡμίονοισιν· ἀτὰρ κατακείομεν αὐτούς

till the secession of Achilles. See II. E. 789. The particle γάρ is either elliptical, as in II. A. 123. and may be thus supplied; *Hear, ye Greeks; for, &c.*; or it may express the cause of what follows, as in v. 73. *supra*.

330. Ἀϊδόςδε. That is, εἰς Ἀἶδος δῶμα. Properly the termination is only thus affixed to the accusative, as in II. A. 54. but the substantives οἶκον and δῶμα are continually understood with the genitive, whence the above form also arose.

332. κυκλήσομεν νεκρούς. Eustath. ἀντὶ τοῦ τροχοῖς ἀγάγωμεν, ἢ μάλιστα ἐφ' ἀμαζῶν κομίσωμεν, ὡς ἀπὸ μέρους· τὰ γὰρ κύελα, ἡγουν· οἱ τροχοὶ, μέρος ἀμάξης. See II. E. 722. Others explain the verb by *in ordem circumagere*; but the interpretation of Eustathius is sanctioned by v. 426. *infra*. Of this and the following subjunctive forms, see on II. A. 62.

333. κατακείομεν αὐτούς. It may not be unwelcome to enlarge a little upon the way of disposing the dead among the ancients. It may be proved, from innumerable instances, that the Hebrews interred their dead. Thus Abraham's burying-place is frequently mentioned in Scripture. And that the Egyptians did the same, is plain from their embalming them. Some have been of opinion, that the usage of burning the dead was originally to prevent any outrage to the bodies from their enemies: which imagination is rendered not improbable by that passage in 1 Sam. xxxi. 12. where the Israelites burn the bodies of Saul and his sons, after they had been misused by the Philistines, even though their

common custom was to bury their dead. So Sylla, among the Romans, was the first of his family who ordered his body to be burned, for fear the barbarities he had exercised on that of Marius might be retaliated upon his own. Cic. de Legg. II. 22. *Procul dubio cremandi ritus a Græcis venit, nam sepulchrum legimus Numam ad Anienis fontem; totique genti Cornelia sollemnè fuisse sepulcrum, usque ad Syllam, qui primus ex ea gente crematus est.* The Greeks used both ways of interring and burning. Patroclus was burned; and Ajax laid in the ground, as appears from Soph. Aj. 1165. Σπεύσον κοίλῃν κάπετόν τιν' ἰδεῖν κ. τ. λ. Thucydides, in book II. mentions λάρνακας κυπαρισσίνας, coffins or chests made of cypress-wood, in which the Athenians kept the bones of their friends that died in the wars. The Romans derived from the Greeks both these customs of burning and burying. "*In urbe neve sepelito, neve urito;*" says the law of the Twelve Tables. The place where they burned the dead was set apart for this religious use, and called *glebe*; from which practise the name is yet applied to all the grounds belonging to the church. Plutarch observes, that Homer is the first who mentions one general tomb for a number of dead persons. Here is a *Tumulus*, built round the pyre, not to bury their bodies, for they were to be burned; nor to receive the bones, for they were to be carried to Greece; but, perhaps, to inter their ashes,—which custom may be gathered from a passage in II. Ψ. 252.—or it might be only a cenotaph in remembrance of the dead. POPE. On this subject, see

Τυτθὸν ἀπὸ πρὸ νεῶν, ὥς κ’ ὅστέα παισὶν ἕκαστος
 Οἶκαδ’ ἄγῃ, ὅταν αὐτε νεώμεθα πατρίδα γαῖαν· 335
 Τύμβον δ’ ἀμφὶ πυρὴν ἕνα χεύομεν ἐξαγαγόντες
 Ἄκριτον ἐκ πεδίου· προτὶ δ’ αὐτὸν δαίμομεν ὦκα
 Πύργους ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν·
 Ἐν δ’ αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,
 Ὅφρα δι’ αὐτῶν ἱππηλασίῃ ὁδὸς εἴη· 340
 Ἐκτοσθεν δὲ βαθεῖαν ὀρύξομεν ἐγγύθι τάφρον,
 Ἡ χ’ ἱππους καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐοῦσα,
 Μή ποτ’ ἐπιβρίσῃ πόλεμος Τρώων ἀγερώχων.
 Ὡς ἔφαθ’· οἱ δ’ ἄρα πάντες ἐπήνησαν βασιλῆες.
 Τρώων δ’ αὐτ’ ἀγορὴ γένετ’ Ἰλίου ἐν πόλει ἄκρῃ, 345
 Δεινὴν, τετρηχυῖα, παρὰ Πριάμοιο θύρῃσι.
 Τοῖσιν δ’ Ἀντήνωρ πεπνυμένος ἦρχ’ ἀγορεύειν·
 Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι, ἡδ’ ἐπίκουροί,
 Ὅφρ’ εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 Δεῦτ’ ἄγετ’, Ἀργεῖν’ Ἑλένην καὶ κτήμαθ’ ἅμ’ αὐτῇ 350
 Δώομεν· Ἀτρεΐδῃσιν ἄγειν· νῦν δ’ ὄρκια πιστὰ
 Ψευδάμενοι μαχόμεσθα· τῷ οὐ νό τι κέρδιον ἡμῖν
 Ἐλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε.
 Ἦτοι ὃγ’ ὥς εἰπὼν κατ’ ἄρ’ ἔζετο· τοῖσι δ’ ἀνέστη
 Δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡυκόμοιο, 355
 Ὅς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·

Herod. II. 85. Diod. Sic. I. 91. Nicolaus
de Sepulcris Hebræorum; Kirchman *de Fun.*
Roman. Adam's *Roman Antiquities*, p.
 435. Robinson's *Archæol. Græc.* V. 6. 7.
 and Blomfield's *Gloss. on Æsch. Agam.*
 429.

346. Δεινὴ. *Valde commota.* Of the
 participle *τετρηχυῖα*, see on II. B. 95.

347. τοῖσιν δ’ Ἀντήνωρ κ. τ. λ. Ho-
 race alludes to this speech of Antenor in
Epist. I. 2. 9. Antenor censet belli præcidere
causam: Quod Paris, ut regnet saluus, vivat-
que beatus, Cogi posse negat.

353. ἵνα μὴ. *Unless.* Eustath. ἀντι-
 τοῦ, εἰ μὴ ῥέξομεν οὕτω. With the sen-

timent expressed in this passage we may com-
 pare Xenoph. *Anab.* III. 2. 10. Πρῶτον
 γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν
 ὄρκους, οἱ δὲ πολέμιοι ἐπιωρκήσασι τε, καὶ
 τὰς σπονδὰς καὶ τοὺς ὄρκους λελύκασιν.
 Οὕτω δὲ ἔχοντων, εἰδὸς τοῖς μὲν πολεμί-
 οῖς ἐναντίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ
 συμμάχους. So again, III. 1. 22. Ἄλιαν.
 V. H. XIV. 2. τοὺς παραβάντας ὄρκους
 τῶν βαρβάρων ἐπὶ ἡγεσεν Ἀγισιάδος, ὅτι
 τοὺς θεοὺς ἐχθροὺς αὐτοῖς ποιησάμενοι
 ταῖς ἐπιωρκίαις, αὐτῷ φίλους καὶ συμμά-
 χους κατεπράξαντο. Liv. III. 2. *Si per-*
jurio gaudeant, Dis magis iratis quam hos-
tibus gesturos bellum.

'Αντῆνορ, σὺ μὲν οὐκ ἔτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 Οἶσθα καὶ ἄλλον μῦθον ἀμείνονα ταῦδε νοῆσαι.
 Εἰ δ' ἔτεδόν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 'Εξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί. 360
 Αὐτὰρ ἐγὼ Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω·
 'Αντικρὺ δ' ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω·
 Κτήματα δ', ὅσ' ἀγόμην ἐξ Ἀργεος ἡμέτερον δῶ,
 Πάντ' ἐθέλω δόμεναι, καὶ ἔτ' οἰκοθεν ἄλλ' ἐπιθεῖναι.
 'Ητοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη 365
 Δάρδανίδης Πρίαμος, θεόφι μῆστωρ ἀτάλαντος,
 "Ὅς σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε·
 Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι, ἡδ' ἐπίκουροι,
 "Ὅφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 Νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν ὥς τοπάρους περ,
 Καὶ φυλακῆς μνήσασθε, καὶ ἐγρήγορθε ἕκαστος. 371
 'Ηῶθεν δ' Ἰδαῖος ἴτω κοίλας ἐπὶ νῆας,
 Εἰπέμεν Ἀγρεΐδῃσ', Ἀγαμέμνονι καὶ Μενελάῳ,
 Μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε.
 Καὶ δὲ τόδ' εἰπέμεναι πυκινὸν ἔπος, αἶ κ' ἐθέλωσι 375
 Παύσασθαι πολέμοιο δυσηχέος, εἰσόκε νεκροῦς
 Κεῖομεν· ὕστερον αὖτε μαχησόμεθ', εἰσόκε δαίμων
 "Αμμε διακρίνη, δῶή δ' ἑτέροισί γε νίκην.
 "Ὅς ἔφαθ'· οἱ δ' ἄρα τοῦ μᾶλα μὲν κλύον, ἡδ' ἐπίθοντο.
 Δόρπον ἔπειθ' εἵλοντο κατὰ στρατὸν ἐν τελέεσσιν. 380

359. ἀπὸ σπουδῆς. *In earnest.* Eustath. ἀντὶ τοῦ σπουδαίως καὶ οὐχ ὥς ἐπὶ πείρῃ τινί.

362. ἀντικρὺ δ' ἀπόφημι. *I positively refuse.* See on II. Γ. 359. and *Lex. Pent.* Gr. v. ἀποφάσκω.

366. θεόφι μῆστωρ ἀτάλαντος. *A god-like counsellor.* The appellation, however, must be understood in reference to the general character of Priam, and not to the foolish fondness with which he complies with the proposals of his son. From this

expression Æschylus has coined the word *θεομήστωρ*, which occurs in *Pers.* 659.

370. Vulgo κατὰ στρατόν. Some MSS. read κατὰ πτόλιν, and so Heyne. The vulgar reading is sanctioned by v. 380. which Heyne, however, condemns as spurious; and the other is confirmed by v. 477. infra.

375. εἰπέμεναι. Infinitive for imperative; as in v. 79.

380. ἐν τελέεσσιν. *At their posts.* Eustath. τὰ στρατιωτικὰ λέγει τάγματα. The word is frequently used in a military sense by Xenophon.

Ἡῷθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας.
 Τούς δ' εὖρ' εἰν ἀγορῇ Δαναοὺς, θεράποντας Ἄρηος,
 Νῆϊ παρὰ πρόμῃν Ἀγαμέμνωνος· αὐτὰρ ὁ τοῖσι,
 Στὰς ἐν μέσσοισι, μετεφώνεεν ἡπύτα κήρυξ·
 Ἀτρεΐδαί τε, καὶ ἄλλοι ἀριστῆες Παναχαιῶν, 385
 Ἡνώγει Πριάμους τε καὶ ἄλλοι Τρῶες ἀγανοί,
 Εἰπεῖν, αἶκε περ ὕμμι φίλον καὶ ἡδὺ γένοιτο,
 Μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε.
 Κτήματα μὲν ὅς' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
 Ἠγάγετο Τροίηνδ', (ὥς πρὶν ὥφελλ' ἀπολέσθαι,) 390
 Πάντ' ἐθέλει δόμεναι, καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·
 Κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο
 Οὐ φησι δώσειν ἢ μὴν Τρῳῆς γε κέλονται.
 Καὶ δὲ τόδ' ἠνώγεον εἰπεῖν ἔπος, αἶ κ' ἐθέλῃτε
 Παύσασθαι πολέμοιο δυσηχέος, εἰσόκε νεκρούς 395
 Κείμεν· ὕστερον αὖτε μαχυσόμεθ', εἰσόκε δαίμων
 Ἄμμε διακρίνῃ, δῶπ' δ' ἐτέροισί γε νίκην.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Ὅψ' δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 Μῆτ' ἄρ τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω, 400
 Μῆθ' Ἑλένην· γνωτὸν δὲ, καὶ ὃς μάλα νῆπιός ἐστιν,
 Ὡς ἡδὴ Τρῳέεσσιν ὀλέθρον πείρατ' ἐφῆκται.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπὶ λαχὼν υἷες Ἀχαιῶν,
 Μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
 Καὶ τότ' ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων 405
 Ἰδαῖ', ἦτοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
 Ὡς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως.
 Ἀμφὶ δὲ νεκροῖσι, κατακειμένον οὔτι μεγαίρω.
 Οὐ γάρ τις φειδῶ νεκῶν κατατεθνείωτων

386. ἠνώγει Πριάμους τε κ. τ. λ. See on Il. B. 146.

393. οὐ φησι. That is, *he refuses*. The expression is idiomatic, and equivalent to the Latin *negat*. Soph. Elect. 1211. οὐ φημ' ἰδόντων. Phil. 903. οὐ φημ' ἐγώ γε. Thucyd. IV. 28. οὐκ ἔφη αὐτός. Compare Herod. I. 37. VI. 61. Xenoph. Anab.

I. 3. 1. Plato in Eutyphr. c. 9. See Zeunè on Viger; p. 363. The particles ἡμῇν γε may be rendered *although indeed*. See on Il. A. 77.

409. νεκῶν κατατεθνείωτων. The same pleonasm occurs in Od. X. 447. So Soph. Ant. 515. ὁ κατθανὼν νέκυς. Eurip. Supp. 16. νεκρούς τοὺς ἀλωλότας.

Γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μελίσσέμεν ὦκα. 410
 Ὅρκια δὲ Ζεὺς ἴστω, ἐρίγδονπος πόσις Ἥρης.
 Ὡς εἰπὼν, τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν.
 Ἀψορρόν δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.
 Οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίωνες,
 Πάντες ὁμηγερέες, προτιδέγμενοι ὀππότε' ἂν ἔλθοι 415
 Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπε,
 Στάς ἐν μέσσοισι τοὶ δ' ὠπλίζοντο μάλ' ὦκα,
 Ἀμφότερον, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην.
 Ἀργεῖοι δ' ἐτέρωθεν ἐϋσσέλμων ἀπὸ νηῶν
 ὠτρύνοντο, νέκυς ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420.
 Ἡέλιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
 Ἐξ ἀκαλάρρείταο βαθυρρόου Ὀκεανοῖο
 Οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν,
 Ἐνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
 Ἄλλ' ὕδατι νίζοντες ἀπὸ βρότον αἵματθέντα, 425
 Δάκρυα θερμὰ χέοντες, ἀμαξάων ἐπάειραν.
 Οὐδ' εἶα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ
 Νεκροὺς πυρκαϊῆς ἐπενήνεον, ἀχνύμενοι κῆρ.
 Ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
 Ὡς δ' αὐτῶς ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ 430
 Νεκροὺς πυρκαϊῆς ἐπενήνεον, ἀχνύμενοι κῆρ.
 Ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.
 Ἥμος δ' οὐτ' ἄρ πω ἦώς, ἔτι δ' ἀμφιλύκη νύξ,
 Τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν·
 Τύμβον δ' ἀμφ' αὐτὴν ἕνα ποίεον ἐξαγαγόντες 435
 Ἀκριτον ἐκ πεδίου· προτὶ δ' αὐτὸν τεῖχος ἔδειμαν,
 Πύργους θ' ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν·
 Ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,

With the sentiment compare Virg. *Æn.* XI.
 104. *Nullum cum victis certamen, et æthere*
cassis. The preposition *περὶ* must be sup-
 plied.

410. *πυρὸς μελίσσέμεν.* *Per ignem gra-*
tificari; subaud. *διὰ.* Hesych. *μελίσσειν*
κεχαρισμένα πράττειν.

412. *σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσι.*
 See on II. A. 234.

421. *προσέβαλλεν ἀρούρας.* Scil. *ἀκ-*
τίσιν. Virgil has imitated this passage of
 Homer, respecting the funeral rites of the
 dead, in *Æn.* XI. 182. sqq.

433. *ἀμφιλύκη νύξ.* See on II. Δ. 101.

“Οφρα δι’ αὐτάων ἱππηλασίῃ ὁδὸς εἴη·
 “Εκτοσθεν δὲ βαθεῖαν ἐπ’ αὐτῷ τάφρον θρυξαν, 440
 Εὐρεῖαν, μεγάλην· ἐν δὲ σκόλοπας κατέπηξαν·
 “Ως οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί.
 Οἱ δὲ θεοὶ, παρ Ζηνὶ καθήμενοι ἀστεροπητῇ,
 Θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων·
 Τοῖσι δὲ μύθων ἤρχε Ποσειδάων ἐνοσίχθων· 445
 Ζεῦ πάτερ, ἥ ρά τις ἐστὶ βροτῶν ἐπ’ ἀπείρονα γαῖαν,
 “Οστις ἔτ’ ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει ;
 Οὐχ ὁράας ὃ τε δ’ αὐτε κάρη κομόωντες Ἀχαιοὶ
 Τείχος ἐτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
 “Ηλυσαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας ; 450
 Τοῦ δ’ ἦτοι κλέος ἔσται, ὅσῃν τ’ ἐπικίδναται ἡώς·
 Τοῦ δ’ ἐπλήσονται, ὃ τ’ ἐγὼ καὶ Φοῖβος Ἀπόλλων
 “Ηρω Λαομέδοντι πολίσσαμεν ἀθλήσαντε.
 Τὸν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·
 “Ω πόποι, ἔννοσίγαι’ εὐρυσθενὲς, οἷον εἵπεις ; 455
 “Αλλος κέν τις τοῦτο θεῶν δείσειε νόημα,
 “Ος σέο πολλὸν ἀφαιρότερος χειρὰς τε μένος τε·
 Σὸν δ’ ἦτοι κλέος ἔσται, ὅσῃν τ’ ἐπικίδναται ἡώς.
 “Αγρεὶ μάν, ὅτ’ ἂν αὐτε κάρη κομόωντες Ἀχαιοὶ
 Οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν, 460
 Τείχος ἀναρρήξας, τὸ μὲν εἰς ἄλα πᾶν καταχεῖται·
 Αὐτίς δ’ ἥϊόνα μεγάλην ψαμάθοισι καλύψαι,
 “Ως κέν τοι μέγα τεῖχος ἀμαλδύνηται Ἀχαιῶν.
 “Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 Δύσετο δ’ ἥελιος, τετέλεστο δὲ ἔργον Ἀχαιῶν. 465
 Βουφόνεον δὲ κατὰ κλισίας, καὶ δόρπον ἔλοντο.

444. *Θηεῦντο.* *Mirati sunt.* Eustath. ἐθαύμαζον.

447. *ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει;* *Consilia sua ad deos relaturus sit?* i. e. with a view of securing their assistance and favour. Eustathius has given another interpretation, but the true meaning of the passage is evident from v. 450. Pope observes, that as the building of this wall was

a mere fiction, it was necessary to account for no traces of it being left in after ages. Hence, therefore, the jealousy of Neptune, and the total destruction of the wall, in conformity with the promise of Jupiter, in Il. M. 17.

456. *τοῦτο νόημα.* *This contrivance;* i. e. the wall.

Νῆες δ' ἐκ Λήμνοιο παρέστασαν, οἶνον ἄγουσαι,
 Πολλαί, τὰς προέηκεν Ἰησονίδης Εὐνήρος,
 Τόν ῥ' ἔτεχ' Ὑψιπύλη ὑπ' Ἰήσωνι ποιμένι λαῶν.
 Χωρίς δ' Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ, 470
 Δῶκεν Ἰησονίδης ἀγέμεν μέθυ, χίλια μέτρα.
 *Εὐθεν ἄρ' οἰνίζοντο κάρη κομόωντες Ἀχαιοί,
 *Ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἶθωνι σιδήρῳ,
 *Ἄλλοι δὲ ῥινοῖς, ἄλλοι δ' αὐτῇσι βόεσσιν,
 *Ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν. 475
 Παννύχιοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοὶ
 Δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἡδ' ἐπίκουροι.
 Παννύχιος δὲ σφιν κακὰ μῆδετο μητιέτα Ζεὺς,
 Σμερδαλέα κτυπέων· τοὺς δὲ χλωρὸν δέος ἦρει.
 Οἶνον δ' ἐκ δεπᾶν χαμάδις χέον, οὐδέ τις ἔτλη 480
 Πρὶν πίειν, πρὶν λείψαι ὑπερμενεί Κρονίωνι.
 Κοιμήσαντ' ἄρ' ἔπειτα, καὶ ὕπνου δῶρον ἔλοντο.

467. νῆες δ' ἐκ Λήμνοιο κ. τ. λ. The
 verses from hence to the end of the book
 afford us the knowledge of some points of
 history and antiquity: as, that Jason had
 a son by Hypsipyle, who succeeded his
 mother in the kingdom of Lemnos:—that
 the isle of Lemnos was anciently famous

for its wines, and drove a traffic in them:—
 and that coined money was not in use in
 the time of the Trojan war, but the trade
 of countries carried on by exchange in
 gross; brass, oxen, slaves, &c. FORB. See
 on II. B. 106.

THE

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Θ’.

BOOK VIII.

THE ARGUMENT.

THE SECOND BATTLE, AND THE DISTRESS OF THE GREEKS.

Jupiter assembles a council of the Deities, and threatens them with the pains of Tartarus, if they assist either side : Minerva only obtains of him, that she may direct the Greeks by her counsels. The armies join battle ; Jupiter, on Mount Ida, weighs in his balances the fates of both, and affrights the Greeks with his thunders and lightnings. Nestor alone continues in the field, in great danger ; Diomed relieves him ; whose exploits, and those of Hector, are excellently described. Juno endeavours to animate Neptune to the assistance of the Greeks, but in vain. The acts of Teucer, who is at length wounded by Hector, and carried off. Juno and Minerva prepare to aid the Grecians, but are restrained by Iris, sent from Jupiter. The night puts an end to the battle. Hector continues in the field,—the Greeks being driven to their fortifications before the ships,—and gives orders to keep the watch all night in the camp, to prevent the enemy from re-embarking, and escaping by flight. They kindle fires through all the field, and pass the night under arms.

The time of seven and twenty days is employed from the opening of the poem to the end of this book. The scene here, except of the celestial machines, lies in the field, toward the sea-shore.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Θ’.

Ἐπιγραφαί.

ΘΕΩΝ ἈΓΟΡΑ, καὶ ΚΟΛΟΣ ΜΑΧΗΣ.

Ἄλλως.

Θῆτα, θεῶν ἀγορῇ, Τρώων κράτος, Ἐκτορος εὐχος.

ἮΩΣ μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ’ αἶαν,
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος,
Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·
Αὐτὸς δέ σφ’ ἀγόρευε, θεοὶ δ’ ὑπὸ πάντες ἄκουον·
Κέκλυτέ μευ, πάντες τε θεοὶ, πᾶσαι τε θέαιναι, 5
Ὅφρ’ εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
Μῆτε τις οὔν θήλεια θεὸς τόγε, μήτε τις ἄρσην,
Πειράτῳ διακέρσαι ἐμὸν ἔπος· ἀλλ’ ἅμα πάντες
Αἰνεῖτ’ ὄφρα τάχιστα τελευτήσω τάδε ἔργα.
Ὅν δ’ ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10
Ἐλθόντ’ ἢ Τρώεσσιν ἀρηγέμεν, ἢ Δαναοῖσι,
Πληγείς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·
Ἦ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡερόεντα,

4. ὑπὸ πάντες ἄκουον. A tmesis for ὑπήκουον, *they obeyed*; scil. his summons. It seems that the clauses of this sentence are inverted, and that the latter verb refers to ἀγορὴν ποιήσατο, in v. 2.

8. διακέρσαι. *To set aside, to transgress.* Schol. διακόψαι, ἀνατρέπει. Il. II. 120. μάχης ἐπὶ μῆδεα κείρει Ζεὺς.

9. αἰνεῖτε. *Acquiesce.* Schol. συναινεῖτε, συγκατατίθεσθε. See Pent. Gr. Lex. in voce.

12. πληγείς οὐ κατὰ κόσμον. Schol. Vill. ἀντὶ τοῦ κεραννωθείς. This connexion seems preferable to joining οὐ κατὰ κόσμον with ἐλεύσεται. Compare Il. B. 264.

Τῇλε μάλ', ἧχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
 "Ενθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός, 15
 Τόσσον ἔνερθ' 'Αἶδεω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
 Γνώσεται ἔπειθ', ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
 Εἰ δ' ἄγε, πειρήσασθε θεοὶ, ἵνα εἴδετε πάντες,
 Σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες,
 Πάντες δ' ἐξάπτεσθε θεοὶ, πᾶσαι τε θάιναι· 20
 'Αλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδλόνδε
 Ζῆν' ὑπατον μήστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε·
 'Αλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,
 Αὐτῇ κεν γαίῃ ἐρύσαιμι, αὐτῇ τε θαλάσσῃ·

14. βέρεθρον. *An abyss*. It was written also βάραθρον, whence the Latin *barathrum*. There was a deep pit so called at Athens, which was used as a place of capital punishment, into which the criminal was thrown, and left to perish. See Herod., VII. 133. Xenoph. Hellen. I. Schol. in Arist. Plut. 431. Meurs. Lect. Att. I. 25. Hence, in after times, it became a general name for a prison, in which sense it was also adopted by the Romans. Hence this curious etymology of the word in Isidorus; XIII. 9. *Barathrum: voratrum, quasi vorago atrox*. Festus derives it from βαθύς.

16. τόσσον ἔνερθ' 'Αἶδεω, κ. τ. λ. Hesiod has nearly the same line in Theog. 720. τόσσον ἔνερθ' ὑπὸ γῆς, ὅσον οὐρανός ἐστ' ἀπὸ γαίης. So Virg. *Æn.* VI. 577. *tum Tartarus ipse Bis patet in præceps tantum, tenditque sub umbras, Quantus ad ætherum cœli suspectus Olympus*. And Milton, P. L. I. 73. *As far removed from God and light of heaven, As from the centre thrice to th' utmost pole*. Of the probable origin of this threat of Jupiter, see on II. A. 403.

19. σείρην χρυσεῖην. The opinions respecting this chain of Jupiter, as collected by Eustathius, seem to be little worthy of attention. The more general belief of the ancients

was, that it meant the sun. Thus Plato in Theætet: οὐδὲν ἄλλο ἢ τὸν ἥλιον Ὅμηρος λέγει καὶ δηλοῖ. Hence Pope would understand it to be the attractive force of the sun, by which the planetary system is preserved. It seems more probable, and certainly more consistent with the natural simplicity which pervades his writings, that Homer meant no more than the plain signification which his words convey. The laboured conjectures, and the allegorical interpretations, by which the simplest and most beautiful passages in the Iliad have been obscured and impeded, are equally calculated to perplex by their extravagance, and disgust by their affectation.

23. πρόφρων ἐθέλοιμι. *Cum libuerit*. The adjective πρόφρων is redundant. A similar pleonasm of the word ἐκὼν sometimes occurs. Xen. Anab. V. 1. 14. πόλεις ἐκούσας ἔπεισε. Perhaps, however, the adjective may bear the meaning of *iratus*, which, though extremely rare, the sense and connexion evidently require in v. 40.

24. αὐτῇ κεν γαίῃ. There is an ellipse of the preposition σὺν, which is continually the case with the dative of the pronoun αὐτός. So again infra v. 290. A. 698. Y. 481. Ψ. 8. The idiom has been called Attic, but it is not confined to any class of

Σειρήν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο 25
 Δησαίμην· τὰ δέ κ’ αὐτε μετήορα πάντα γένοιτο.
 Τόσσον ἐγὼ περὶ τ’ εἰμὶ θεῶν, περὶ τ’ εἰμ’ ἀνθρώπων.
 ὣς ἔφαθ’· οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
 Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
 Ὅψε δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 30
 ὦ πάτερ ἡμέτερε, Κρονίδη, ὕπατε κρειόντων,
 Εὖ νυ καὶ ἡμεῖς ἴδμεν, ὃ τοι σθένος οὐκ ἐπικτόν·
 Ἄλλ’ ἔμπης Δαναῶν ὀλοφυρόμεθ’ αἰχμητῶν,
 Οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
 Ἄλλ’ ἦτοι πολέμον μὲν ἀφεξόμεθ’, ὥς σὺ κελεύεις· 35
 Βουλὴν δ’ Ἀργείοις ὑποθησόμεθ’, ἥτις ὀνήσει,
 ὣς μὴ πάντες ὄλωνται, ὀδυσσαμένοιο τεοῖο.
 Τὴν δ’ ἐπιμειδίσας προσέφη νεφεληγερέτα Ζεὺς·
 Θάρσει, Τριτογένεια, φίλον τέκος· οὗ νύ τι θυμῷ
 Πρόφρονι μυθέομαι· ἐθέλω δέ τοι ἥπιος εἶναι. 40
 ὣς εἰπὼν, ὑπ’ ὄχεσφι τιτύσκετο χαλκόποδ’ ἵππῳ
 ὤκυπέτα, χρυσέησιν ἐθείρησι κομόωντε.
 Χρυσὸν δ’ αὐτὸς ἔδυνε περὶ χροῖ· γέντο δ’ ἱμάσθλην
 Χρυσείην, ἐτύκτον, ἐοῦ δ’ ἐπεβήσατο δίφρου,
 Μάστιξε δ’ ἐλάαν· τῷ δ’ οὐκ ἀέκοντε πετέσθην 45
 Μεσσηγυῖς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 Ἴδην δ’ ἴκανε πολυπίδακα, μητέρα θηρῶν,

writers, though its use is more particularly frequent in the Tragic writers. See Elmsley on Eurip. Med. 261. in which he renders the words *αὐτοῖς μελάθροισ* by our familiar expression, *house and all*; and illustrates the formula by a variety of examples. We may add, Herod. II. 47. III. 45. VI. 32. Xenoph. Anab. I. 3. and other instances will frequently recur. See Matt. Gr. Gr. §. 400. f. Herman on Viger, p. 602.

29. *κρατερῶς*. *Angrily*. See on Il. A. 25.

34. οἳ κεν ὄλωνται. *Who will perish*; in the future. See on Il. B. 188.

40. *πρόφρονι*. *Irato*. See on v. 23.

43. γέντο. *He took*; for ἔλατο, i. e. ἔλατο. It is supposed that the γ is for the digamma or *spiritus asper*; as we have γάδεται for ἄδεται, γόινος for οἶνος, and the like. The λ is changed into ν, as in κέντο for κέλετο, ἦνθε for ἦλθε. See Matt. Gr. Gr. §. 227. Ernesti on Callim. H. in Cer. 44.

47. πολυπίδακα, μητέρα θηρῶν. We are informed by Mr. Wood, in his *Description of the Troads*, that the present state of Ida corresponds with Homer's description of it. It still abounds with fountains and rills; and its forests of pine-trees are the resort of jackalls and wild beasts.

Γάργαρον, ἔνθα δέ οἱ τέμενος, βωμός τε θυήεις.
 Ἐνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε,
 Δύσας ἐξ ὀχέων, κατὰ δ' ἥερα πουλὺν ἔχευεν. 50
 Αὐτὸς δ' ἐν κορυφῇσι καθέζετο κύδει γαίῳν,
 Εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.
 Οἱ δ' ἄρα δεῖπνον ἔλοντο κάρη κομόωντες Ἀχαιοὶ
 Ῥίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.
 Τρώες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο 55
 Παυρότεροι· μέμασαν δὲ καὶ ὥς ὕσμινι μάχεσθαι,
 Χρειοῖ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.
 Πᾶσαι δ' ὠϊγύνντο πύλαι, ἐκ δ' ἔσσυτο λαὸς,
 Πεζοὶ θ', ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἕνα ξυνιόντες ἵκοντο, 60
 Σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα, καὶ μένε' ἀνδρῶν
 Χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 Ἐπληντ' ἀλλήλῃσι· πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 Ἐνθάδ' αἴμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν,
 Ὀλλύντων τε καὶ ὀλλυμένων· ῥέε δ' αἵματι γαῖα. 65
 Ὅφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 Τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαὸς·
 Ἥμος δ' Ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει,
 Καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,

48. Γάργαρον. To Gargarus; i. e. a single point of Ida; which is added by way of apposition to Ἴδην, to determine more accurately the spot to which Jupiter was going. So again in Il. Ἔ. 284. and see Matt. Gr. Gr. §. 432. 3. where examples are cited from Il. II. 502. Y. 44. Φ. 37. These, however, more properly belong to the construction noticed on Il. Δ. 219. or on Soph. CEd. T. 718. Pent. Gr. p. 53. See also on Il. Z. 431.

60. οἱ δ' ὅτε δὴ κ. τ. λ. See on Il. Δ. 446.

69. πατὴρ ἐτίταινε τάλαντα. This passage has been imitated by Virgil; Æn. XII. 725. *Jupiter ipse duas æquato pondere*

lances Sustinet, et fata imponit diversa duorum, Quem damnet labor, et quo vergat pondere letum. See Macrobi. Sat. V. 13. Homer has repeated it in Il. X. 209. and Milton also imitated it in P. L. IV. 996. *The Eternal, to prevent such horrid fray, Hung forth in heaven his golden scales, yet seen Between Astræa and the Scorpion sign; Wherein all things created first he weighed, The pendulous round earth, with balanced air In counterpoise; now ponders all events, Battles and realms;—in these he puts two weights, The sequel each of parting and of fight; The sequel quick up flew, and kicked the beam.* We may also compare the following passages of Scripture: Job xxxi. 6.

‘Εν δ’ ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο, 70
 Τρώων θ’ ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.
 ‘Ελκε δὲ μέσσα λαβὼν, ῥέπε δ’ αἷσιμον ἥμαρ Ἀχαιῶν.
 Αἶ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
 ‘Εξέσθην· Τρώων δὲ πρὸς οὐρανὸν εὐρύν ἄερθεν.
 Αὐτὸς δ’ ἐξ Ἰδης μεγάλ’ ἐκτυπε, δαιόμενον δὲ 75
 ‘Ηκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
 Θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.
 ‘Ενθ’ οὗτ’ Ἴδομενεὺς τλῇ μίμνειν, οὗτ’ Ἀγαμέμνων,
 Οὔτε δὴ Αἴαντες μενέτην, θεράποντες Ἀρης.
 Νέστωρ δ’ οἷος ἔμμινε Γερήνιος, οὔρος Ἀχαιῶν, 80
 Οὔτι ἐκὼν, ἀλλ’ ἵππος ἐτείρετο· τὸν βάλεν ἰφ
 Δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡϋκόμοιο,
 ‘Ακρην κακ κορυφὴν, ὅθι τε πρῶται τρίχες ἵππων
 Κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.
 ‘Αλγῆσας δ’ ἀνεπᾶλτο, βέλος δ’ εἰς ἐγκέφαλον δῦ, 85
 Σὺν δ’ ἵππους ἐτάραξε, κυλινδόμενος περὶ χαλκῷ.
 ‘Οφρ’ ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνε

Prov. xvi. 2. 11. 1 Sam. ii. 3. Dan. v. 27.
 Eustathius explains the descent of the scales
 to signify *mortality and death*, and their as-
 cent to imply *life and prosperity*.

74. ἐξίσθην. Of the verb in the dual,
 in reference to a nominative plural, see on
 Il. Δ. 453. In the succeeding clause, how-
 ever, the verb changes to the plural.

75. αὐτὸς δ’ ἐξ Ἰδης κ. τ. λ. There
 is a passage strikingly similar in 1 Sam. vii.
 10. Compare 2 Sam. xxii. 14.

84. μάλιστα δὲ καίριόν ἐστι. So Virg.
 Æn. XII. 507. *Qua fata celerrima*. Hip-
 pocrat. *de Art.* p. 600. *καίριοι πληγαὶ αἰ*
προσφίτιδες. Of the adjective *καίριος*,
mortalis, see on Il. Δ. 185.

85. ἀλγῆσας δ’ ἀνεπᾶλτο. *Reared with*
the pain. Virg. Æn. XI. 638. *Sonipes ictu*
furit ardens, atque jactat, Vulneris impa-
tiens, arrecto pectore crura. And again Æn.
 X. 892. *Tollit se arrectum sonipes*, &c.

86. κυλινδόμενος περὶ χαλκῷ. *Wri-*
thing under the weapon; i. e. endeavouring
 to shake it from his forehead. Eustath.
 περὶ χαλκῷ τῷ τοῦ δῖστοῦ σιδήρῳ δη-
 λαδῇ. The Scholiast, absurdly enough, un-
 derstands χαλκῷ of the wheels of the cha-
 riot.

87. παρηγορίας. Scil. ἡνίας. The reins,
 by which the *equus funalis*, or *παρφόρος*,
 was connected with the *equi jugales*. So
 again in Il. II. 152. It was usual to attach
 an additional horse to the side of the chariot,
 which would therefore be ready to supply
 the place of either of the other two, which
 might happen to be disabled. This horse
 was also called *σειραῖος* or *σειραφόρος*.
 Dionys. Halicarn. A. R. VII. p. 462. *Δα-*
σιν ἵππους ἐξευγμένους, δν τρόπον ζεύγ-
νται συνωρίς, τρίτος παρείπτο Σεραῖος
ἵππος ῥυτήρσι συμχόμενος, δν ἐπὶ τοῦ
παρηρησθαι καὶ συνεζεύχθαι Παρφόρον

Φασγάνῳ ἀΐσσων, τόφρ' Ἑκτορος ὠκέες ἵπποι
 ἦλθον ἀν' ἰωχμόν, θρασὺν ἠνίοχον φορέοντες
 Ἑκτορα· καὶ νύ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσσεν,
 Εἰ μὴ ἄρ' ὄξυν νόησε βοῇν ἀγαθὸς Διομήδης· 91
 Σμερδαλέον δ' ἐβόησεν, ἐποτρύνων Ὀδυσῆα·

Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 Πῇ φεύγεις, μετὰ νῶτα βαλὼν, κακὸς ὧς, ἐν ὀμίλῳ ;
 Μῆτις τοι φεύγοντι μεταφρένῳ ἐν δόρῳ πῆξῃ. 95
 Ἀλλὰ μὲν, ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα.

Ὡς ἔφατ'· οὐδ' ἐσάκουσε πολύτλας δῖος Ὀδυσσεύς,
 Ἀλλὰ παρήϊξε κοίλας ἐπὶ νῆας Ἀχαιῶν.

Τυδείδης δ', αὐτὸς περ ἑὼν, προμάχοισιν ἐμίχθη·
 Στῇ δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος, 100
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ γέρον, ἦ μάλα δὴ σε νέοι τείρουσι μαχηταί,
 Σῇ δὲ βίῃ λέλνυται, χαλεπὸν δέ σε γῆρας ὀπάζει·
 Ἦπεδανὸς δέ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι.
 Ἀλλ' ἄγ', ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι 105

Οἶοι Τρῳῖοι ἵπποι, ἐπιστάμενοι πεδίῳ
 Κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἡδὲ φέβεσθαι,
 Οὓς ποτ' ἀπ' Αἰνείαν ἐλόμην μήστῳρε φόβοιο.
 Τούτῳ μὲν θεράποντε κομείτων· τῷδε δὲ νῶϊ
 Τρωσὶν ἐφ' ἵπποδάμοις ἰθύνομεν, ὄφρα καὶ Ἑκτωρ 110
 Εἴσεται, εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.

Ὡς ἔφατ'· οὐδ' ἀπίθῃσε Γερήνιος ἱππότα Νέστωρ.
 Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην
 Ἴφθιμοι Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνῳρ.

ἐκάλουν οἱ παλαιοί. In the *quadrigæ* there was an *equus funalis* on each side. See Lex. Pent. Gr. v. δεξιόχειρος, and Valckenaer on Theocrit. Adoniaz. p. 246. A.

95. μήτις τοι κ. τ. λ. Supply ὅρα, διδοίκα, or some such word, as in Il. A. 26.

—ἐμπήξῃ is separated by Tmesis.

97. πολύτλας. Hence Horat. Epod. xvii.

16. *Laboriosus Ulysses*. Epist. I. vii. 40. *Patens Ulysses*.

108. οὓς ποτ' ἀπ' Αἰνείαν ἐλόμην. A tmesis for ἀφειλόμην. Of the construction, see on Il. A. 182. These horses fell into the hands of Diomed, in Il. E. 323. See also on v. 265.

109. θεράποντε. Nestoris, scil. et Diomedis : v. 114.

Τῷ δ' εἰς ἀμφοτέρῳ Διομήδεος ἄρματα βήτην· 115
 Νέστωρ δ' ἐν χείρεσσι λάβ' ἡνία σιγαλόεντα,
 Μάστιξε δ' ἵππους, τάχα δ' Ἔκτορος ἄγχι γένοντο.
 Τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·
 Καὶ τοῦ μέν ῥ' ἀφάμαρτεν· ὁ δ' ἡνίοχον θεράποντα,
 Υἱὸν ὑπερθύμου Θηβαίου, Ἥνιοπῆα, 120
 Ἴππων ἡνί' ἔχοντα, βάλε στῆθος παρὰ μαζόν.
 Ἦριπε δ' ἐξ ὀρέων, ὑπερώησαν δέ οἱ ἵπποι
 Ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.
 Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνίοχοιο·
 Τὸν μὲν ἔπειτ' εἵασε, καὶ ἀχνύμενός περ ἐταίρου, 125
 Κεῖσθαι· ὁ δ' ἡνίοχον μέθεπε θρασὺν, οὐδ' ἄρ' ἔτι δὴν
 Ἴππῳ δευέσθην σημάντορος· αἵψα γὰρ εὗρεν
 Ἴφιδίδην Ἀρχεπτόλεμον θρασὺν, ὃν ῥα τόθ' ἵππῳ
 Ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.
 Ἔνθα κε λοιγὸς ἦν, καὶ ἀμήχανα ἔργα γένοντο· 130
 Καὶ νῦν κε σήκασθην κατὰ Ἴλιον, ἥντε ἄρνες,
 Εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε·
 Βροντήσας δ' ἄρα δεινὸν, ἀφῆκ' ἀργῆτα κεραυνὸν,
 Καὶ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμᾶζε·
 Δεινὴ δὲ φλόξ ὥρτο θεεῖον καιομένοιο· 135
 Τῷ δ' ἵππῳ δέισαντε καταπτῆτην ὑπ' ὄχεσφι·
 Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλόεντα·
 Δεῖσε δ' ὄγ' ἐν θυμῷ, Διομήδεα δὲ προσέειπε·
 Τυδεῖδῃ, ἄγε δ' αὖτε φόβονδ' ἔχε μώνυχας ἵππους·
 Ἥ οὐ γινώσκεις, ὅ τοι ἐκ Διὸς οὐχ' ἔπετ' ἀλκή; 140
 Νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάξει
 Σήμερον, ὅσπερον αὖτε καὶ ἡμῖν, αἶ κ' ἐθέλῃσι,

116. ἡνία σιγαλόεντα. See on Il. E. 226.
 Heyne reads with some MSS φοινικόεντα.
 The common reading seems preferable.

122. ὑπερώησαν. *Stopped short*; or
started back. Eustath. ἀνεχώρησαν, ἀνε-
 πώδισαν. See on Il. B. 179.

124. πύκασε. *Clouded*. Eustath. ἐκά-
 λυψε. Compare Il. P. 551.

126. μέθειπε. Schol. ἐζήτει. The verb
 properly signifies *immittere*, as in Il. E.
 329. Hence *arcessere*; and so *querere*.

133. ἀφῆκε. *Emisit*: and in the next
 line, καθῆκε, *immisit*.

136. καταπτῆτην. Schol. κατέπηξαν,
 ἐφοβήθησαν.

Δώσει· ἀνὴρ δέ κεν οὔτι Διὸς νόον εἰρύσαιοτο,
Οὐδὲ μάλ' ἰφθιμος· ἐπειὴ πολὺ φέρτερός ἐστι.

Τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Διομήδης· 143

Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.

Ἀλλὰ τόδ' αἶνόν ἄχος κραδίην καὶ θυμὸν ἱκάνει·

Ἐκτωρ γάρ ποτε φήσει, ἐνὶ Τρώεσσ' ἀγορεύων,

Τυδείδης ὑπ' ἐμεῖο φοβούμενος ἵκετο νῆας.

Ὡς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεῖα χθών. 150

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·

ὦμοι, Τυδέος υἱὲ δαΐφρονος, οἶον ἔειπες.

Εἵπερ γάρ σ' Ἐκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,

Ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίῳνες,

Καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστῶν, 155

Τάων ἐν κούρησι βάλες θαλεροὺς παρακοίτας.

Ὡς ἄρα φωνήσας φύγαδε τράπε μώνυχας ἵππους,

Αὐτὶς ἀν' ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ Ἐκτωρ

Ἦχῃ θεσπεσίῃ βέλεα στονόεντα χέοντο.

Τῷ δ' ἐπὶ μακρὸν ἄϋσε μέγας κορυθαίολος Ἐκτωρ· 160

Τυδείδην, περὶ μὲν σε τίον Δαναοὶ ταχύπῳλοι

Ἐδρῃ τε, κρέασί τ', ἠδὲ πλείοις δεπάεσσι·

Νῦν δέ σ' ἀτιμήσουσι· γυναικὸς ἄρ' ἀντι τέτυξο.

Ἐρῶε, κακὴ γλῆνῃ, ἐπεὶ οὐκ, εἴξαντος ἐμεῖο,

Πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναιῖκας 165

143. εἰρύσαιοτο. Eustath. ἀντὶ τοῦ μεθελκύσει, ἢ κωλύσει.

150. ἀπειλήσει. Schol. κανχήσεται, κομπάσει. Compare II. H. 96. Φ. 161. The verb ἀπειλεῖν signifies, properly, *to threaten*; as in II. A. 161.: thence *to boast*, *to talk big*; and sometimes also *to vow*, *to promise*: Ψ. 863.

162. ἔδρῃ. The προσδρία, or chief seat at an entertainment, or at public meetings, was one of the first marks of distinction and respect among the Greeks. That the same also was the case among the Jews, is evident from Luke xiv. 8. Of the other marks of superiority here mentioned, see

on II. A. 468. Δ. 262.—πλείοις. Schol. πεπληρωμένοις, γέμουσι. From πλείος, *plenus*.

163. γυναικὸς ἄρ' ἀντι τέτυξο. Eustath. κερτομεῖ ἀντὶ γυναικὸς γενέσθαι τὸν Διομήδην, ἡγουν ἴσον γυναικί. The vulgar lection is ἀντιτέτυξο. Heyne has ἀντι τέτυξο, which is evidently the correct reading, and sanctioned by Eustathius, except that the accent of the preposition should be thrown back on account of the anastrophe. See also on v. 233.

164. κακὴ γλῆνῃ. Schol. ἀσθενὴς κόρη, ἢ κακὸν θέαμα, γλῆνῃ γὰρ καλεῖται ἡ τοῦ ὀφθαλμοῦ κόρη. Compare II. Ξ. 494.

Ἄξεις ἐν νήεσσι πάρος τοι δαίμονα δώσω.

Ὡς φάτο Τυδείδης δὲ διάνδιχα μερμήριζεν,

Ἴππους τε στρέψαι, καὶ ἐναντίβιον μαχέσασθαι.

Τοὺς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν·

Τοὺς δ' ἄρ' ἀπ' Ἰδαίων ὀρέων κτύπε μητιέτα Ζεὺς, 170

Σῆμα τιθεὶς Τρώεσσι, μάχης ἑτεραλκέα νίκην.

Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο, μακρὸν αὔσας·

Τρῶες, καὶ Λύκιοι, καὶ Δάρδανοι ἀγχιμαχηταί,

Ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.

Γιγνώσκω δ', ὅτι μοι πρόφρων κατένευσε Κρονίων 175

Νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα.

Νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο,

Ἀβλήχρ', οὐδενόσωρα· τάδ' οὐ μένος ἀμὸν ἐρύξει·

Ἴπποι δὲ ῥέα τάφρον ὑπερθορέονται ὀρυκτὴν.

Ἄλλ' ὅτε κεν δὴ νηυσὶν ἐπὶ γλαφυρῇσι γένωμαι, 180

Μνημοσύνη τις ἔπειτα πυρὸς δηΐοιο γενέσθω,

Ὡς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτοῦς

Ἀργείους παρὰ νηυσὶν, ἀτυζομένους ὑπὸ καπνῷ.

Ὡς εἰπὼν, ἵπποισιν ἐκέκλετο, φώνησέν τε·

Ἔάνθε τε, καὶ σὺ Πόδαργε, καὶ Αἴθων, Λάμπε τε δῖε,

Νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἦν μάλα πολλήν 186

Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,

166. δαίμονα δώσω. Valckenær observes on Eurip. Hippol. 809. *Sors tristis, sine fortuna mala, seu calamitas, quæ nobis obtingit non sine Numine frequenter dicitur δαίμων, ut Homero, sic aliis.* In illustration are cited, Soph. Œd. C. 1337. Eurip. Alcest. 577. 957. See also Kuster on Aristoph. Plut. 6. Instances will frequently be met with in Homer. In the present instance, though the word is used indefinitely as usual, *Death* is evidently intended.

178. οὐδενόσωρα. Eustath. οὐδεμιᾶς ὥρας, ὃ ἔστι φροντίδος, ἀξία.

181. μνημοσύνη γενέσθω. That is, μνησώμεθα.

185. Ἐάνθε τε, καὶ σὺ Πόδαργε, &c. &c. λ. There have been critics who blame this manner, introduced by Homer, and copied by Virgil, of making a hero address his discourse to his horses. In Æn. X. 858. Mezentius speaks to his horse in the same manner as Hector does here. And nothing can be more spirited and affecting than this enthusiasm of Hector, who, in the transport of his joy at the sight of Diomed flying before him, breaks out into this apostrophe to his horses, as he is pursuing. POPE. In order to account for the verb in the dual, the four horses must be combined into two pairs. See on Il. A. 567.

Ὑμῖν παρ προτέροισι μελίφρονα πυρὸν ἔθηκεν,
 Οἶνον τ' ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,
 ἥ ἐμοί, ὅς περ οἱ θαλερὸς πόσις εὐχομαι εἶναι. 190
 Ἄλλ' ἐφομαρτεῖτον καὶ σπεύδετον, ὄφρα λάβωμεν
 Ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει,
 Πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτήν·
 Αὐτὰρ ἀπ' ὤμοϊν Διομήδεος ἵπποδάμοιο,
 Δαιδάλεον θώρηκα, τὸν Ἥφαιστος κάμε τεύχων. 195
 Εἰ τοῦτω κε λάβοιμεν, ἐλποίμην κεν Ἀχαιοὺς
 Αὐτονυχὶ νηῶν ἐπιβησέμεν ὠκειάων.

Ὡς ἔφατ' εὐχόμενος· νεμέσθη δὲ πότνια Ἥρη,
 Σείσατο δ' εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον·
 Καὶ ῥα Ποσειδάωνα, μέγαν θεὸν, ἀντίον ἦῤα· 200

Ὡ πόποι, ἔννοσίγαι' εὐρυσθενὲς, οὐδέ νύ σοί περ
 Ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός;
 Οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ' ἀνάγουσι
 Πολλὰ τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.
 Εἴπερ γάρ κ' ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἀρωγοί, 205
 Τρῶας ἀπώσασθαι, καὶ ἐρυκέμεν εὐρύοπα Ζῆν',
 Αὐτοῦ κ' ἔνθ' ἀκάχοιτο καθήμενος οἷος ἐν Ἰδῇ.

Τὴν δὲ μέγ' ὀχθήσας προσέφη κρείων Ἐνοσίχθων·

188. ὕμιν παρ προτέροισι κ. τ. λ. That is, ὕμιν πρότερον παρέθηκεν ἢ ἐμοί. It appears to have been the custom of the wives to meet their husbands on their return from the battle, and, loosing the horses from the chariot, to give them their provender. Hence Amphitrite unyokes those of Neptune, in Apollon. Rhod. IV. 1370. It seems also, from this passage, that corn or wheat, steeped in wine, was given as a nutritious food to favourite horses.

193. κανόνας. These were two rods of wood or metal which reached across the shield, and served as handles: II. N. 407. Eustath. ῥάβδους τινὰς ἀναφορίας τῆς ἀσπίδος, τορευτοὺς ἴσως ὄντας, καὶ ὡς εἰπεῖν κανονωτοῦς. In later ages, the

shield was borne by a more commodious handle, which consisted of small bars placed across each other, in the form of the letter χ; and called ὄχανον, from ἔχω, *tenseo*: See Pollux, I. 10.

195. δαιδάλεον θώρηκα, κ. τ. λ. These were the arms that Diomed received from Glaucus, and a prize worthy of Hector, being, as we are told in II. Z. 236. entirely of gold. I do not remember any other place where the shield of Nestor is celebrated by Homer. POPE.

203. *Helice* and *Ægæ* were two cities of Achaia, in which the worship of Neptune was particularly attended to. There was another *Ægæ* in Eubœa. See Strabo; VIII. p. 266. IX. p. 279. ed. Cas.

Ἥρῃ ἀπτοεπές, ποῖον τὸν μῦθον ξειπες;
 Οὐκ ἂν ἔγωγ’ ἐθέλοιμι, Διὶ Κρονίῳνι μάχεσθαι 210
 Ἥμέας τοὺς ἄλλους, ἐπειὴ πολὺν φέρτερός ἐστιν.
 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 Τῶν δ’, ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε,
 Πληθεν ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστάων
 Εἰλομένων· εἶλει δὲ θοῶ ἀτάλαντος Ἄρῃ 215
 Ἐκτῶρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκε.
 Καὶ νύ κ’ ἐνέπρησε πυρὶ κηλέφ νῆας εἵσας,
 Εἰ μὴ ἐπὶ φρεσὶ θῆκ’ Ἀγαμέμνονι πότνια Ἥρῃ,
 Αὐτῶ ποιπνύσαντι, θοῶς ὀτρῦναι Ἀχαιοῦς.
 Βῆ δ’ ἵεναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν, 220
 Πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ·
 Στῇ δ’ ἐπ’ Ὀδυσσῆος μεγακῆτεϊ νηὶ μελαίνῃ,
 Ἥ ρ’ ἐν μεσσάτῳ ἔσκε, γεγωνέμεν ἀμφοτέρωσε,
 Ἥμὲν ἐπ’ Αἴαντος κλισίης Τελαμωνιάδαο,

209. ἀπτοεπές. *Severe in speech*. Eustath. δηλοῖ τὴν καθαπτομένην ἐν ἔπεισι καὶ ὑβριστικὴν. We are rather inclined, however, to prefer ἀπτοεπές, with the soft breathing; i. e. *bold in speech*, from *α priv.* and *πτοῖω*. Heyne retains the aspirate, for which the authorities prevail; but the sense is in favour of the other reading, which is also not without support.

213. ὅσον ἐκ νηῶν κ. τ. λ. Eustathius understands this of the space between the ditch and the wall, which had been constructed in the late truce. There was also another space behind the wall, in front of the ships, which, as it seems from v. 220. was also crowded. Heyne therefore proposes to read ἐκ νηῶν, πύργου τ’ ἀπὸ, so as to include the whole entrenchment.

222. μεγακῆτεϊ. *Immense*: from κῆτος, a *whale*. There is a similar analogy in the composition of the class of words noticed on Il. A. 551. See Hemsterhuis on Lucian, T. I. p. 139.

224. ἡμὲν ἐπ’ Αἴαντος κ. τ. λ. We

learn from hence the situation of the ships of Ulysses, Achilles, and Ajax. The two latter being the strongest heroes of the army, v. 226. were placed to defend either end of the fleet, as most obnoxious to the incursions or surprizes of the enemy; and Ulysses, being the ablest head, was allotted the middle place, as more safe and convenient for the council, and that he might be nearer, if any emergency required his advice. POPE: from Eustathius and Spondanus. Both here, however, and in Il. A. 5. the language of Homer must be considered as a bold and poetical hyperbola: at least, if we are to understand by it that Agamemnon was heard at both extremities of the fleet, which would include a space of nearly six miles each way, the distance from the Rhætean to the Sigæan promontory being about twelve. See Wood's *Description of the Troade*. The waving, therefore, of the purple robe, in order to gain attention, was no less necessary on account of the extent, than the confusion, of the army. This and

'Ηδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας ἔϊσας 215
 Εἵρυσαν, ἡγορέη πίσυνοι καὶ κάρτεϊ χειρῶν.
 *Ἦυσε δὲ διαπρύσιον, Δαναοῖσι γεγωνῶς.
 Αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί,
 Πῇ ἔβαν εὐχῶλαι, ὅτε δὴ φάμεν εἶναι ἄριστοι.
 *Ἄς, ὁπότ' ἐν Λήμνῳ, κενεαυχέες ἡγοράασθε, 220
 *Ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραϊράων,
 Πίνοντες κρητῆρας ἐπιστεφέας οἶνοιο,
 Τρώων ἀνθ' ἑκατόν τε διηκοσίων τε ἕκαστος
 Στήσεσθ' ἐν πολέμῳ; νῦν δ' οὐδ' ἐνὸς ἄξιοι εἶμεν
 *Ἔκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέφ. 225
 Ζεῦ πάτερ, ἧ ῥά τιν' ἤδη ὑπερμενέων βασιλῆων
 Τῇδ' ἄτη ἄσας, καὶ μιν μέγα κῦδος ἀπῆύρας;
 Οὐ μὲν δὴ ποτέ φημι τεδὸν περικαλλέα βωμόν.
 Νηὶ πολυκλήτῳ παρελθέμεν, ἐνθάδε ἔρρων.
 *Ἄλλ' ἐπὶ πᾶσι βοῶν δημόν καὶ μηρὶ, ἔκρη, 230
 *Ἰέμενος Τροίην εὐτείχεον ἐξαλαπάξαι.
 *Ἀλλὰ, Ζεῦ, τόδε πέρ μοι ἐπικρήνηνον ἐέλδωρ.
 Αὐτοῦς δὴ περ ἕασον ὑπεκφυγέειν καὶ ἀλύξαι,
 Μηδ' οὕτω Τρώεσσιν ἕα δάμνασθαι Ἀχαιοῦς.
 *Ὡς φάτο· τὸν δὲ πατὴρ ὀλοφύρατο δακρυχέοντα 245
 Νεῦσε δέ οἱ λαὸν σόον ἔμμεναι, οὐδ' ἀπολέσθαι.
 Αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,

the two following lines are wanting in one MS. and they are marked with asterisks by Heyne.

227. διαπρύσιον. See Lex. Pent. Gr. in voce.

230. ὁπότ' ἐν Λήμνῳ. Scil. ἤμεν. This occurrence was previous to the action of the Iliad. Several instances of change of person, similar to that in this passage, have been already noticed. See on Il. Δ. 305. E. 878. and elsewhere.

232. ἐπιστεφίας οἶνοιο. Schol. πλήρης. See on Il. Α. 470.

233. ἀνθ' ἑκατόν στήσεσθ'. Would stand instead of a hundred; i. e. would be

equivalent to a hundred. The expression στήναι ἀντὶ τινος is properly applied to weights. It is here synonymous with ἀξιος εἶναι in the next verse, and Herod. VII. 104. Compare supra v. 163. I. 116. A. 514. Φ. 75. and elsewhere.

239. ἔρρων. Schol. ἐπὶ φθορὰν παραγενόμενος.

240. δημόν καὶ μηρία. That is, *pignora femora*; an Hendiadys. So Virg. Georg. II. 192. *pateris libamus et auro*; for *pateris aureis*.

243. αὐτοῦς. That is, *hæ Achivos*.

247. αὐτίκα δ' αἰετὸν ἦκε, κ. τ. λ. Jupiter, upon the prayers of Agamemnon,

Νεβρὸν ἔχοντ’ ὀνύχεσσι, τέκος ἐλάφιοι ταχείης·
 Πάρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρὸν,
 Ἐνθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί. 250
 Οἱ δ’ ὥς οὖν εἶδονθ’, ὅτ’ ἄρ’ ἐκ Διὸς ἦλυθεν ὄρνις,
 Μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρις.
 Ἐνθ’ οὔτις πρότερος Δαναῶν, πολλῶν περ ἐόντων,
 Εὖξατο Τυδείδαι πάρος σχέμεν ὠκέας ἵππους,
 Τάφρου τ’ ἐξελάσαι, καὶ ἐναντίβιον μαχέσασθαι 255
 Ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,
 Φραδμονίδην Ἀγέλαον· ὁ μὲν φύγαδε τράπεν ἵππους·
 Τῷ δὲ μεταστρεφθέντι, μεταφρένῳ ἐν δόρῳ πῆξεν,
 Ὡμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσεν·
 Ἥριπε δ’ ἐξ ὀχέων, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῷ. 260
 Τὸν δὲ μέτ’ Ἀτρεΐδαι, Ἀγαμέμνων καὶ Μενέλαος·
 Τοῖσι δ’ ἔπ’ Αἴαντες, θοῦριν ἐπιειμένοι ἀλκὴν·
 Τοῖσι δ’ ἔπ’ Ἰδομενεὺς, καὶ ὀπάνων Ἰδομενῆος
 Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ·
 Τοῖσι δ’ ἔπ’ Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός. 265
 Τεῦκρος δ’ εἵνατος ἦλθε, παλίντονα τόξα τιταίνων·

sends an omen to encourage the Greeks. The application of it is obvious:—the eagle signified Hector, the fawn denoted the fear and flight of the Greeks, which, being dropt at the altar of Jupiter, shewed that they would be saved by the protection of that god. The word *πανομφαῖος*, says Eustathius, has a great significancy in this place. The Greeks, having just received this happy omen from Jupiter, were offering oblations to him under the title of the *Father of Oracles*. Virgil has a fine imitation of this passage, but diversified with many more circumstances, where he makes *Juturna* shew a prodigy of the like nature to encourage the Latins: *Æn.* XII. 247. *Namque volans rubra fulvus Jovis ales ab æthra, &c.* POPE.—Of the verb *ῥέζειν*, *sacrisficare*, in v. 250. see on Il. A. 147.

251. ὄρνις. An omen. See notes on

Soph. CEd. T. 52. Æsch. Theb. 594. Pent. Gr. pp. 11. 449.

253. οὔτις πρότερος Τυδείδαι. See on Il. A. 547.

266. παλίντονα τόξα. Blomfield on Æsch. Choeph. 155. *Erant τόξα παλίντονα arcus, qui nervis solutis non illico eὐθύτρονοι, recti fiebant, sed in contrariam partem sese flectebant.* Hesych. ὀπισθότονα, ἢ ἐπὶ θάτερα μέρη τρεπόμενα. Attius: *Reciproca tela.* See also Wesseling on Herod. VII. 69. and compare Soph. Trach. 521. Apoll. Rhod. 793. Perhaps the adjective simply implies that the extremities were turned in a contrary direction. Heyne considers it the same as ἀγκύλα, καμπύλα, ἐκκάμπεα. Il. E. 209. K. 333. Theocr. Idyll. XIII. 56. Schol. εἰς τοῦτῳ τεινόμενα. The plural τόξα, instead of the singular, is usual both in Homer and in the Tragic writers.

Στῇ δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο,
 Ἐνθ' Αἴας μὲν ὑπεξέφερε σάκος, αὐτὰρ ὃ γ' ἥρως
 Παπτήνας, ἐπεὶ ἄρ' τιν' οἷστεύσας ἐν ὁμίλῳ
 Βεβλήκει, ὃ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσσεν, 270
 Αὐτὰρ ὃ αὖτις ἰὼν, πᾶϊς ὥς ὑπὸ μητέρα, δύσκειν
 Εἰς Αἴανθ'· ὃ δέ μιν σάκεϊ κρύπτασκε φαεινῷ.
 Ἐνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων;
 Ὅρσιλοχον μὲν πρῶτα, καὶ Ὅρμενον, ἡδ' Ὁφελέστην,
 Δαίτορά τε, Χρόμιόν τε, καὶ ἀντίθεον Λυκοφόντην, 275
 Καὶ Πολυαιμονίδην Ἀμοπάονα, καὶ Μελάνιππον,
 Πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.
 Τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 Τόξου ἀπὸ κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·
 Στῇ δὲ παρ' αὐτὸν ἰὼν, καὶ μιν πρὸς μῦθον ἔειπε· 280
 Τεῦκρε, φίλῃ κεφαλῇ, Τελαμώνιε, κοίρανε λαῶν,
 Βάλλ' οὕτως, αἴκεν τι φόως Δαναοῖσι γένηαι,
 Πατρί τε σῷ Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἑόντα,
 Καὶ σε, νόθον περ ἑόντα, κομίσσατο ᾧ ἐνὶ οἴκῳ·
 Τὸν, καὶ τηλόθ' ἑόντα, ἐυκλείης ἐπίβησον. 285
 Σοὶ δ' ἐγὼ ἐξερέω, ὥς καὶ τετελεσμένον ἔσται·
 Αἴκεν μοί δ' ὦψ' Ζεὺς τ' αἰγίλοχος καὶ Ἀθήνη
 Ἰλίου ἐξαλαπάξαι ἐυκτίμενον πτολίεθρον,
 Πρώτῳ τοι μετ' ἐμὲ πρεσβήϊον ἐν χερὶ θήσω,

271. πᾶϊς ὥς κ. τ. λ. Eustathius observes, that Teucer being an excellent archer, and using only the bow, would not bear any arms that would encumber him, and render him less expedite in his archery. Homer, to secure him from the enemy, represents him as standing behind the shield of Ajax, and shooting from thence; and there is a wonderful tenderness in the simile, with which he illustrates his retreat behind the shield. POPE.

281. φίλῃ κεφαλῇ. So Virgil, *Æn.* IV. 354. *capitisque injuria cari*. Of the word *φόως*, in the next line, see on Il. Z. 6.

284. νόθον περ ἑόντα. Eustathius ob-

serves, that spurious birth was no disgrace among the ancients, as the heroes frequently took the captives, whom they received as rewards of valour, to their beds. And we hear that Theano, the wife of Antenor, paid as much attention to his illegitimate children, as she would have done to her own. Il. E. 75. Teucer's birth also was as high as such could be, being the son of Telamon by Hesione, the daughter of Priam. Agamemnon, however, imputes it to him as a reproach in Soph. Aj. 1228.

285. ἐυκλείης ἐπίβησον. Schol. δόξης ἐπιβῆναι ποιήσον. See on Il. B. 234.

289. πρεσβήϊον. Eustath. δῶρον τι-

*Ἡ τρίποδ', ἥ ἐ δ' ὡς ἵππους αὐτοῖσιν ὄχεσφιν, 290
 Ἡ γυναιχ', ἥ κεν τοι ὁμὸν λέχος εἰσαναβαίνοι.
 Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων·
 Ἀτρεΐδῃ κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
 Ὀτρύνεις; οὐ μὲν τοι, ὅση δύναμις γε πάρεστι,
 Παύομαι· ἀλλ' ἐξ οὗ προτὶ Ἴλιον ὠσάμεθ' αὐτοῦς, 295
 Ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.
 Ὀκτὼ δὲ προέηκα τανυγλώχινας οἴστον,
 Πάντες δ' ἐν χροῖ πῆχθεν Ἀρηϊθόων αἰζήων·
 Τοῦτον δ' οὐ δύναμαι βαλέειν κῦνα λυσσητήρα.
 Ἡ ῥα, καὶ ἄλλον οἴστὸν ἀπὸ νευρῆφιν ἱάλλεν 300
 Ἐκτορος ἀντικρὺ, βαλέειν δέ ἐ ἔτετο θυμός.
 Καὶ τοῦ μὲν ῥ' ἀφάμαρθ'· ὁ δ' ἀμύμονα Γοργυθίωνα,
 Υἱὸν ἐὺν Πριάμοιο, κατὰ στήθος βάλεν ἰψ'·
 Τὸν ῥ' ἐξ Αἰσούμηνεν ὀπυιομένη τέκε μήτηρ,
 Καλὴ Καστιάνειρα, δέμας εἰκυῖα θεῇσι. 305
 Μήκων δ' ὡς ἐτέρωσε κάρη βάλεν, ἥτ' ἐνὶ κήπῳ
 Καρπῷ βριθομένη, νοτίησί τε εἰαρινῇσιν·
 Ὡς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν.
 Τεῦκρος δ' ἄλλον οἴστὸν ἀπὸ νευρῆφιν ἱάλλεν
 Ἐκτορος ἀντικρὺ, βαλέειν δέ ἐ ἔτετο θυμός. 310

μιον, ἡγουν τοῖς πρεσβυτέροις καὶ ἐντί-
 μοις διδόμενον. Hence synonymous with
 γέρας. See on Il. A. 118.

290. αὐτοῖσιν ὄχεσφιν. See above on
 v. 24. and of the construction, in the next
 line, on Il. Z. 452.

306. μήκων δ' ὡς ἐτέρωσε κ. τ. λ. This
 simile is very beautiful, and exactly repre-
 sents the manner of Gorgythion's death.
 Virgil has applied it to the death of Eury-
 alus: *Æn. IX. 434. inque humeros cervix
 collapsa recumbit; Purpureus veluti cum flos
 succisus aratro Languescit moriens; lassove
 papavera collo Demisere caput, pluviam cum
 forte gravantur.* This is finely improved
 in the Roman author with the particulars of
succisus aratro and *lasso collo*. But it may

on the other hand be observed in favour of
 Homer, that the circumstance of the head
 being oppressed and weighed down by the
 helmet, is so remarkably just, that it is a
 wonder Virgil omitted it; and the rather,
 because he had particularly taken notice be-
 fore, that it was the helmet of Euryalus,
 which occasioned the discovery and unfor-
 tunate death of this young hero and his
 friend. POPE. The beautiful addition, how-
 ever, of the idea contained in *succisus ara-
 tro*, was taken by Virgil from Catull. XI.
 23. LXII. 40. The order of construction
 is: μήκων δ' ὡς, ἥτ' ἐνὶ κήπῳ κ. β. γ. τ.
 ε. ἐτέρωσε κάρη βάλεν. Compare Od. A.
 411. and see Matt. Gr. Gr. §. 555. Obs. 1.
 308. ἤμυσε. See on Il. B. 148.

'Αλλ' ὄγε καὶ τόθ' ἄμαρτε· παρέσφηλε γὰρ Ἀπόλλων·
 'Αλλ' Ἀρχεπτόλεμον, θρασὺν Ἑκτορος ἡνιοχῆα,
 'Ιέμενον πόλεμόνδε, βάλε στῆθος παρὰ μαζόν·
 Ἦριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 Ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε. 315
 Ἑκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
 Τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἑταῖρον·
 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν, ἐγγὺς ἑόντα,
 Ἴππων ἥνι' ἐλεῖν· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
 Αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος, 320
 Σμερδαλέα ἰάχων, ὁ δὲ χερμάδιον λαβε χειρὶ,
 Βῆ δ' ἰθὺς Τεύκρου· βαλέειν δέ ἐ θυμὸς ἀνώγει.
 Ἦτοι ὁ μὲν φαρέτρης ἐξείλετο πικρὸν οἶστρον,
 Θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἑκτωρ
 Αὖ ἐρύοντα, παρ' ὤμον, ὅθι κληῖς ἀποέργει 325
 Αὐχένα τε στῆθός τε, μάλιστα δὲ καίριόν ἐστι,
 Τῇ ῥ' ἐπὶ οἱ μεμαῶτα βάλε λίθω ὀκρίονεντι·
 Ῥῆξε δέ οἱ νευρὴν· νάρκησε δὲ χεὶρ ἐπὶ καρπῷ·
 Στῇ δὲ γυνὺς ἐριπὼν, τόξον δέ οἱ ἔκπεσε χειρός·
 Αἷας δ' οὐκ ἀμέλησε κασιγνήτιο πεσόντος, 330
 Ἀλλὰ θεῶν περιβῆ, καὶ οἱ σάκος ἀμφεκάλυψε.
 Τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρίηρες ἑταῖροι,
 Μηκιστεὺς, Ἐχίοιο παῖς, καὶ δῖος Ἀλάστωρ,
 Νῆας ἐπὶ γλαφυρὰς φερέτην βαρέα στενάχοντα.
 Ἄψ δ' αὖτις Τρώεσσιν Ὀλύμπιος ἐν μένος ὥρσεν. 335
 Οἱ δ' ἰθὺς τάφροιο βαθείης ὤσαν Ἀχαιοὺς·
 Ἑκτωρ δ' ἐν πρώτοισι κίε, σθένει βλεμεαίνων.

313. ἰέμενον πόλεμόνδε. Scil. ἵεναι.
 So Il. B. 154. οἴκαδε ἰέμενοι. This ellipse,
 however, is not noticed by Bos.

328. νευρὴν. The string of the bow
 evidently, from v. 324. not the tendon of
 the arm.

336. ἰθὺς τάφροιο. Supply διὰ.

337. σθένει βλεμεαίνων. Viribus ferro-
 eiens: for βρεμεαίνων, from βρέμω, fremo.

Schol. σφοδρῶς ἐπιφρόννυμος. Damm
 observes: qui a βλέπειν derivant, unde
 sit τὸ βλέμμα, illi non cogitant, verbum
 βλέπειν cum suis surculis Homericum non
 esse; ut igitur in Homero inde quoque nihil
 ultra derivari possit. Proprie autem hoc ver-
 bum de leonibus aut apris ponitur, qui cum
 truci aut terribili murmure contra hostem fe-
 runtur. Compare Il. M. 42. P. 22. 135.

Ὡς δ' ὅτε τίς τε κύων σὺδ' ἀγρίου ἢ λέοντος
 Ἀπτηται κατόπισθε, ποσὶν ταχέεσσι πεποιθώς,
 Ἴσχύι τε γλουτούς τε, ἐλίσσόμενόν τε δοκεύει· 340
 Ὡς Ἐκτωρ ὦπαζε κάρη κομόωντας Ἀχαιοὺς,
 Αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.
 Αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν
 Φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,
 Οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες, 345
 Ἀλλήλοισί τε κεκλόμενοι, καὶ πᾶσι θεοῖσι
 Χεῖρας ἀνίσχοντες, μεγάλ' εὐχετόωντο ἕκαστος.
 Ἐκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,
 Γοργοῦς ὄμματ' ἔχων, ἥδ' ἐβροτολοιγοῦ Ἄρηος.
 Τούδ' ἐὶδοῦς ἔλέησε θεὰ λευκώλενος Ἥρη, 350
 Αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 ὦ πόποι, αἰγίοχοιο Διὸς τέκος, οὐκέτι νῦν
 Ὀλλυμένων Δαναῶν κεκαδησόμεθ', ὑστάτιόν περ;
 Οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὀλωνται
 Ἄνδρὸς ἐνὸς ῥιπῇ· ὃ δὲ μαίνεται οὐκέτ' ἀνεκτῶς 355
 Ἐκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργε.
 Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 Καὶ λίην οὕτός γε μένος θυμόν τ' ὀλέσειε,
 Χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
 Ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῇσι, 360
 Σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς.

349. Γοργοῦς ὄμματ'. The Gorgon was always an emblem of horror and affright. Compare Il. E. 741. Eurip. Phœn. 465. Alcest. 1137. Eustathius records γόργονος as the reading of Zenodotus. Both forms, γοργῶ and γοργῶν, were in use; but the former only in Homer and Hesiod. In later authors, we also meet with γοργόνη. Herodian. Ἐπιμέρισμ. p. 17. Γοργόνη· τερατοπρόσωπος γυνή. Γοργῶ, τὸ αὐτό.

353. κεκαδησόμεθα. Either from κήδομαι, curam gero,—as ἰδήσω, from εἶδω,—or from κάζω, Ionicé for χάζω, recedo: if the latter, then the note of interrogation

should be cancelled; and this, perhaps, seems the more probable, though the other method is more generally followed. See Matt. Gr. Gr. §. 238. Interp. ad Hesych. in voce.

361. ἀλιτρός. Unjust. Eustath. ὁ τοῦ δειντοῦ ἀλιτῶν, ἥτοι ἀμαρτῶν. Schol. ἀμαρτωλός, ἀδικός. By syncope for ἀλιτηρός, from ἀλη, mentis error. Soph. Œd. C. 371. ἀλιτηρός φρήν, cited by Eustathius. Others derive it, with Stephens, Thes. Ling. Græc. in v. from a priv. and λιτή, in which case it would signify inextinguishable.

Οὐδέ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις νῖδον
 Τειρόμενον σώεσκον ὑπ' Εὐρύσθῃος ἀέθλων.
 Ἦτοι ὁ μὲν κλαίεσκε πρὸς οὐρανόν· αὐτὰρ ἐμὲ Ζεὺς
 Τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν. 365
 Εἰ γὰρ ἐγὼ τάδε ἦδε' ἐνὶ φρεσὶ πευκαλίμησιν,
 Εὐτέ μιν εἰς Ἀἶδαο πυλάρταο προῦπεμψεν,
 Ἐξ Ἑρέβους ἄξοντα κύνα στυγεροῦ Ἀἶδαο·
 Οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ρέεθρα.
 Νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσε βουλὰς, 370
 Ἥ οἱ γούνατ' ἔκυσσε, καὶ ἔλλαβε χειρὶ γενείου,
 Λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
 Ἔσται μὰν, ὅτ' ἂν αὖτε φίλην Γλαυκῶπιδα εἶπῃ.
 Ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
 Ὅφρ' ἂν ἐγὼ, καταδῦσα Διὸς δόμον αἰγίοχοιο, 375
 Τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι,
 Εἰ νῶϊ Πριάμοιο παῖς κορυθαίολος ἔκτωρ
 Γηθήσει προφανείσα ἀνὰ πτολέμοιο γεφύρας.
 Ἥ τις καὶ Τρώων κορέει κύνας ἦδ' οἰωνοὺς

367. πυλάρταο. *Portam occlusam habentis*. Schol. ἰσχυρῶς συναρμύζοντος καὶ κλείοντος τὰς πύλας, διὰ τὸ μηδένα ὑποστρέφειν ἐξ Ἀΐδου.

368. Ἑρέβους. Ionicé for Ἑρέβους. See Prelim. Obs. Sect. IV.

371. ἔλλαβε χειρὶ γενείου. Plin. N. H. II. 45. *Antiquis Græcis in supplicationibus mentium attingere mos erat*. Eurip. Hec. 740. ἰκέτευω σε τῶνδε γονάτων, καὶ σοῦ γενείου, θεξίας τ' εὐδαίμονος. See also on II. A. 407. and compare K. 454. A custom somewhat allied to this prevailed among the Eastern nations, with whom kissing the beard was a customary form of salutation. See 2 Sam. xx. 9.

377. Εἰ νῶϊ γηθήσει προφανείσα. The accusative of the object which regularly accompanies those verbs active which denote any mental emotion, is frequently found also with verbs intransitive of the same

class. Thus again in II. I. 77. τίς ἀν τάδε γηθήσει. This figure is called an *Oropismus*; and occurs frequently in the Tragic writers. Compare Soph. OEd. T. 936. Aj. 136. 789. Phil. 1314. Eurip. Hipp. 1335. Rhes. 391. Brunck and others understand an ellipse of ὁρῶν or ἀκούων, as the case may be. But it seems rather, that the expression is idiomatic; and the Venetian Scholiast on II. I. justly observes, οὐ λείπει τὸ ὁρῶν. See Schæfer on Bos: p. 16. Matt. Gr. Gr. §. 408.

378. πτολέμοιο γεφύρας. Eustath. τὰς διὰ τοῦ ρέεματος τῶν αἱμάτων διόδους. See on II. A. 371.

379. ἦ τις καὶ Τρώων. That is, *many an one*. The pronoun τις is frequently thus used in a collective sense. Thus again II. Φ. 126. and elsewhere. See Matt. Gr. Gr. §. 487. It is generally supposed, however, that Hector is here more particularly intended.

Δημῶ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν. 380
 ὧς ἔφατ’ οὐδ’ ἀπίθῃσε θεὰ λευκώλενος Ἥρη.
 Ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη, πρέσβα θεὰ, θυγάτηρ μέγαλοιο Κρόνιοι.
 Αὐτὰρ Ἀθηναίη, κόυρη Διὸς αἰγιόχοιο,
 Πέπλον μὲν κατέχευεν ἑανὸν πατρός ἐπ’ οὔδει, 385
 Ποικίλον, ὃν ῥ’ αὐτὴ ποιήσατο καὶ κάμε χερσίν.
 Ἡ δὲ χιτῶν’ ἐνδῦσα, Διὸς νεφεληγερέταο
 Τεύχεσιν ἐς πόλεμον θωρήσσετο δακρύνοντα.
 Ἐς δ’ ὄχρεα φλόγεα ποσὶ βήσετο, λάζετο δ’ ἔγχος
 Βριθὺν, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 Ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη. 391
 Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ’ ἄρ’ ἵππους.
 Αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὠραι,
 Τῆς ἐπιτέτραπται μέγας οὐρανός, Οὐλύμπός τε,
 Ἡμὲν ἀνακλῖναι πυκινὸν νέφος, ἧδ’ ἐπιθεῖναι. 395
 Τῇ ῥα δι’ αὐτῶν κεντροηκεῖας ἔχον ἵππους.
 Ζεὺς δὲ πατὴρ Ἰδὲθεν ἐπεὶ ἶδε, χῶσατ’ ἄρ’ αἰνῶς.
 Ἴριον δ’ ὄτρυνε χρυσόπτερον ἀγγελέονσαν.
 Βάσκ’ ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε, μῆδ’ ἔα ἄντην
 Ἐρχεσθ’ οὐ γὰρ καλὰ συνοισδόμεθα πτόλεμόνδε. 400
 Ὡδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται.
 Γυιώσω μὲν σφῶϊν ὑφ’ ἄρμασιν ὠκέας ἵππους.
 Αὐτὰς δ’ ἐκ δίφρου βαλέω, κατὰ θ’ ἄρματα ἄξω.
 Οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοῦς
 Ἐλκε’ ἀπαλθήσεσθον, ἃ κεν μάρπτῃσι κεραυνός. 405
 Ὅφρ’ εἰδῇ Γλαυκῶπις, ὅτ’ ἂν ᾗ πατρὶ μάχῃται.
 Ἥρη δ’ οὔτι τόσον νεμεσίζομαι, οὐδὲ χολοῦμαι

381. ὧς ἔφατ’ οὐδ’ ἀπίθῃσε κ. τ. λ. This passage is repeated from Il. E. 719. 745.

399. πάλιν τρέπε. Eustath. στραφήναι ἐπίσω καὶ ἀνακάμψαι τῆς ὁδοῦ ποιήσον. See also on Il. B. 8.

400. οὐ γὰρ καλὰ κ. τ. λ. That is, καὶ οὕτως συμβάλομεν ἂν μάχῃ, scil. We shall join battle, we shall disagree, at their peril.

402. γυιώσω. I will lame. See on Il. Z. 265.

405. μάρπτῃσι. Scil. αὐτάς. The verb μάρπτειν is, properly, prehendere, attingere; as in Il. M. 346. and thence attingendo imprimere; i. e. to inflict. In the next line, ὅφρα εἰδῇ is elliptical; that she may know the consequence.

Αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν, ὃ ττι νοήσω.

'Ως ἔφατ'· ὤρτο δὲ Ἴρις ἀελλόπορος ἀγγελέουσα·

Βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον. 410

Πρώτῃσι δὲ πύλῃσι πολυπτύχον Οὐλύμποιο

'Αντομένη κατέρυκε· Διὸς δέ σφ' ἔννεπε μῦθον·

Πῇ μέματον ; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ ;

Οὐκ ἔαα Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.

Ὡδε γὰρ ἠπείλησε Κρόνον πάϊς, εἰ τελέει περ, 415

Γυιώσειν μὲν σφῶϊν ὑφ' ἄρμασιν ὠκείας ἵππους,

Αὐτὰς δ' ἐκ δίφρου βαλέειν, κατὰ θ' ἄρματα ἄξειν·

Οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς

'Ελκε' ἀπαλθήσεσθον, ἃ κεν μάρπτῃσι κεραυνός·

'Οφρ' εἰδῆς, Γλαυκῶπις, ὅτ' ἂν σῶ πατρὶ μάχῃαι. 420

'Ηρῃ δ' οὔτι τόσον νεμεσίζεται, οὐδὲ χολοῦται·

Αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν, ὃ ττι νοήσῃ.

'Αλλὰ σύγ', αἰνοτάτῃ, κύον ἀδδεδῆς, εἰ ἑτέον γε

Τολμήσεις Διὸς ἅντα πελώριον ἔγχος ἀεῖραι.

'Η μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκεία Ἴρις· 425

Αὐτὰρ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν·

'Ω πόποι, αἰγίοχοιο Διὸς τέκος, οὐκέτ' ἔγωγε

Νῶϊ ἔῶ, Διὸς ἅντα, βροτῶν ἔνεκα, πτολεμίζειν.

Τῶν ἄλλος μὲν ἀποφθείσθω, ἄλλος δὲ βιώτω,

'Ος κε τύχῃ· κείνος δὲ, τὰ ἃ φρονέων ἐνὶ θυμῷ, 430

408. ἐνικλᾶν. Poeticè for ἐγκλᾶν. Eustath. ἐμποδῶν εἶναι καὶ κατακάμπτειν, καὶ ὥς οἷον κατακλᾶν τὰ εἰς ὀρθὸν ἐμοὶ βουλευθέντα· ἐκ μεταφορᾶς δὲ φντῶν ὀρθοτήτων εἰληπται τὸ ἐνικλᾶν. So in Latin, *infringere* for *prohibere*. We should say, *to snap off*.

411. πρώτῃσι πύλῃσι. In *portarum aditu*.

423. ἀλλὰ σύγ', αἰνοτάτῃ, κ. τ. λ. After these words, which are added by Iris herself, there is an aposiopesis, similar to II. A. 340. which may be thus supplied ;—*If, however, you (Juno) do attempt, &c. it will be at your peril.* Iris seems to allude

to the words of Jupiter in v. 400. Ernesti understands no aposiopesis, but supplies the sense thus: *at tu profecto ferocissima et audacissima (sis,) si revera vis, &c.* But the address is evidently in the vocative.

427. οὐκέτ' ἔγωγε ἔῶ. *I no longer advise.*

430. ὅς κε τύχῃ. Scil. ἀποφθεῖσθαι ἢ βιώναι. Pope observes, that this expression contradicts the notion which Macrobius and others have imbibed, respecting the Homeric doctrine of Fate. See on II. Z. 489. It is observable, however, that the verb *τυγχάνω* does not, in Homer, convey the idea of *chance*, as expressed by

Τρωσί τε καὶ Δαναοῖσι δικαζέτω, ὥς ἐπιεικές.
 Ὡς ἄρα φωνήσασα, πάλιν τρέπε μώνυχας ἵππους.
 Τῇσιν δ’ ὦραι μὲν λῦσαν καλλίτριχας ἵππους.
 Καὶ τοὺς μὲν κατέδησαν ἐπ’ ἀμβροσίησι κάπησιν·
 Ἄρματα δ’ ἐκλιναν πρὸς ἐνώπια παμφανόωντα. 435
 Αὐταὶ δὲ χρυσεόισιν ἐπὶ κλισμοῖσι κάθιζον
 Μίγδ’ ἄλλοισι θεοῖσι, φίλον τετιημέναι ἦτορ.
 Ζεὺς δὲ πατήρ Ἰδθηθεν ἐντροχον ἄρμα καὶ ἵππους
 Οὐλυμπόνδε δίωκε, θεῶν δ’ ἐξίκετο θώκους.
 Τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς Ἐννοσίγαιος, 440
 Ἄρματα δ’ ἄμ βωμοῖσι τίθει, κατὰ λῖτα πετάσσας.
 Αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς
 Ἔζετο, τῷ δ’ ὑπὸ ποσσὶ μέγας πελεμίζει’ Ὀλυμπος.
 Αἰ δ’ οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
 Ἥσθην, οὐδὲ τί μιν προσεφώνεον, οὐδ’ ἐρέοντο. 445
 Αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε·
 Τίφθ’ οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη;
 Οὐ μὲν θὴν κάμετόν γε μάχῃ ἐνὶ κυδιανείρῃ
 Ὀλλῦσαι Τρῶας, τοῖσι κότον αἰνὸν ἔθεσθε.
 Πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι, 450
 Οὐκ ἂν με τρέψειαν, ὅσοι θεοὶ εἰς’ ἐν Ὀλύμπῳ.
 Σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυνῖα,
 Πρὶν πόλεμόν τ’ ἰδέειν πολέμοιό τε μέρμερα ἔργα.

Τύχη in later writers, and also in Hesiod, Theogon. 360. not to mention that the words immediately succeeding refer the decision directly to Jupiter.

435. ἐνώπια. *The outer walls.* Eustath. τοίχους, οἱ ἐν ὀφθαλμοῖς εἰσι τῶν παροδυνόντων ἔξωθεν, διὸ καὶ παμφανόωντα τὰ τοιαῦτα. Damm, however, improperly applies the epithet παμφανόωντα, *glittering*, sc. *from the sun*, to ἄρματα, which not only impedes the construction, but is clearly contradicted by Il. N. 261.

441. ἄμ βωμοῖσι. For ἀνὰ βωμοῖς. On pedestals, or frames. Eustathius observes that βῆμος is not only an altar, but any

raised surface; as the base of a statue, &c. See Od. H. 100. Of the construction, see on Il. A. 15.

448. οὐ μὲν θὴν κάμετόν γε. *Ye did not toil then*; ironically. The particle θὴν is synonymous with δή. Compare Il. Γ. 394. K. 104. A. 365. and elsewhere. Some, however, read δῆν.

450. οἷον ἐμόν γε μένος. For ὅτι τοῖον κ. τ. λ. *Certainly all the gods, &c. since—* The relative is frequently thus used, in reference to a noun following, in order to explain the remainder of the proposition. Compare Il. Σ. 95. 262. X. 347. *et passim.* See Matt. Gr. Gr. §. 480. Obs. β.

Ὡδε γὰρ ἐξέρῳ, τὸ δὲ κεν τετελεσμένον ἦεν·
 Οὐκ ἂν ἐφ’ ὑμετέρων ὀχέων, πληγέντε κεραυνῷ, 455
 Ἄψ ἐς Ὀλυμπον ἵκεσθον, ἵν’ ἀθανάτων ἔδος ἐστί·
 Ὡς ἔφαθ’· αἱ δ’ ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
 Πλησίοι αἶγ’ ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 Ἦτοι Ἀθηναίη ἀκέων ἦν, οὐδέ τι εἶπε,
 Σκυζομένη Διὶ πατρὶ, χόλος δὲ μιν ἄγριος ἦρει· 460
 Ἥρη δ’ οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
 Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ξειπες;
 Εὖ νυ καὶ ἡμεῖς ἴδμεν, ὃ τοι σθένος οὐκ ἐπιεικτόν·
 Ἀλλ’ ἔμπης Δαναῶν ὀλοφυρόμεθ’ αἰχμητῶν,
 Οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται. 465
 Ἀλλ’ ἦτοι πολέμου μὲν ἀφεξόμεθ’, εἰ σὺ κελεύεις·
 Βουλὴν δ’ Ἀργείοις ὑποθησόμεθ’, ἥτις ὀνήσει,
 Ὡς μὴ πάντες ὄλωνται, ὀδυσσαμένοιο τεοῖο.
 Τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 Ἡοῦς δὴ καὶ μάλλον ὑπερμενέα Κρονίωνα 470
 Ὀψεαι, αἴκ’ ἐθέλησθα, βοῶπις πότνια Ἥρη,
 Ὀλλύντ’ Ἀργείων πουλὺν στρατὸν αἰχμητῶν.
 Οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἔκτωρ,

454. The particle γὰρ, in this line, is elliptical: *But you acted wisely*; for &c. In the following line the participle is in the masculine, in reference to *Juno and Minerva*. Similar instances of non-agreement between the adjective and substantive will be found in Matt. Gr. Gr. §. 436. 1. Valckenær on Eur. Hippol. 386. It happens more frequently with the dual of participles. *

457. Ὡς ἔφαθ’· αἱ δ’ ἐπέμυξαν κ. τ. λ. Repeated from Il. Δ. 20. and v. 32. *supra*.

470. ἡοῦς. Subaud. ἐξ. *Early in the morning*. Eustath. ἐκ πρώτης αὐριον. So again v. 525. The preposition is expressed in Aristoph. Thesm. 2. ἐξ ἑωθινοῦ, sc. χρόνον.

473. οὐ γὰρ πρὶν πολέμου κ. τ. λ. In Il. A. 547. Jupiter had made a promise to Juno that she should be made acquainted with

his divine counsels before every other deity; and accordingly, in this passage, he makes a partial disclosure of them, reserving the final developement of his plans till the fifteenth book. These were no other than the fulfilment of τῆς Διὸς βουλῆς, Il. A. 5. in the utter destruction of Troy, consequent upon the death and burial of Hector; which would, in all human probability, have proceeded regularly to its ultimate end, had it not been interrupted by the anger and secession of Achilles. We here learn then, that the hindrance interposed by Achilles, the destined instrument for effecting this purpose, will eventually be overcome; but not till he is again roused into action by the death of Patroclus, which is the means of bringing back the course of operation into its proper channel. Heyne,

Πρὶν ὥρθαι παρὰ ναῦφι ποδώκεα Πηλείωνα,
 Ἥματι τῷ, ὅτ’ ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται, 475
 Στείνει ἐν αἰνοτάτῳ, περὶ Πατρόκλοιο πεσόντος·
 Ὡς γὰρ θέσφατόν ἐστι· σέθεν δ’ ἐγὼ οὐκ ἀλεγίζω
 Χωομένης, οὐδ’ εἰ κε τὰ νείατα πείραθ’ ἴκηαι
 Γαίης καὶ πόντοιο, ἴν’ Ἰαπετός τε Κρόνος τε
 Ἥμενοι, οὐτ’ ἀνγῆς ὑπερίονος Ἡελίοιο 480
 Τέρποντ’, οὐτ’ ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς·
 Οὐδ’ ἦν ἔνθ’ ἀφίκηαι ἀλωμένη, οὐ σευ ἔγωγε
 Σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο.
 Ὡς φάτο· τὸν δ’ οὔτι προσέφη λευκώλενος Ἥρη.
 Ἐν δ’ ἔπεσ’ Ὠκεανῷ λαμπρὸν φάος Ἡελίοιο, 485
 Ἐλκον νύκτα μέλαιναν ἐπὶ ζεῖδωρον ἄρουραν.

therefore, observes truly, that the passage is remarkable for its reference to the economy of the poem, since Jupiter now more fully avows his design, and the poet prepares the way for the action of the following books. We must remark, however, that the fact is directly at variance with the assumption, that Thetis had completely succeeded in the object of her prayer to Jupiter, and that his complete exposition of his designs to that goddess embraces the primary argument of the poem. For however widely she might have interpreted the answer of Jupiter in Il. A. 523. it is evident from the assurance subsequently given to Juno, and his partial declaration of his designs in this place,—which designs are directly contradictory of the wish of Achilles, expressed in the prayer of Thetis,—that she still remained in total ignorance of the decrees of Fate; and the same ignorance is manifest in her strong expression of vexation and disappointment, when they turn out contrary to her expectation: Il. Σ. 94. See Prelim. Obs. Sect. III. Of the construction, see on Il. A. 97.

477: σέθεν δ’ ἐγὼ οὐκ ἀλεγίζω. See on Il. A. 160.

478. οὐδ’ εἰ κε τὰ νείατα κ. τ. λ. There is nothing in these words that can suggest any cause of alarm in Jupiter; but from the mention of Iapetus and Saturn, he evidently alludes to a renewal of the war with the Titans, at the instigation of Juno. The descent into Tartarus, where the Titans were confined after their attempt to reinstate Saturn, was supposed to be at the western extremity of the earth. See Hesiod, Theogon. 728. sqq.

480. ὑπερίονος Ἡελίοιο. *Hyperion* was the Father of the Sun, thence called Ὑπεριωνίδης, in Od. M. 176. See Hesiod. Theogon. 371. Hence *ὑπερίων* has been thought to be syncopated for Ὑπεριωνίων, but it seems better to understand it, with Heyne, as a simple epithet. So also Damm explains it; ὁ ὑπὲρ ἡμᾶς ἰὼν ἥλιος. It occurs again in Il. T. 398.

483. κύντερον. *Mors impudent, more audacious*: properly, *more curriah*. It is a comparative, formed from κύων, *canis*. The superlative, κύντατος, occurs in Eur. Suppl. 817.

Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος· αὐτὰρ Ἀχαιοῖς
 Ἀσπασίη, τριλλιστος, ἐπήλυθε νύξ ἑρεβεννή.
 Τρώων δ' αὖτ' ἀγορὴν ποιήσατο φαίδιμος Ἔκτωρ,
 Νόσφι νεῶν ἀγαγὼν, ποταμῷ ἐπὶ δινήεντι, 490
 Ἐν καθαρῷ· ὅθι δὴ νεκύων διεφαίνετο χῶρος.
 Ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα, μῦθον ἄκουσιν,
 Τόν ῥ' Ἔκτωρ ἀγόρευε, Διὶ φίλος· ἐν δ' ἄρα χειρὶ
 Ἐγχοῦ ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 Αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης· 495
 Τῷ ὃγ' ἑρεισάμενος, ἔπεα Τρώεσσι μετηύδα.
 Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι, ἦδ' ἐπίκουροι,
 Νῦν ἐφάμην, νῆας τ' ὀλέσας καὶ πάντας Ἀχαιοὺς,
 Ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἡνεμόεσαν·
 Ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500
 Ἀργεῖους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.
 Ἀλλ' ἦτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ,
 Δόρπα τ' ἐφοπλισόμεσθ'· αὐτὰρ καλλίτριχας ἵππους
 Λύσασθ' ὑπ' ἐξ ὀχέων, παρὰ δὲ θύσσι βάλλετ' ἐδωδῆν·
 Ἐκ πόλιος ἔξασθε βόας καὶ ἵφια μῆλα 505
 Καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε,
 Σίτον τ' ἐκ μεγάρων· ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
 Ὡς κεν παννύχιοι, μέσφ' ἡοῦς ἡριγενεῖης,
 Καίωμεν πυρὰ πολλὰ, σέλας δ' εἰς οὐρανὸν ἵκη·
 Μήπως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 510
 Φεύγειν ὀρμήσονται ἐπ' εὐρέα νῶτα θαλάσσης.
 Μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαῖεν ἔκηλοι·
 Ἀλλ' ὥς τις τούτων γε βέλος καὶ οἶκοθι πέσση,

488. τριλλιστος. *Thrice-wished: desirable*: from τρίς and λίσσομαι.

491. νεκύων διεφαίνετο. That is, ἐφαίνετο διὰ νεκύνων, *appeared among the dead*.

498. The particle νῦν must be construed with ἀπονοστήσειν. See on II. A. 27.

502. πειθώμεθα νυκτὶ. See on II. H. 282.

510. διὰ νύκτα. *Through favour of the*

night: as in Virg. *Æn.* VIII. 658. *apho noctis*. The Scholiast improperly explains it by διὰ νυκτός, *in the night*. See Hoes-veen on Viger, p. 471. *Matt. Gr. Gr.* 580. 2.

512. ἀσπουδί. *Without difficulty*. Most editions have ἀσπουδέι. On adverbs of this class, see Blomfield's *Gloss. on Æsch.* *Præm.* 216.

513. βέλος καὶ οἶκοθι πέσση. The verb

Βλήμενος ἡ ἰψ, ἡ ἔγχει ὀξύνευντι,
 Νηὸς ἐπιθρώσκων· ἵνα τις στρυγέησι καὶ ἄλλος 515
 Τρωσὶν ἔφ’ ἵπποδάμοισι φέρειν πολὺδάκρυν Ἄρηα.
 Κήρυκες δ’ ἀνὰ ἄστν Διὶ φίλοι ἀγγελλόντων,
 Παῖδας πρωθήβας, πολιοκροτάφους τε γέροντας
 Λέξασθαι περὶ ἄστν, θεοδμήτων ἐπὶ πύργων.
 Θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἐκάστη 520
 Πῦρ μέγα καλέοντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
 Μὴ λόχος εἰσέλθῃσι πόλιν, λαῶν ἀπεόντων.
 Ὡδ’ ἔστω, Τρῶες μεγαλήτορες, ὡς ἀγορεύω.
 Μῦθος δ’, ὃς μὲν νῦν ὑγιῆς, εἰρημένος ἔστω·
 Τὸν δ’, ἦοῦς, Τρῶεσσι μεθ’ ἵπποδάμοις ἀγορεύσω. 525
 Ἐλπομαι, εὐχόμενος Διὶ τ’, ἄλλοισί τε θεοῖσιν,
 Ἐξελάν ἐνθένδε κύνας κηρεσσιφορήτους,
 Οὐς Κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.
 Ἄλλ’ ἦτοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς·
 Πρωτὶ δ’ ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες 530
 Νηυσὶν ἐπὶ γλαφυρῇσι ἐγείρομεν ὀξύν Ἄρηα.
 Εἴσομαι, αἶ κε μ’ ὁ Τυδείδης κρατερός Διομήδης
 Παρ νηῶν πρὸς τεῖχος ἀπώσεται, ἢ κεν ἐγὼ τὸν
 Χαλκῷ δηώσας, ἔναρα βροτόεντα φέρωμαι.

πέσσειν, *coquere*, is here used in the sense of *sanare*. Eustath. *πέσσειν θεραπεύειν*.

By a common figure also, βέλος, *a weapon*, is transferred to signify *the wound which it inflicts*. Of the verb *στρυγεῖν*, see on IL H. 112.

519. λέξασθαι. This verb generally signifies in Homer, *to lie down*; hence, *to dispose one's self*; scil. as a sentinel. See on IL. 515. So again in IL. I. 67. The epithet *θηλύτεραι*, in the following line, is simply a pleonastic epithet, expressive, perhaps, of the weakness of the sex, as unfit for severer duties. Thus Soph. Trach. 1064.

Ἡ γυνὴ δὲ, θήλυς ὄδσα, ποῦς ἀνδρὸς φύσιν. Eurip. Orest. 1203. τὸ σῶμα δ’ ἐν γυναικὶ θηλείᾳ πρίπτον.

525. τὸν δ’, ἦοῦς. Scil. ὅγῃ οὕτω μῦθον, from the last line.

527. κηρεσσιφορήτους. Provided the next line be genuine, of which there is considerable doubt, this epithet is fully explained by it, to signify *made fatis advectiones*. This line, however, was omitted by Zenodotus as superfluous, and it is rejected by Rhunken; Epist. Crit. I. p. 56. Suidas: κηρεσσιφορήτος· ὁ τὸν θάνατον φέρων.

530. ὑπηοῖοι. Ionic for ὑπηφοῖοι, *matutini*. Of this adverbial use of the adjective masculine, see on IL. A. 414. The same is also a Latin idiom; as in Virg. Æn. VIII. 465. *Æneas se matutinus agitat*. The preposition σὺν is separated from the verb *εγείρομεν* by Tmesis.

Αὔριον ἦν ἀρετὴν διαίσειται, αἶ κ' ἐμὸν ἔγχοσ 535
 Μείλῃ ἐπερχόμενον· ἄλλ' ἐν πρώτοισιν ὅτῳ
 Κεῖσεται οὕτῃθεις, πολέες δ' ἀμφ' αὐτὸν ἑταῖροι,
 Ἥελίου ἀνιόντος ἐς αὐρίον· αἶ γὰρ ἐγὼν ὧς
 Εἶην ἀθάνατος καὶ ἀγήραος ἡματα πάντα,
 Τιοίμην δ' ὧς τίετ' Ἀθηναίῃ καὶ Ἀπόλλων, 540
 Ὡς νῦν ἡμέρῃ ἥδε κακὸν φέρει Ἀργείοισιν.
 Ὡς Ἐκτωρ ἀγόρευ'· ἐπὶ δὲ Τρῳῆς κελάδησαν.
 Οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 Δῆσαν δ' ἱμάντεσσι παρ' ἄρμασιν οἷσιν ἕκαστος· 545
 Ἐκ πόλιος δ' ἄξαντο βόας καὶ ἵφια μῆλα
 Καρπαλίμως· οἶνον δὲ μελίφρονα οἰνίζοντο,
 Σίτον τ' ἐκ μεγάρων· ἐπὶ δὲ ξύλα πολλὰ λέγοντο.
 Κνίσσῃν δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω.
 Οἱ δὲ, μέγα φρονέοντες, ἐπὶ πτολέμοιο γεφύρας
 Εἶατο παννύχιοι· πυρὰ δὲ σφισι καίετο πολλὰ. 550
 Ὡς δ' ὅτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην

535. ἦν ἀρετὴν διαίσειται. *He shall prove his valour.* The use of the middle verb in this passage is the same as in II. Z. 466.

538. αἶ γὰρ ἐγὼν ὧς κ. τ. λ. *Utinam ego iam certe consequi possim immortalitatem, quam certe crastino die Achivi male sibi res suas evenire videbunt.* HEYNE.

547. In the edition of Barnes four verses are here inserted from *Plato*, Alcibiad. II. *in fine*, which are, to all appearance, genuine; and the first of them, at least, from its connection with the sacrificial term *κνίσσῃν*, is fairly assigned to this place. It is but proper to give the passage in full:—

—ἐπὶ δὲ ξύλα πολλὰ λέγοντο·
 Ἐρδον δ' ἀθανάτοισι τελέσσας ἱκατόμβας·
 Κνίσσῃν δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω
 Ἐδῖαν τῆς δ' οὔτι θεοὶ μάκαρες δαίοντο,
 Οὐδ' ἰθελον· μάλα γάρ σφιν ἀπήχθετο
 Ἰλιος ἱρή,

Καὶ Πριάμος, καὶ λαὸς εὐμμελίῳ Πριάμοιο.

549. Οἱ δὲ, μέγα φρονέοντες, κ. τ. λ. See on Eur. *Phoen.* 41. *Pent. Gr.* p. 306.

551. ὧς δ' ὅτ' ἐν οὐρανῷ. This comparison is inferior to none in Homer. It is the most beautiful night-piece that can be found in poetry. He presents you with a prospect of the heavens, the seas, and the earth;—the stars shine, the air is serene, the world enlightened, and the moon mounted in glory. POPE. Claudian has briefly imitated this simile in *Cons. Hon.* VI. 453. *Nox erat, et late stellarum more videbam Barbaricos ardere focos.* We have a close parallel also in Scott's *Minstrel*: III. 29. *Soon a score of fires, I ween; From height and hill and cliff were seen; Each with warlike tidings fraught; Each from each the signal caught, Each after each they glanced to sight, As stars arise upon the night.*

Φαίνεται ἀριπρεπεία, ὅτε τ' ἐπλετο νήνεμος αἰθήρ,
 Ἐκ τ' ἔφανε πᾶσαι σκοπιαί, καὶ πρόωνες ἄκροι,
 Καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερῤάγη ἄσπετος αἰθήρ,
 Πάντα δέ τ' εἶδεται ἄστρα· γέγηθε δέ τε φρένα ποιμήν·
 Τόσσα, μεσηγὺ νεῶν ἡδὲ Ξάνθοιο ῥοάων, 556
 Τρώων καίωντων πυρὰ φαίνεται Ἰλιόθι πρό.
 Χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο· πᾶρ δὲ ἐκάστῳ
 Εἶατο πεντήκοντα, σέλα πυρὸς αἰθομένοιο.
 Ἴπποι δὲ κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας, 560
 Ἑσταότες παρ' ὄχεσφιν, ἐϋθρονον Ἡῶ μίμνον.

554. ὑπερῤάγη. *Breaks up, clears off.*
 The metaphorical application of this verb
 is very natural, and allied to an idiom of
 our own. The use of the aorist in this
 construction has been repeatedly noticed.

558. χίλι' ἄρ' ἐν πεδίῳ κ. τ. λ. See
 on II. B. 129.
 560. κρῖ λευκὸν κ. τ. λ. See on II. E.
 196.

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Τυδείδῃ, περί μὲν πολέμῳ ἔνι καρτερὸς ἐσσί,
 Καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλεν ἄριστος·
 Οὔτις τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοί, 55
 Οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μύθων·
 Ἥ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἶης
 Ὀπλότερος γενεῇφιν· ἀτὰρ πεπνυμένα βάζεις
 Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.
 Ἀλλ' ἄγ', ἐγὼν, δς σεῖο γεραίτερος εὐχομαι εἶναι, 60
 Ἐξείπω, καὶ πάντα διῆξομαι· οὐδὲ κέ τίς μοι
 Μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.
 Ἀφρήτωρ, ἀθέμιστος, ἀνέστιός ἐστιν ἐκεῖνος,
 Ὃς πολέμου ἔραται ἐπιδημίῳ, ὀκρυόεντος.
 Ἀλλ' ἦτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ, 65
 Δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι
 Λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
 Κούροισι μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
 Ἀτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.

59. Ἀργείων βασιλῆας. There is an ellipse of the preposition *πρός*.

63. ἀφρήτωρ, ἀθέμιστος, ἀνέστιος. It will be proper to give a particular explication of each of these words:—ἀφρήτωρ, says Eustathius, signifies one that is a *vagabond*, or *foreigner*. The Athenians kept a register, in which all that were born were enrolled, whence it easily appeared who were citizens, or not: ἀφρήτωρ, therefore, signifies one who is deprived of the privilege of a citizen:—ἀθέμιστος, is one who has forfeited all right to be protected by the laws of his country:—ἀνέστιος, one that has no habitation; or, rather, one that was not permitted to partake of any family sacrifice. For Ἑστία is a family goddess; and Jupiter sometimes is called Ζεὺς ἐστιοῦχος. There is a sort of gradation in these words: ἀθέμιστος signifies a man that has lost the privileges of his country, ἀφρήτωρ, those of his own tribe, and ἀνέστιος, those of his own family. POPE. See on Il. B. 362. It is generally supposed, though Nestor introduces this observation in general terms, that it was indirectly aimed at Agamemnon, in order to induce him to seek a reconciliation with Achilles. See Dionys. Halicarn. *de Arte*: §. 8. Cicero has copied it in Philipp. XIII. *Nam nec privatus focos, nec publicas leges videtur, nec Libertatis jura cara habere, quem discordiæ, quem cædes civium, quem bellum civile delectat*. Horace most probably intended to express these three epithets in Sat. II. 5. 15. *sine gente, cruentus sanguine fraterno, fugitivus*.

67. παρὰ τάφρον. Schol. Victor.: ἔσω τῆς τάφρου; that is, *between the wall and the foss*. See v. 87. The verb *λεξάσθων* is not in the dual, but the plural syncopated for *λεξάσθωσαν*. See on Il. A. 567. Θ. 519.

69. ἄρχε *Lead the way*. Compare v.

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 Στὰν δὲ πρόσθ' αὐτοῖο· ταφῶν δ' ἀνόρουσεν 'Αχιλλεύς,
 Αὐτῇ σὺν φόρμιγγι, λιπῶν ἔδος, ἔνθα θάασσεν.
 Ὡς δ' αὐτως Πάτροκλος, ἐπεὶ ἶδε φῶτας, ἀνέστη. 195
 Τὼ καὶ δεικνύμενος προσέφη πόδας ὠκὺς 'Αχιλλεύς·
 Χαίρετον· ἦ φίλοι ἄνδρες ἱκάνετον· ἦ τι μάλα χρεώ·
 Οἷ μοι σκυζομένῳ περ' 'Αχαιῶν φίλτατοί ἐστων.
 Ὡς ἄρα φωνήσας προτέρω ἄγε δῖος 'Αχιλλεύς,
 Εἶσεν δ' ἐν κλισμοῖσι, τάπησί τε πορφυρέοισιν· 200
 Αἶψα δὲ Πάτροκλον προσεφώνεεν, ἐγγὺς ἔοντα·
 Μείζονα δὴ κρητῆρα, Μεινοῖτιου νιέ, καθίστα,
 Ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνον ἐκάστω.
 Οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ.
 Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ.
 Αὐτὰρ ὅγε κρεῖον μέγα κάββαλεν ἐν πυρὸς ἀγγῇ, 206

192. προτέρω. *Forward*. Schol. προ-
 σωτέρω, ἐνδοτέρω. So in v. 199.

19. δεικνύμενος. Eustath. ἀντὶ τοῦ
 δεξιούμενος. This is the primary accepta-
 tion of the word. See Damm *in voce*.

197. ἦ τι μάλα χρεώ. Scil. ἐφ' ὑμᾶς
 ἱκάνει. See on v. 76.

203. Ζωρότερον. The word ζῶρος has
 been variously interpreted. Aristotle, *Poet*.
 c. 25. understands it to mean θᾶρτον,
quickly. According to others, it signifies
warm, from ζέω, *ferveo*. But the true mean-
 ing is *pure*. Herod. VI. 84. Κλειόμενα
 δὲ λέγουσι, ἡκόντων τῶν Σκυθίων, μα-
 θεῖν τὴν ἀκρητοκοσίην παρ' αὐτῶν ἐκ
 δὲ τόσου, ὡς αὐτοὶ λέγουσι, ἐπεὶ Ζωρό-
 τερον βοῶλωνται πίνειν, ἐπισκέθισον λέ-
 γουσι. See also Athen. X. 6. Plutarch.
 Sympos. V. 4.

206. αὐτὰρ ὅγε κρεῖον κ. τ. λ. The
 description which is here given, though not
 very reconcilable with modern ideas, can-
 not but interest the classical student, as a
 faithful picture of the manners of the he-
 roic ages. Their meals, though plain, seem

to have been plentiful; and the host him-
 self took the chief part in preparing the
 entertainment, and generally killed the ani-
 mal himself. Compare II. H. 314. *et pas-
 sim*. The same primitive customs prevailed
 also among the early patriarchs. In Gen.
 xviii. 4. Abraham prepares the meat, while
 his wife makes the bread; and he himself
 serves it to his guests. A doubt existed
 among the ancients, whether κρεῖον signi-
 fied the *flesh itself*, or the *kettle*, in which
 it was boiled. The sense of the passage
 is at variance with the former interpreta-
 tion; and the latter is contradicted by the
 custom, which uniformly prevailed in those
 times, of roasting their meat. See on II.
 A. 466. Hence Ernesti concludes, that the
 word κρεῖον was a *dresser*, τράπεζα μα-
 γειρικῇ, upon which the carcase was placed,
 in order to be divided into joints. The
 words ἐν πυρὸς ἀγγῇ signify, *in the light
 of the fire*, which served the purposes of a
 lantern. The Schol. Lips. compares the
 similar expression, ἐν ἡλίῳ ἀγγῇ. See II.
 Θ. 480.

Ἐν δ’ ἄρα νῶτον ἔθηκ’ ὄϊος καὶ πλότος αἰγὸς,
 Ἐν δὲ σὺς σιάλοιο ράχιν τεθαλῦϊαν ἀλοιφῇ.
 Τῷ δ’ ἔχεν Αὐτομέδων, τάμνε δ’ ἄρα ὄϊος Ἀχιλλεύς·
 Καὶ τὰ μὲν εὖ μίστυλλε, καὶ ἀμφ’ ὀβελοῖσιν ἔπειρε. 210
 Πῦρ δὲ Μενoitιάδης δαῖτε μέγα, ἰσόθεος φῶς.
 Αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη, καὶ φλόξ ἐμαράνθη,
 Ἀνθρακίην στορέσας, ὀβελὸν ἐφύπερθε τάνυσσε·
 Πάσσε δ’ ἀλός θείοιο, κρατευτάων ἐπαείρας.
 Αὐτὰρ ἐπεὶ ῥ’ ὤπτησε, καὶ εἰν ἐλεοῖσιν ἔχευε, 215
 Πάτροκλος μὲν σῖτον ἐλὼν ἐπένειμε τραπέζῃ,
 Καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
 Αὐτὸς δ’ ἀντίον ἔζεν Ὀδυσσεύς θείοιο,
 Τόλχον τοῦ ἐτέροιο· θεοῖσι δὲ θῦσαι ἀνώγει
 Πάτροκλον, δν ἐταῖρον· ὁ δ’ ἐν πυρὶ βάλλε θυηλάς. 220
 Οἱ δ’ ἐπ’ ὀνείαθ’ ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Νεῦσ’ Αἴας Φοῖνικι· νόησε δὲ ὄϊος Ὀδυσσεύς,
 Πλησάμενος δ’ οἴνοιο δέπας, δείδεκτ’ Ἀχιλλῆα·
 Χαῖρ’, Ἀχιλεῦ· δαιτὸς μὲν εἵσης οὐκ ἐπιδευεῖς, 225

211. δαῖτε. See on Il. E. 4.

214. θείοιο. Schol. Vict. ἡ ὕτι τὰς φι-
 λίας συνάγει, ἡ διὰ τὸ ἀσηπτα τηρεῖν
 τὰ πασόμενα. Of the construction, see
 on Il. E. 268. The word *κρατευται* is
 usually interpreted *veruum fulcra*. They
 were probably a sort of prop, similar to
 what is called a *trivet*, on which the ὀβελοὶ
 rested. Schol. *κρατευτάων τῶν βασίων*,
ἐφ’ ὧν οἱ ὀβελισκοὶ τίθενται, ὀπρωμένων
τῶν κρεῶν.

215. ἐλεοῖσιν. *Mensis coquinariis*; plural
 for singular. The ἐλεός was a table upon
 which the meat was placed, after it was
 drawn from the spit, before it was placed
 upon the table, upon which they supped.
 Upon this latter his respective portion was
 placed to each guest, with a piece of bread
 in a small *canistrum*, or basket.

218. ἔζεν. The ancient Greeks did not

recline on couches at their meals, as was
 afterwards the custom; but they sate at
 table. So also did the early Hebrews, as
 appears from Gen. xliii. 33. 1 Sam. xvi. 11.
 Ps. cxxviii. 3. and other passages of Scrip-
 ture. In after times, however, the Persian
 custom was gradually introduced, and they
 took their meals in a reclining posture. See
 Amos vi. 4. 7. Ezek. xxiii. 47. Tobit i. 4.
 Esther i. 6. vii. 8. Matt. xxvi. 7. Luke
 vii. 36.

220. θυηλάς. Schol. τὰς ἀπαρχάς.
 See on Il. H. 314.

225. χαῖρ’, Ἀχιλεῦ, κ. τ. λ. As no per-
 sons more fit for the occasion could have been
 selected than those, to whom the embassy
 was entrusted, so nothing could be better
 conceived, or better timed, than the speeches
 which the poet has put into their mouths.
 The sound reasoning and eloquent address

Ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνωνος Ἀτρεΐδαο,
 Ἡδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
 Δαίνυσθ'· ἀλλ' οὐ δαιτὸς ἐπηράτου ἔργα μέμνηεν·
 Ἀλλὰ λίην μέγα πῆμα, Διοτρεφές, εἰσορόωντες,
 Δείδιμεν· ἐν δοιῇ δὲ, σωσέμεν, ἢ ἀπολέσθαι 280
 Νῆας ἐϋσσέλμους, εἰ μὴ σύγε δύσεαι ἀλκὴν.
 Ἐγγὺς γὰρ νηῶν καὶ τείχεος αὖλιν ἔθεντο
 Τρῶες ὑπέρθυμοι, τηλεκλητοί τ' ἐπίκουροι,
 Κειάμενοι πυρὰ πολλὰ κατὰ στρατὸν, οὐδ' ἔτι φασὶ
 Σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησι πεσέεσθαι. 285
 Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων
 Ἀστράπτει· Ἐκτωρ δὲ μέγα σθένει βλεμεαίνων
 Μαίνεται ἐκπάγλως, πῖσυνος Διὸς, οὐδέ τι τίσει
 Ἀνέρας, οὐδὲ θεοὺς, κρατερὴ δέ ἐ λύσσα δέδυκεν.

of Ulysses; the mild and affectionate expostulations of Phoenix; and the disdainful reproaches of Ajax; as they are perfectly adapted to the respective characters of the speakers, so they are introduced precisely in the order in which they are calculated to produce the greatest effect. The opinion of Quintilian respecting them will be found in the note on Il. B. 284. With the adjective *ἐπιδεινός*, the verb *εἶμεν* must be supplied; which is frequently the case, when a verb, as *ἐπιδεινόμεν* in the present instance, is required by the sense. See Matt. Gr. Gr. §. 305. The object of Ulysses in stating that the reception with which they had met from Achilles was no less splendid than they experienced from Agamemnon himself, was in order to prepare him gradually for the unpleasant subject of their errand.

228. *δαιτὸς ἔργα*. A periphrasis for *δαῖς*. In a similar manner later writers used *χρῆμα*. Herod. I. 36. *συνὸς χρῆμα*. Aristoph. Vesp. 927. *χρῆμα ἀνδρὸς*. So also in Latin; Phaed. Fab. IV. 7. *siqua res esset tibi*. See Matt. Gr. Gr. §. 439. 6.

230. *ἐν δοιῇ*. In doubt. Schol. *ἐν δι-*

ταγμῷ, ἐν διχοστασίᾳ. The construction of this passage, which is somewhat perplexed, must stand thus: *ἐν δοιῇ δὲ ἔστι τὸ πρᾶγμα, ἢ ἡμᾶς σώσειν τὰς νῆας, ἢ αὐτὰς ἀπολέσθαι*. The first verb is active, the other intransitive. This confusion, however, is strikingly expressive of the speaker's emotion.

231. *δύσεαι ἀλκὴν*. So in Il. Θ. 262. *ἐπιειμένοι ἀλκὴν*. See on Il. A. 149.

232. *αὖλιν ἔθεντο*. Schol. *ἰσχυρὰ πείδυσαν*.

234. *οὐδ' ἔτι φασὶ Σχ.* *Negant nos, scil. Argivos, substitutos esse, sed in naves ruituros*. Compare Il. B. 175. A. 823. M. 107. 126. and elsewhere. Clarke and others understand the words, improperly, in reference to the Trojans.

236. *Ζεὺς δέ σφι Κρονίδης κ. τ. λ.* Cicero, quoting from memory, assigns these words to Ajax; *de Divin.* II. 39. *Homericus Ajax, apud Achillem querens de fortuitate Trojanorum necis quid, hoc modo nuntiavit*: Prospera Jupiter his dextris fulguribus edit.

239. *λύσσα*. Schol. Viet. *μανία, παρά*

Ἀρᾶται δὲ τάχιστα φανήμεναι Ἡῶ διαν 240
 Στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα,
 Αὐτάς τ’ ἐμπρήσειν μαλεροῦ πυρός· αὐτὰρ Ἀχαιοὺς
 Δηώσειν παρὰ τῇσιν ὀρινομένους ὑπὸ καπνοῦ.
 Ταῦτ’ αἰνῶς δείδοικα κατὰ φρένα, μὴ οἱ ἀπειλὰς
 Ἐκτελέσωσι θεοὶ, ἡμῖν δὲ δὴ αἴσιμον εἴη 245
 Φθίσθαι ἐνὶ Τροίῃ, ἐκὰς Ἀργεος ἵπποβότοιο.
 Ἄλλ’ ἄνα, εἰ μέμονάς γε, καὶ ὀψέ περ, νῆας Ἀχαιῶν
 Τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 Αὐτῷ τοι μετόπισθ’ ἄχος ἔσσεται, οὐδέ τι μῆχος

τὸ λύειν τὸν νοῦν. See Valckenæet on Ammon. p. 148.

241. στεῦται. Schol. διαβεβαιούται, ὑπισχνέται. See on Il. Γ. 83. By the κόρυμβα, the Scholiast and others understand the ἀκροστόλια, or the extremity of the prow, of which it was usual with a conqueror to deprive the ship, and dedicate in the temples of the Gods. But as the sterns of the vessels were drawn upon land, and consequently turned towards the Trojans, Hector would necessarily take his spoils from thence, and leave the prows to the fire. See on Il. A. 433. Hence it seems that the κόρυμβα, in this place at least, were not the ἀκροστόλια, but the ἀφλαστα, or *aplustria*, in the stern, upon which a staff was erected with a ribbon or streamer. This is evidently the case in Apollon. Rhod. II. 603. Ἐμπης δ’ ἀφλάστοιο παρέθρισαν ἄκρα κόρυμβα. According, however, to the Etym. Mag. p. 177. the ἀφλαστα and κόρυμβα are distinct: ἀφλαστα διαφέρει τῶν κορύμβων· ἀφλαστα μὲν λέγεται τὰ πρυμνήσια, κόρυμβα δὲ τὰ πρωρήσια. The fact seems to be, that κόρυμβος signifies in general any apex, or summit, and may therefore be applied indifferently to the stern or the prow of a vessel. Hesych. καθύλου πάντα τὰ μετώρα, καὶ εἰς ὕψος ἀνατίκνοντα κορύμβους λέγουσιν. And

again: κόρυμβα ὑπ’ ἐνίων τὰ ἀφλαστα, τὰ ἀκροστόλια. This latter citation evidently includes both applications of the word. It may be observed, that in the singular the masculine, κόρυμβος, is generally employed, and the neuter in the plural. Herod. VII. 218. οὐρεος τὸν κόρυμβον. See on Il. A. 312.

242. πυρός. Subaud. διὰ. In the next line, most editions read ἀτυζομένους, as in Il. Θ. 133. but the reading of the text has the best authorities in its favour. And so Heyne.

249. οὐδέ τι μῆχος κ. τ. λ. Soph. Trach. 744. τὸ γὰρ Φανθὲν τίς ἀν δύναται ἀγίννητον ποιεῖν; Pind. Olymp. II. 29. τῶν δὲ πεπραγμένων, ἀποιήτων οὐδ’ ἂν Χρόνος ὁ πάντων πατὴρ δύναιτο θέμεν ἔργων τέλος. Lucian de Hist. Scrib. τὰ μὲν πραχθέντα οὐδὲ Κλωθὴ ἀν ἐτι ἀνακλώσειεν, οὐδὲ Ἄτροπος μετατρέψει. Cic. de Fin. I. Quod enim semel admissum est, coerceri reprimique non potest. The Scholiast on Pindar, loc. cit. reads μῆχαρ, but μῆχος is correct. See Il. B. 242. The construction is οὐδέ τι μῆχος κ. ρ. ἐστὶ, ὥστε εὐρεῖν ἄκος. With the former part of the line we may compare Hor. Epist. I. 2. 59. Qui non moderabitur iræ, Infectum volet esse, dolor quod evaseris et mens.

'Ρεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν
 Φράζευ, ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἥμαρ. 251
 'Ὡ πέπον, ἦ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς
 'Ἡματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε·
 Τέκνον ἐμὸν, κάρτος μὲν Ἀθηναίῃ τε καὶ Ἥρῃ
 Δώσουσ', αἶ κε θέλωσι· σὺ δὲ μεγαλήτορα θυμὸν. 255
 'Ισχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 Ληγέμεναι δ' ἔριδος κακομηχάνου, ὅφρα σε μᾶλλον
 Τίωσ' Ἀργείων ἡμὲν νέοι ἢ δὲ γέροντες.
 'Ὡς ἐπέτελλ' ὁ γέρων· σὺ δὲ λήθεται· ἀλλ' ἔτι καὶ νῦν
 Παύε', ἔα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260
 'Αἷα δῶρα δίδωσι μεταλήξαντι χόλοιο.
 Εἰ δὲ, σὺ μὲν μευ ἄκουσον, ἐγὼ δὲ κέ τοι καταλέξω,
 'Ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·
 'Ἐπ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 Αἰθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους 265
 Πηγούς, ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 Οὐ κεν ἀλγίος εἴη ἀνὴρ, ᾧ τόσσα γένοιτο,
 Οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 'Ὅσος Ἀγαμέμνωνος ἵπποι ἀέθλια ποσσὶν ἄροντο.
 Δώσει δ' ἐπτά γυναικας ἀμύμονα ἔργ' εἰδυίας, 270
 Λεσβίδας, ἅς, ὅτε Δέσβον ἐν κτιμένην ἔλες αὐτὸς,
 'Εξέλεθ', αἱ τότε κάλλει ἐνίκων φῦλα γυναικῶν.
 Τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται, ἣν τότε ἀπήύρα
 Κούρην Βρισηῖος· καὶ ἐπὶ μέγαν ὄρκον ὁμῆται,

255. θυμὸν ἴσχειν ἐν στήθεσσι. Ovid. Heroid. Epist. III. 85. *Vince animos iramque tuam, qui cætera vincis.* Horat. Od. I. 16. 22. *Compece mentem.* Epist. I. 2. 62. *Animum rege, qui nisi paret, Imperat: hunc frenis, hunc tu compece castenis.* The verbs ἴσχειν, and ληγέμεναι, are in the infinitive for the imperative.

256. φιλοφροσύνη γὰρ ἀμείνων. Scilicet τοῦ θυμοῦ μεγαλήτορος. Cicero de Offic. I. 258. *Nec vero audiendi, graviter qui inimicis irascentium putabant, idque magnanimi*

et fortis viri esse censebant. Nihil enim laudabilius, nihil magno et præclaro viro dignius, Placabilitate atque Clementia.

260. παύε', ἔα δὲ χόλον θυμαλγέα. Psalm. xxxvi. 8. LXX. παῦσαι ἀπὸ ὀργῆς, καὶ ἰγκαταλίπαι θυμὸν. Compare Prov. xvi. 31. xvii. 14.

262. εἰ δέ. There is an ellipse of the verb βούλει, as in the common formula εἰ δ' ἄγε. See on II. A. 302. The following enumeration is repeated from vv. 122. sqq.

Μήποτε τῆς εὐνῆς ἐπιβήμεναι, ἥδ' ἐ μιγῆναι, 275
 ἥ, θέμις ἐστίν, ἀναξ, ἥτ' ἀνδρῶν, ἥτε γυναικῶν.
 Ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε
 Ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
 Νῆα ἄλῃς χρυσοῦ καὶ χαλκοῦ νηήσασθαι,
 Εἰσελθὼν, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί. 280
 Τρωϊάδας δὲ γυναικας εἰκόσιν αὐτὸς ἐλέσθαι,
 Αἶ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.
 Εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκὸν, οὗθαρ ἀρούρης,
 Γαμβρός κεν οἱ ἔοις· τίσει δέ σε ἴσον Ὀρέστη,
 Ὅς οἱ τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ. 285
 Τρεῖς δέ οἱ εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπῆκτῳ,
 Χρυσόθεμις, καὶ Λαοδίκη, καὶ Ἰφιάνασσα·
 Τάων, ἣν κ' ἐθέλησθα, φίλην ἀνάεδνον ἄγεσθαι
 Πρὸς οἶκον Πηλῆος· ὃ δ' αὖτ' ἐπὶ μείλια δώσει
 Πολλὰ μάλ', ὅσσ' οὐπω τις ἐῖ ἐπέδωκε θυγατρὶ. 290
 Ἑπτὰ δέ τοι δώσει εὖ ναιόμενα πτολίεθρα,
 Καρδαμύλην, Ἐνόπην τε, καὶ Ἰρὴν ποιήεσαν,
 Φηράς τε Ζαθέας, ἥδ' Ἀνθειαν βαθύλειμον,
 Καλὴν τ' Αἰπείαν, καὶ Πήδασον ἀμπελόεσσαν.
 Πᾶσαι δ' ἐγγὺς ἀλὸς νέεται Πύλου ἡμαθόεντος· 295
 Ἐν δ' ἄνδρες ναίουσι, πολυρῥήνηες, πολυβοῦται,
 Οἳ κέ σε δωτίνησι, θεὸν ὦς, τιμήσουσι,
 Καὶ τοι ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.
 Ταῦτά κέ τοι τελέσειε μεταλήξαντι χόλοιο.
 Εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον 300
 Αὐτὸς, καὶ τοῦ δῶρα· σὺ δ' ἄλλους περ Παναχαιοὺς
 Τειρομένους ἐλέαιρε κατὰ στρατὸν, οἳ σε, θεὸν ὦς,
 Τίσουσ'· ἥ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.

300. κηρόθι μᾶλλον. For μάλα ἐκ κη-
 ρος. From the bottom of your heart. The
 adverbs of this class, ending in θι, were
 originally nothing more than genitive forms;
 which is evident from the occasional addi-
 tion of the preposition, as in Il. Θ. 557. A.
 50. and elsewhere. The genitive itself is

also sometimes used for the adverb; as
 ἡοῦς, for ἡῶθι, in Il. Θ. 525.

303. σφι. For ἐν σφι, *apud eos*. Com-
 pare Il. Δ. 95. The adverb νῦν in the
 following line refers to the previous enco-
 sure of the Trojans within their walls. See
 on Il. H. 328.

Νῦν γάρ χ' Ἐκτορ' ἔλοισ, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθῃ,
 Λύσσαν ἔχων ὀλοήν· ἐπεὶ οὕτινα φησὶν ὁμοῖον 305
 Οἱ ἔμεναι Δαναῶν, οὗς ἐνθάδε νῆες ἔνεικαν.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-
 λεύς·

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 Χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποιεπεῖν,
 Ἥ περ δὴ φρονέω τε, καὶ ὥς τετελεσμένον ἔσται, 310
 Ὡς μὴ μοι τρώζετε παρήμενος ἄλλοθεν ἄλλος.
 Ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀῖδαο πύλῃσιν,

308. Διογενὲς Λαερτιάδη, κ. τ. λ. The tact of this speech of Achilles displays the hand of a master. The sudden and interrupted bursts of indignation, the rapidity and incoherence of thought, and the alternate expressions of anger and complaint, display, in the liveliest colours, the workings of a mind at once generous and noble, though proud and unrelenting. It may be said, that the open and candid declarations of Achilles evince the truth of Nature, as the preceding harangue of Ulysses exhibits the perfection of art. Thus Plato observes, in *Hippias* I. ἐν τοῦτοις δηλοῖ τοῖς ἔπεσι τὸν τρόπον ἑκατέρου τοῦ ἀνδρός· ὡς ὁ μὲν Ἀχιλλεύς εἶη ἀληθής τε καὶ ἀπλοῦς· ὁ δὲ Ὀδυσσεύς, πολύτροπός τε καὶ ψευδής. Hence also Achilles declares in Eurip. *Iph. A.* 926. Ἐγὼ δ' ἐν ἀνδρὶ εὐσεβεστάτου τραφεὶς Χείρωνος, ἔμαθον τοὺς τρόπους ἀπλοῦς εἶχειν.

311. τρώζετε. *Obstrepatis; querendo fatigetis.* The verb properly denotes the cooing of the turtle-dove, thence called τρυγών. Eustath. ἔστι δὲ τρώζειν τὸ πολυλογεῖν ἢ πολυφωνεῖν, (Anglice, *to importune*;) ἐξ οὗ καὶ τρυγών, ἣν ἡ παροιμία ἐπὶ σκώμματι τῶν πολυλογούντων παραλαμβάνει λαλιστέρους τρυγόνων καλοῦσα. Compare Theocr. *Idyl.* VII. 140. 141. Of the construction of ἄλλοθεν ἄλλος with

a plural verb, see the note on Eurip. *Phaen.* 1263. Pent. Gr. p. 375.

312. Ἀῖδαο πύλῃσιν. Schol. τῷ θαλάμῳ, περιφραστικῶς. This periphrasis is of frequent occurrence, both in Homer and in the Tragic writers. Compare *Il. E.* 646. *Æ.* 156. *Ψ.* 71. *et passim.* Eur. *Hec.* 1. *Med.* 1231. *Hippol.* 56. 1445. *Alcest.* 125. *Æsch. Agam.* 1262. So Virg. *Georg.* IV. 467. *Œstia Ditis.* *Æn.* VI. 127. *Janua Ditis.* The expression seems to be of eastern origin; and it is very common in the Sacred Writings. *Isa.* xxxviii. 10. *LXX.* ἐν πύλαις ᾄδου, καταλείψω τὰ ἔργα τὰ ἐπὶ οὐρα. *Sapient. Solom.* XVI. 18. σὺ γὰρ ζωῆς καὶ θανάτου ἐξουσίαν ἔχεις, καὶ κατὰ γεις εἰς πύλας ᾄδου καὶ ἀνάγεις. So also Job xxxviii. 17. *Psalms* ix. 13. See Grotius on *Matt.* xvi. 18. The same sentiment is expressed in *Demosth. de Coron.* 87. τί δὲ μείζον ἔχει τις ἂν εἰπεῖν ἀδίκημα κατ' ἀνδρὸς ῥήτορος, ἢ εἰ μὴ ταῦτά καὶ φρονεῖ καὶ λέγει. *Phocylides:* μὴδ' ἕτερον κεύθῃς κραδίῃ νδόν, ἄλλ' ἀγορεύων. *Senec. Epist.* 14. *Turpe est aliud loqui, aliud sentire.* Compare *Mosch. Idyl.* I. 9. *Plaut. Truc.* I. 11. 76. *Psalms* lv. 21. *Sallust* has given this character of Roman depravity; *B. C.* 10. *Aliud in pectore, aliud in lingua promptum habere.* So *Tacitus* in *Annal.* I. of Tiberius, whom he calls *egre-*

‘Ος χ’ ἔτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἶπῃ.
 Αὐτὰρ ἐγὼν ἐρέω, ὥς καὶ τετελεσμένον ἔσται·
 Οὐτ’ ἐμέ γ’ Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω, 315
 Οὐτ’ ἄλλους Δαναούς· ἐπεὶ οὐκ ἄρα τις χάρις ἦεν,
 Μάρνασθαι δηϊοσιν ἐπ’ ἀνδράσι νωλεμέσ· αἰεὶ.
 Ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι·
 Ἐν δὲ ἢ τιμῇ ἤμὲν κακός, ἢ δὲ καὶ ἐσθλός·
 Κάτθαν’ ὁμῶς ὃ τ’ ἀεργὸς ἀνὴρ, ὃ τε πολλὰ ἔοργώς.
 Οὐδέ τι μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ, 321
 Αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
 Ὡς δ’ ὄρνις ἀπτῇσι νεοσσοῖσι προφέρῃσι

gius ille simulandi dissimulandique artifex.
 The reading of Heyne is that preserved by Plato, *ubi supra*; and it is sanctioned by MS. authority. Vulgo, κεύθει, and ἄλλο δὲ βάζει. In the next line also the vulgar reading is, ὥς μοι δοκεῖ εἶναι ἀριστα, where the text is supported by the same authorities.

318. μένοντι. *Desidenti, e pugna abeistenti.* Infra v. 332. ὅπισθε μένων παρὰ νηυσί. HEYNE. Compare Eccles. ix. 2. LXX. συνάντημα ἐν τῷ δικαίῳ καὶ τῷ ἀσεβεί, τῷ ἀγαθῷ καὶ τῷ κακῷ, καὶ τῷ καθαρῷ καὶ τῷ ἀκαθάρτῳ, καὶ τῷ θουσιζοντι καὶ τῷ μὴ θουσιζοντι· ὥς ὁ ἀγαθὸς ὡς ὁ ἀμαρτάνων, ὥς ὁ ὁμνῶν καθὼς ὁ τὸν ὕρκον φοβούμενος.

321. περίκειται. Schol. Vict. περισσὸν τῶν ἄλλων ἀπόκειται.

322. ψυχὴν παραβαλλόμενος. *Vitam proiciens; i. e. periculis exponens.* Hence, says Eustathius, the adjective παράβολος, *bold, rash, headstrong.* Hence also, as some suppose, the Latin *parabolari*, and *parabolani*, applied to those who had the charge of patients afflicted with pestilential diseases. See the commentaries on Philipp. II. 30. Virg. *Æn.* IX. 663. *animas in aperta pericula mittenti.* Before the infinitive πολεμίζειν, the adverb ὥστε must be sup-

plied. See infra v. 407. Compare H. N. 312. T. 140. The participle is used in a sense somewhat similar in v. 326. which is the usual construction after verbs expressing a continuance. Xenoph. *Apolog. Soc.* 3. οὐδὲν ἄδικον διαγεγνημαι ποιῶν. See Matt. Gr. Gr. §. 534. d. 552. 1.

323. ἀπτῇσι νεοσσοῖσι. *Unpledged young.* The adjective ἀπτῇν is derived from ἀπρίν, and ἵπταμαι, *volo.* The noun μάσταξ, v. 324. signifies properly the *mouth*, from μασάομαι, *to eat*; as in Od. Δ. 287. Ψ. 76. and so Heyne understands it here also. In this case, the sense requires μάστακι in the dative, and the accusative τροφήν, or some like word, must be supplied after προφέρῃσι. But the commentators in general suppose, that the word μάσταξ signifies not only *the mouth*, but *that which is eaten*, i. e. *food*; and understand μάστακα in the accusative. Eustath. μάσταξ· τὸ μείσημα, ἡ γοον ἢ μεμασημένη τροφή. Heyne's interpretation seems most probable and consistent. The addition of the words κακῶς δὲ τς κ. τ. λ. is extremely natural, and full of pathos, at the same time that they are necessary to complete the resemblance. Schol. Vict. ἵνα ἡ εὐεργεσία μὴ ἐξ ἀκινδύνου περιουσίας προσεῖναι δοκῇ.

Μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δέ τέ οἱ πέλει αὐτῇ
 Ὡς καὶ ἐγὼ πολλὰς μὲν ἄνθρωπος νύκτας ἴανον, 325
 Ἦματα δ' αἵματόεντα διέπρησσαν πολεμίζων,
 Ἀνδράσι μαρνόμενος, ὅρων ἔνεκα σφετεράων.
 Δώδεκα δὲ ξὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,
 Πεζὸς δ' ἑνδεκά φημι κατὰ Τροίην ἐρίβωλον.
 Τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330
 Ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
 Ἀτρεΐδῃ ὃ δ' ὅπισθε μένων παρὰ νηυσὶ θεῶσι,
 Δεξάμενος, διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν,
 Ἄλλα δ' ἀριστήεσσι δίδου γέρα, καὶ βασιλεῦσι.
 Τοῖσι μὲν ἔμπεδα κεῖται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν
 Εἴλετ', ἔχει δ' ἄλοχον θυμαρέα τῇ παριαύων 336
 Τερπέσθω τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγέρας
 Ἀτρεΐδης; ἦ οὐχ Ἐλένης ἔνεκ' ἠὔκόμοιο;
 Ἦ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340
 Ἀτρεΐδαι; ἐπεὶ, ὅστις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
 Τὴν αὐτοῦ φιλεῖ καὶ κήδεται ὥς καὶ ἐγὼ τὴν
 Ἐκ θυμοῦ φίλεον, δουρικτητὴν περ ἑοῦσαν.
 Νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο, καὶ μ' ἀπάτησε,

327. σφετεράων. For σφῶν, αὐτῶν, i. e. of the Atridae, in reference more especially to Helen. Compare v. 339.

328. δώδεκα πόλεις. The principal of these twelve islands were Lesbos, Scyros, and Tenedos. The eleven cities, according to Strabo, XIII. p. 875. were Lynessus, Pedasus, Thebe, Zelea, Adrastea, Pityea, Percote, Arisbe, Abydus, Chrysa, and Cilla.

337. τί δὲ δεῖ πολεμιζέμεναι T. 'A. Porson on Eur. Orest. 659. *Homerus, nisi me fallit Seberi index, semel tantum verbo δεῖ usus est, et tum infinitivo præponit*; Il. I. 337. *Cum infinitivo χρῆσσι sæpissime construit; cum accusativo personæ et rei genitivo*, Il. H. 109. Od. A. 124. P. 14. A. 463. Φ. 110. X. 377. *Pari modo sub-*

stantivum χρῆσ cum accusativo et genitivo, Il. I. 75. 603. K. 43. A. 605. Od. A. 634. *Hanc formam semel ausus est imitari Euripides*: Hec. 976. ἀλλὰ τίς χρεια σ' ἐμοῦ;

340. ἦ μούνοι φιλέουσ' κ. τ. λ. Virgil, Æn. IX. 136. *sint et mea contra Fata mihi, ferro sceleratam excindere gentem, Conjuge prærepta; Nec solos tangit Atridas Iste dolor, solisque licet capere arma Mycenis*. After this interrogation there is an ellipsis of the adverb οὐδαμῶς.

344. νῦν δ' ἐπεὶ ἐκ χειρῶν κ. τ. λ. Cic. Orat. pro Rabirio: *tibi quis semel pejeravit, ei credi postea, etiamsi per plures juret Deos, non convenit*. Phæd. Fab. I. 10. *Quicumque turpi fraude semel innotuit, Etiamsi verum dicit, amittit fidem*. Horat. Epist. I. 17.

Μή μιν πειράτω εὖ εἰδότες· οὐδέ με πείσει. 345
 'ΑΛΛ', Ὀδυσσεύ, σὺν σοί τε καὶ ἄλλοισι βασιλεῦσι
 Φραζέσθω, νήεσσιν ἀλεξέμεναι δῆϊον πῦρ.
 Ἦ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἑμεῖο,
 Καὶ δὴ τείχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 Εὐρεΐαν, μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν. 350
 'ΑΛΛ' οὐδ' ὥς δύναται σθένος Ἕκτορος ἀνδροφόνιοιο
 Ἰσχειν ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσι πολέμιζον,
 Οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν' Ἕκτωρ,
 'ΑΛΛ' ὅσον ἐς Σκαϊάς τε πύλας καὶ φηγὸν ἵκανεν·
 Ἐνθα ποτ' οἷον ἔμιμνε, μόγις δέ μιν ἐκφυγεν ὁρμήν.
 Νῦν δ', ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἕκτορι δίφ, 356
 Αὐρίον ἱρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσι,
 Νηήσας εὖ, νῆας ἐπὴν ἄλαδε προερούσσω,
 Ὅψεαι, ἣν ἐθέλησθα, καὶ αἶκεν τοι τὰ μεμήλη,
 Ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας 360
 Νῆας ἑμᾶς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας.
 Εἰ δέ κεν εὐπλοίην δῶή κλυτὸς Ἐννοσίγαιος,
 Ἥματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
 Ἔστι δέ μοι μάλα πολλὰ, τὰ κάλλιπον, ἐνθάδε ἔρρων·

58. *Nec semel irrisus triviis attollere curat Fracto crure planum.* Shakspeare, Tit. Andron. I. 2. *I'll trust by leisure him who mocks me once.* Compare also infra v. 375.

346. ἄλλ', Ὀδυσσεύ, κ. τ. λ. In allusion to the words of Agamemnon in II. A. 175. There is a bitter irony in what follows, respecting the entrenchments, which had lately been formed.

363. ἡματί κε τριτάτῳ κ. τ. λ. There is a passage in the Crito of Plato, in which Socrates relates to Crito a dream, in which he received intimation, by means of this verse of Homer, that he was to die on the third day from its appearance. Hence Cicero de Divinat. I. 25. *Est apud Platonem Socrates, cum esset in custodia publica, docens Critoni suo familiari, sibi post tertium*

diem esse moriendum: vidisse enim se in somnis pulchritudine eximia feminam, quae se nomine appellans, diceret Homericum quendam ejusmodi versum: Tertia te Pthiae tempestas laeta locabit. Diogenes Laertius, in *Vita Socrat.* has the same story, but with a variation as to the person to whom Socrates relates it: *πρὸς Αἰσχίνην ἔφη, εἰς τρίτην ἀποθανοῦμαι.* It may be observed, that the third day is to be reckoned inclusively; i. e. Anglicè, *the day after to-morrow.* This method of computation prevailed among most of the early nations, and particularly the Jews. Levit. xii. 3. 2 Chron. x. 5. 12. and Matt. xxvii. 63. Mark viii. 31. compared with Matt. xvi. 21. Luke ix. 21. See Hale's *Analysis of Chronology*, vol. I. p. 121.

"Αλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρόν, 365
 'Ἡδὲ γυναικάς ἐϋζώνους, πολὺν τε σίδηρον
 "Αξομαι, ἄσσο' ἔλαχόν γε· γέρας δέ μοι, ὅσπερ ἔδωκεν,
 Αὐτὶς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 'Ατρεΐδης· τῷ πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,
 'Αμφαδόν· ὄφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370
 Εἰ τινα ποὺ Δαναῶν ἔτι ἔλπεται ἐξαπατήσῃν,
 Αἰὲν ἀναιδείην ἐπιειμένους· οὐδ' ἂν ἔμοιγς
 Τετλαίη, κύνέος περ ἐὼν, εἰς ὧπα ἰδέσθαι.
 Οὐδέ τι οἱ βουλάς συμφράσσομαι, οὐδὲ μὲν ἔργον.
 'Εκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν· οὐ δ' ἂν ἔτ' αὖτις
 'Εξαπάφοιτ' ἐπέεσσιν· ἄλις δέ οἱ· ἀλλὰ ἔκηλος 376
 'Ερρέτω· ἐκ γὰρ εὖ φρένας εἴλετο μητιέτα Ζεὺς.
 'Εχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.

370. ἀμφαδόν. *Publicly.*

373. κύνέος. *Audacious, insolent*; from *κύων, canis.*

376. ἄλις δέ οἱ. Supply *ἔστω, scil. ἀπαξ ἐμὲ ἐξαπατήκεναι.*

377. ἐκ γὰρ εὖ φρένας εἴλετο Ζεὺς. See on Il. Z. 234. This passage is an illustration of the old proverb: *Quem Jupiter vult perdere, prius dementat.*

378. ἐν καρὸς αἴσῃ. This expression has tried the ingenuity of the commentators; but their various explanations are very unsatisfactory. Some understand *Καρὸς* for a proper name, in allusion to the fact that the Carians were the first mercenaries, and as a nation held in the greatest contempt. This interpretation evidently coincides with the purport of the passage, but the metre will not admit of it, as in that case the penultima would be long. Compare Il. B. 867. K. 428. In Theocr. Idyl. xvii. 89. the true reading is *φιλοπταλίμοισι το Καροί*. The same objection will hold against those who understand *καρὸς* *Doric* for *κηρὸς*, so that the expression would be equivalent to *ὁμῶς δίδωο πύλῳσι*, supra

v. 313. Besides, the words are expressive of contempt rather than detestation. Others read *ἔγκαρος*, supporting the conjecture upon a rooted aversion which prevailed among the ancient Athenians against eating brains. See Plutarch in *Sympos.* But there does not seem to be any good authority for the use of the word *ἔγκαρ*, either in this sense, or as meaning a *louse*, which some, who have proposed the same emendation, have affixed to it. The custom, too, of abstaining from brains as food, was, most probably, subsequent to the age of Homer, and the vulgarity of the other exposition is unworthy of the character of Achilles, and of the poet himself. The most probable solution of the difficulty is, that a noun, *κάρ, καρὸς*, was originally in use, derived from *καίρω, seco*, and signifying a *loek of hair*. Hence the expression would be proverbial, and equivalent to the Latin, *foeci omnia facio*. To the same origin Clarke refers the adjective *ἀκαρής*, which frequently occurs in Aristophanes. Ausonius seems to have adopted the opinion, founded upon the low estimation in which the Carians were

Οὐδ’ εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δόλη,
 “Οσσα τέ οἱ νῦν ἐστι, καὶ εἴ ποθεν ἄλλα γένοιτο” 380
 Ἥδ’, ὅς’ ἐς Ὀρχομενὸν προτινίσσεται, ἥδ’, ὅσα Θήβας
 Αἰγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κεῖται,
 Αἶ θ’ ἑκατόμπυλοι εἰσι, διηκόσιοι δ’ ἀν’ ἐκάστην
 Ἀνέρες ἐξοιχνεῦσι σὺν ἵπποισι καὶ ὄχεσφιν·
 Οὐδ’ εἴ μοι τόσα δόλη, ὅσα ψάμαθός τε κόνις τε, 385
 Οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει’ Ἀγαμέμνων,
 Πρίν γ’ ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.

held: *Histor. Monosyl. Fallaces Lígures, nullo situs in pretio Car.*

381. Ὀρχομενόν. This is the city of Boeotia, mentioned in *Il. B. 511*. The chief source of its wealth was probably the celebrated Temple, which was there dedicated to the Graces by Eteocles, one of the family of the Minyæ. The private opulence of this family is mentioned by Pausanias; *Bœot. IX. 36*. The city of *Thebes*, in Egypt, is the same which is called in Scripture, *No*, or *No Ammon*; and its extensive wealth and population is alluded to in *Jerem. xlv. 25. Ezek. xxx. 14. Nahum iii. 8*. The Scripture name precisely corresponds with Diospolis, as it was also called by the Greeks; since Ammon is the Egyptian title of Jupiter. Its former magnificence, of which several vestiges still remain, is described by Strabo, *lib. XVII. Diod. Sic. I. 2.* and Tacit. *Annal. II. 60.* who have also affirmed, in accordance with Homer, that it was able to send out 200 chariots, and 10,000 soldiers, at each of its hundred gates. Great treasures were, in all probability, derived to the Egyptian metropolis from the offerings and presents of those who resorted to the Temple of Jupiter Ammon. An influx of wealth from other countries seems to be indicated by the use of the verb *προτινίσσομαι*. Strabo also infers (*lib. XV.*) from this mention of Egyp-

tian Thebes, that Homer was unacquainted with the empire of the Assyrians and the Medes; otherwise, he would certainly have noticed the grandeur and opulence of Nineveh and Babylon. Now in the time of the prophet Jonah, *B. C. 824*. Nineveh is spoken of as *a great city*: *Jonah i. 2. iii. 3*. Hence, then, we may deduce a presumptive argument in favour of the early date of the age of Homer. See *Prelim. Obs. Sect. I.*—Of the verb *προτινίσσομαι*, Doricé for *προσνίσσομαι*, *appropinquo*, see Blomfield's Gloss. on *Æsch. Prom. 540*.

383. ἀν’ ἐκάστην. Scil. *πύλην*. See note on *Eurip. Phœn. 12. Pent. Gr. p. 304*. Heyne reads *ἐκάστας*, but the vulgar reading is equally good, and better supported.

385. ὅσα ψάμαθός τε κόνις τε. This, and similar hyperbolic expressions, are of proverbial notoriety. Homer has already used it in *Il. B. 800. Δίην γὰρ φύλλοισιν ἱοικότες, ἢ ψαμάθοισι*. See *Aristot. Rhet. III. 12*. So *Callim. H. Dian. 253. στρατὸν ψαμάθῳ ἴσον*. So also in the Sacred Writings: *Gen. xxii. 17. xli. 49. Josh. xi. 4. 1 Sam. xiii. 5. 2 Sam. xvii. 11. 1 Kings iv. 20. Job xxix. 18. Psalm cxxix. 18. Jerem. xv. 8. xxxiii. 22. Heb. xi. 12. Rev. xx. 8*.

387. ἀπὸ δόμεναι πᾶσαν λώβην. That is, *ἀποδοῦναι κοινὴν τῆς λώβης*. Compare v. 508. *infra*.

Κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρείδασ·
 Οὐδ' εἰ χροσεῖη Ἀφροδίτῃ κάλλος ἐρίζοι,
 Ἔργα δ' Ἀθηναίῃ γλαυκῶπιδι ἰσοφαρίζοι, 390
 Οὐδέ μιν ὥς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
 Ὅς τις οἷ τ' ἐπέοικε, καὶ δὲ βασιλεύτερός ἐστιν.
 Ἦν γάρ δὴ με σῶσι θεοὶ, καὶ οἵκαδ' ἴκωμαι,
 Πηλεὺς θήν μοι ἔπειτα γυναιῖκα γαμέσσεται αὐτός.
 Πολλαὶ Ἀχαιῖδες εἰσὶν ἄν' Ἑλλάδα τε Φθίην τε, 395
 Κοῦραι ἀριστήων, οἳ τε πτολίεθρα ῥύονται·
 Τάων ἦν κ' ἐθέλοιμι, φίλην ποιήσομ' ἄκοιτιν·
 Ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνwor,
 Γῆμαντι μνηστὴν ἄλοχον, εἰκνῖαν ἄκοιτιν,
 Κτήμασι τέρπεσθαι, τὰ γέρων ἐκτήσατο Πηλεΰς. 400
 Οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον, οὐδ' ὅσα φασὶν
 Ἴλιον ἐκτῆσθαι, εὖ ναιόμενον πτολίεθρον,
 Τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν·
 Οὐδ' ὅσα λάϊνος οὐδὸς ἀφῆτορος ἐντὸς ἔεργει

401. οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον, κ. τ.λ. Nothing sure could be better imagined, or more strongly paint Achilles' resentment, than this commendation, which Homer puts into his mouth, of a long and peaceable life. That hero, whose very soul was possessed with a love of glory, and who preferred it to life itself, lets his anger prevail over this his darling passion; he despises even glory, when he cannot obtain that, and enjoy his revenge at the same time; and rather than lay this aside, becomes the very reverse of himself. POPE. With the sentiment we may compare Eurip. *Alcest.* 312. ψυχῆς γὰρ οὐδὲν ἔστι τιμωτέρων. Quint. Curt. VI. *Nihil est miseriis mortalibus spiritus charius.* So Job ii. 4. LXX. ὅσα ἐπάρχει ἀνθρώπων ὑπὲρ τῆς ψυχῆς αὐτοῦ ἐκτίσει.

404. οὐδ' ὅσα κ. τ. λ. 'Hence it appears that the temple of Apollo at Delphi was growing in wealth and reputation in the

time of Homer. The rapid increase of its importance, and its vast accumulation of treasures, from the Trojan war to the time of Croesus, is related by various authors. See Strabo, lib. IX. Pausan. in *Phocis*, X. 5. Diod. Sic. lib. XVII. Herod. I. 53. The pillage of the temple in the reign of Philip of Macedon gave rise to the famous Phocian or sacred war. It appears from the Hymn to Apollo, v. 296. that the temple was built of stone, with some magnificence. Hence λάϊνος οὐδὸς may either be understood of the whole temple, or of the ascent of stone steps in front. The place was called Pytho, as some suppose, from the destruction of the serpent Python by Apollo; but the origin of the name is uncertain; as is also the signification of the epithet ἀφῆτωρ. Eustath. ἡ ὁ τοξότης, ἐκ τοῦ ἀφίημι· ἡ οἰονεὶ ὁμοφῆτωρ, ὁ πᾶσι διδοὺς τὰς ὁμφάς. Strabo, lib. IX. ἐνιοὶ δὲ τὸν ἀφῆτορα δεξάμενοι λέγεσθαι θῆσανρον,

Φοίβον Ἀπόλλωνος Πυθοῖ ἐνι πετρῆεσση. 405
 Ληῖστοι μὲν γάρ τε βόες καὶ ἵφια μῆλα,
 Κτητοὶ δὲ τρίποδες τε, καὶ ἵππων ξανθὰ κάρηνα·
 Ἀνδρὸς δὲ ψυχὴν, πάλιν ἐλθεῖν, οὔτε ληῖστήν,
 Οὐθ’ ἐλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὀδόντων.
 Μήτηρ γάρ τέ μέ φησι θεὰ, Θέτις ἀργυρόπεζα, 410
 Διχθαδίας Κῆρας φερέμεν θανάτοιο τέλοσδε.
 Εἰ μὲν κ’ αὖθι μένων Τρώων πόλιν ἄμφι μάχωμαι,
 ὦλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
 Εἰ δέ κεν οἴκαδ’ ἵκωμαι ἰὼν ἐς πατρίδα γαίαν,
 ὦλετό μοι κλέος ἐσθλὸν, ἐπὶ δηρόν δέ μοι αἰὼν 415

ἀφῆτορος δὲ οὐδὲν, τὸν κατὰ γῆς θησαυρισμὸν ἐν τῇ ναφ̄ κατῶρχθαί φασι τὸν πλοῦτον. The former exposition of Eustathius seems to be preferable; but that of Strabo, at least, is inadmissible.

407. ἵππων κάρηνα. For ἵπποι. This periphrasis is very common in the Tragic writers. Soph. CEd. T. 950. 1235. Ἰοκάστης κάρα. Similar instances abound.—In the next line, ὥστε is understood before ἐλθεῖν, which is frequently the case when the sense does not necessarily depend upon the infinitive. See Matt. Gr. Gr. §. 535. 5. d. So in Latin, Virgil: *suo dat habere nepoti*; for, *ut habeat*. With the sentiment we may compare Eurip. Alcest. 1081. οὐκ ἔστι τοὺς θανόντας εἰς φάος μολεῖν. Iph. T. 785. τοῦτο γὰρ μόνον βροτοῖς οὐκ ἔστι τάνάλωμ’ ἀναλωθὲν λαβεῖν, Ψυχὴν βροτείαν χρημάτων δ’ εἰσὶ πόροι. Herc. F. 294. καὶ τίς θανόντων ἤλθειν ἐξ Αἰδου πάλιν; Mosch. Idyl. III. 109. Ἄμμες, οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες, Ὅποτε πρῶτα θάνωμες, ἀνάκοι ἐν χθονὶ κοίλῃ Εὐδομες εὖ μάλα μακρόν, ἀτέρμονα, νήγρετον ὕπνον. Catull. Carm. III. 11. *Qui nunc it, per iter tenebrosum, Illic, unde negant redire quonquam*. V. 4. *Soles occidere et redire possunt*: *Nobis, cum semel occidit brevis lux,*

Nox est perpetua una dormienda. So Job xiv. 10. Ἀνὴρ δὲ τελευτήσας ψῆγετο, πεσὼν δὲ βροτὸς οὐκ ἐτι ἐστί.

408. Eustath. ἔστι δὲ ληίστη μὲν, ἡ ἀκουσίως ἐλκομένη· ἐλετή δὲ, ἡ ἐκουσίως ἐπανερχομένη. There is an allusion to the prædatory mode of life which prevailed in the early ages.

411. διχθαδίας Κῆρας. See on Il. A. 352. A similar choice is proposed to Euchenor, Il. N. 663. and to the companions of Ulysses, Od. A. 109.

414. Vulgo ἵκωμαι φίλην ἐς π. γ. which is against the metre. Heyne proposes ἵκωμαι ἰὼν, which is admitted into the text, as preferable to the emendation of Clarke, who reads ἵκοιμι, as in Od. M. 345. But the change of moods from v. 412. is better avoided, and the other correction is confirmed by Il. X. 123. μή μιν ἐγὼ μὲν ἵκωμαι ἰὼν.

415. δηρόν. Scil. χρόνον. The ellipse is filled up in Eurip. Iph. A. 680. μέλλουσα δαρὸν πατὴρ ἀποικήσειν χρόνον. In the same way there is an ellipse of the noun χρόνον with the adjectives ὀλίγον, μικρόν, μακρόν, and the like. See Bos. Ellips. Gr. p. 341.—The verb ἐπίσσεται is separated by Tmesis. Some, however, join ἐπὶ δηρόν, and Heyne supplies a se-

Ἔσσεται, οὐδέ κέ μ' ὤκα τέλος θανάτοιο κιχείη.
 Καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην,
 Οἷκαδ' ἀποπλείειν· ἐπεὶ οὐκέτι δῆτε τέκμωρ
 Ἴλίου αἰπεινῆς· μάλα γὰρ ἔθεν εὐρύοπα Ζεὺς
 Χεῖρα ἐν ὑπερέσχε, τεθαρσήκασι δὲ λαοί. 420
 Ἄλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν
 Ἀγγελίην ἀπόφασθε, τὸ γὰρ γέρας ἐστὶ γερόντων·
 Ὅφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
 Ἥ κέ σφι νῆας τε σόη, καὶ λαὸν Ἀχαιῶν
 Νηυσὶν ἐπὶ γλαφυρῆς· ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη, 425
 Ἦν νῦν ἐφράσσαντο, ἐμεῦ ἀπομνησίσαντος.
 Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,
 Ὅφρα μοι ἐν νήεσσι φίλην ἔς πατρίδ' ἔπηται
 Αὔριον, ἣν ἐθέλῃσιν· ἀνάγκη δ' οὔτι μιν ἄξω.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
 Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν. 431
 Ὅψ' δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ,
 Δάκρυ' ἀναπρήσας, περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν
 Εἰ μὲν δὴ νόστον γε μετὰ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
 Βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θεῶσι 435
 Πῦρ ἐθέλεις αἰδῆλον, ἐπεὶ χόλος ἔμπεσε θυμῷ·
 Πῶς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, αὖθι λιποίμην
 Οἶος; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς
 Ἥματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε

cond ἐπὶ, which is altogether superfluous, as duration of time is denoted by the accusative without a preposition. See Matt. Gr. §. 424. 3. b.

418. δῆτε. Eustath. εὐρήσετε. The poetic verb δῆω is always used in a future signification. Compare infra v. 681. N. 260.

425. ἐτοίμη. Scil. ἐστὶ, i. e. τελεῖται. Compare Il. ῥ. vv. 48. 58. Od. Θ. 384. The verb εἶμι is usually understood with ἔτοιμος. See note on CEd. T. 92. Pent. Gr. p. 14.

433. δάκρυ' ἀναπρήσας. Damm: La-

crimas largiter accendens quasi et profans; eadem metaphora, qua ventus dicitur πρήθειν ἱστίον, intumesce facere. Perhaps the expression may be similar to δάκρυα θερμὰ χεῖν, Il. H. 426. and elsewhere. The art of this speech of Phoenix chiefly consists in his seeming to yield to the determination of Achilles, at the same time that he is urging the strongest motives, on the score of honour and of prudence, for his reconciliation with Agamemnon. See Dionys. Halicarn. de Arte, VIII. 11. IX. 14.

436. ἔπεμπε. For συνέπεμπε.

Νήπιον, οὐπω εἰδὸθ’ ὁμοίου πολέμοιο, 440
 Οὐδ’ ἀγορέων, ἵνα τ’ ἄνδρες ἀριπρεπέες τελέθουσι.
 Τοῦνεκα με προέηκε, διδασκόμεναι τάδε πάντα,
 Μύθων τε ῥητῆρ’ ἔμεναι, πρηκτῆρά τε ἔργων.
 Ὡς ἂν ἔπειτ’ ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλοιμι
 Λείπεσθ’, οὐδ’ εἰ κέν μοι ὑποσταίῃ θεὸς αὐτὸς, 445
 Γῆρας ἀποξύσας, θήσειν νέον ἡβώνοντα,
 Οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,
 Φεύγων νείκεα πατρός Ἀμύντορος Ὀρμενίδαο’
 Ὃς μοι παλλακίδος περιχώσατο καλλικόμοιο,
 Τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ’ ἄκοιτιν, 450
 Μητέρ’ ἐμήν· ἡ δ’ αἰὲν ἐμὲ λισσέσκετο γούνων,
 Παλλακίδι προμιγῆναι, ἵν’ ἐχθῆρειε γέροντα.
 Τῇ πιθόμην, καὶ ἔρεξα’ πατὴρ δ’ ἐμὸς, αὐτίκ’ οἷσθεις,

440. *νήπιον*. Achilles, says Eustathius, according to some of the ancients, was but twelve years old when he went to the war of Troy; and it may be gathered from what the poet here relates of his education under Phoenix, that the fable of his being tutored by Chiron was the invention of later ages, and unknown to Homer. POPE. This, however, does not follow. Homer mentions Chiron as a friend of Peleus; II. II. 141. T. 390. and expressly states that Achilles studied medicine under the Centaur: II. A. 829. Phoenix seems to have been more of a companion or *male nurse*; Chiron his preceptor. See on v. 482. The story, however, of his concealment in a female dress, at the court of Lycomedes, king of Scyros, in order to prevent his engagement in the Trojan war, was probably a fiction of a later age.

442. *προέηκε διδασκόμεναι*. Of the construction of the infinitive after verbs implying motion to a place, see on Soph. CEd. C. 12. Pent. Gr. p. 106. The following are examples. II. N. 27. βῆ δ’ ἑλάαν. Compare II. X. 194. Ψ. 216. Eur. Iph. A. 679. χῶρει δόφῃναι. Herod. IX. 59. ὥρ-

μημένους διώκειν. So in Latin, Hor. Od. I. 23. 9. *Atqui non ego te frangere persequar*; for *frangendam*, or *fracturus*. The same construction is used after μένειν and its compounds. II. O. 599. μένε ἰδέσθαι. Æsch. Eum. 730. μένω ἀκούσαι.

443. *μύθων τε ῥητῆρ’* κ. τ. λ. Cicero de Orat. III. 15. *Ut ille apud Homerum Phoenix, qui se a Peleo patre Achilli juveni comitem esse datum dicit ad bellum, ut illum efficeret oratorem verborum, actoremque rerum.* Quintilian, Inst. Orat. II. 3. 12. *Sit ergo tam eloquentia quam moribus prestantissimus, qui ad Phœnicis Homericæ exemplum dicere et facere doceat.* Of the estimation in which eloquence, no less than military skill, was held in the early ages of Greece, see on II. A. 249. 490.

448. *φεύγων νείκεα πατρός* κ. τ. λ. Of the relation here given by Phoenix, see Heyne on Apollod. Bibl. III. 13. 8. p. 803.

451. *λίσσέσκετο γούνων*. Subaud. πρὸς. Similar to this request of Hippodamia, the mother of Phoenix, is the advice which Absalom receives from Achitophel: 2 Sam. xvi. 21.

Πολλὰ κατηρᾶτο, στυγεράς δ' ἐπεκέκλετ' Ἑριννῦς,
 Μὴ ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱόν, 455
 Ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαρὰς,
 Ζεὺς τε καταχθόνιος, καὶ ἐπαινὴ Περσεφόνεια.
 Ἐνθ' ἐμοὶ οὐκέτι ἀμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς,
 Πατρὸς χωομένοιο, κατὰ μέγαρα στρωφᾶσθαι.
 Ἡ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἔοντες 460
 Αὐτοῦ λισσόμενοι κατερήτουν ἐν μεγάροισι·
 Πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς
 Ἐσφαζον, πολλοὶ δὲ σῦες θαλέθοντες ἀλοιφῇ
 Εὐόμενοι τανύοντο διὰ φλογὸς Ἥφαιστοιο·
 Πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος. 465
 Εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἴανον·
 Οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον· οὐδέ ποτ' ἔσβη
 Πῦρ, ἔτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,
 Ἄλλο δ' ἐνὶ προδόμφῳ, πρόσθεν θαλάμοιο θυράων.
 Ἄλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἐρεβεννῇ, 470

454. στυγεράς δ' ἐπεκέκλετ' Ἑριννῦς. The *Erynnyes*, or *Furies*, were the three goddesses who were appointed to execute the vengeance of the infernal gods Pluto and Proserpine; more particularly upon those who were guilty of parricide, or of crimes committed against their parents. Hence the imprecations of fathers, which were esteemed of all others the most awful, were generally directed, as in the well-known instance of Œdipus, to these deities. So also Althæa, infra v. 567. See also the Orestes of Euripides, and the Eumenides of Æschylus, *passim*. Hesiod in Theogon. 220. declares it to be the office of the furies to punish the transgressions of gods and men.

455. γούνασιν οἷσιν ἐφέσσεσθαι. The purport of this prayer is evidently that Phoenix should die childless. In illustration of the expression, compare Il. E. 408. Od. T. 399. So in Genes. I. 23. LXX. οἱ υἱοὶ

Μαχίρ τοῦ υἱοῦ Μανασσῆ ἐτέχθησαν ἐπὶ μηρῶν Ἰωσήφ.

457. Ζεὺς καταχθόνιος. *Pluto*. Compare infra v. 565. So Virg. *Æn.* IV. 638. *Jovis Stygio*. Eustath. *ἐπαινή· ἡ αἰνή, τούτεστι δεινὴ· πλεονάζει γὰρ ἡ πρόθεσις*.—There are four verses preserved by Plutarch, which, if genuine, must follow here, or after v. 459. in which Phoenix relates that he meditated parricide; but they are not to be found in any MS. of Homer. They run thus:

Τὸν μὲν ἐγὼ βούλευσα κατάκταμεν δῶδε χαλκῷ·

Ἄλλὰ τις ἀθανάτων παύσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ

Δήμου θῆκε φάτιν, καὶ ὀνειδεα πόλλ' ἀνθρώπων·

Ὡς μὴ πατροφόνος μετ' Ἀχαιοῖσι καλεοίμην.

465. ἐκ κεράμων. See on Il. E. 387.

468. ὑπ' αἰθούσῃ κ. τ. λ. See on Il. Z. 243. 244.

Καὶ τότε ἔγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας
 ῥήξας ἐξήλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς
 ῥεῖα, λαθὼν φύλακας τ' ἀνδρας, δμῶάς τε γυναικας-
 Φεῦγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,
 Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μήλων, 475
 Ἐς Πηλῆα ἀναχθ' ὃ δέ με πρόφρων ὑπέδεκτο,
 Καί με φίλησ', ὥσεί τε πατήρ δν παῖδα φιλήσῃ
 Μοῦνον, τηλύγετον, πολλοῖσιν ἐπὶ κτεάτεσσι·
 Καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὥπασε λαόν.
 Ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσω. 480
 Καί σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 Ἐκ θυμοῦ φιλέων· ἐπεὶ οὐκ ἐθέλεσκες ἅμ' ἄλλῳ
 Οὐτ' ἐς δαῖτ' ἵεναι, οὐτ' ἐν μεγάροισι πάσασθαι,
 Πρίν γ' ὅτε δῆ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας,
 Ὅψον τ' ἄσαιμι προταμῶν, καὶ οἶνον ἐπισχών· 485
 Πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα,
 Οἶνον ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.
 Ὡς ἐπὶ σοι μάλα πολλὰ πάθον, καὶ πολλὰ μύγησα,
 Τὰ φρονέων, ὃ μοι οὐτι θεοὶ γόνον ἐξετέλειον
 Ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 490

477. ὥσεί τε πατήρ κ. τ. λ. Genes. xxxvii. 3. LXX. Ἰακώβ δὲ ἡγάπα τὸν Ἰωσήφ παρὰ πάντας τοὺς υἱοὺς αὐτοῦ, ὅτι υἱὸς γήρως ἦν αὐτῷ. Compare Gen. xlv. 20.—Of the construction, see on Il. E. 161. and of the adjective τηλύγετος, on Γ. 175.

481. καί σε τοσοῦτον ἔθηκα. *Et te tantum feci*; as in the Latin versions. The Scholiast, however, understands the sense to be, *I have had the charge of you to the present time*; as in Soph. Elect. 13. καὶ σ' ἐθρεψάμην Τοσόνδ' ἐς ἡβης.

482. ἐπεὶ οὐκ ἐθέλεσκες κ. τ. λ. It should seem from this passage, that males were entrusted with the care of infants in those ages, and that they performed the offices which nurses do now. Compare Od.

Il. 442. Pope and others are offended at this description, which, though extremely natural, is too mean and gross for epic poetry. But the relation is strongly characteristic of the simplicity of the times, and equally inoffensive with one of the most admirable descriptions of our own Shakspeare, who speaks of *the infant, nursing and puking in the nurse's arms*. As you like it: Act II. Sc. 7. It may be observed, however, that the words οἶνον ἀποβλύζων, in v. 487. with which they are particularly displeased, do not mean, as they interpret them, *casting up the wine which he had swallowed*; but simply, *slabbering, emitting*.

483. πάσασθαι. See on Il. A. 464.

487. οἶνον. Supply μέρος τι. See on Il. E. 268.

Ποιεύμην, ἵνα μοί ποτ' αἰκέα λαιγὸν ἀμύνῃς.
 'Αλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν, οὐδὲ τί σε χρῆ
 Νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
 Τῶν περ καὶ μείζων ἀρετῇ, τιμὴ τε, βίη τε.
 Καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῇσι, 495
 Λοιβῇ τε, κνίσσῃ τε, παρατρωπῶσ' ἄνθρωποι
 Λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτυ.
 Καὶ γάρ τε Λιταὶ εἰσὶ Διὸς κούραι μεγάλοιο,
 Χωλαί τε, ῥυσαί τε, παραβλῶπές τ' ὀφθαλμῷ·
 Αἶ ῥά τε καὶ μετόπισθ' Ἀτῆς ἀλέγουσι κιοῦσαι. 500
 Ἡ δ' Ἀτῆ σθεναρὴ τε καὶ ἀρτίπος· οὐνεκα πάσας
 Πολλὸν ὑπεκπροθέει, φθανέει δέ τε πᾶσαν ἐπ' αἶαν
 Βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
 Ὅς μὲν τ' αἰδέσεται κούρας Διὸς, ἄσπον ἰούσας,
 Τόνδε μέγ' ὠνησαν, καὶ τ' ἐκλυον εὐξαμένοιο· 505
 Ὅς δέ κ' ἀνύνηται, καὶ τε στερεῶς ἀποεἶπη,
 Λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιοῦσαι,
 Τῷ Ἀτῆν ἅμ' ἔπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
 'Αλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἔπεσθαι
 Τιμὴν, ἣτ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν. 510

493. στρεπτοὶ δέ τε κ. τ. λ. Ovid: *Flectitur iratus voce rogante Deus*. Virg. *Georg.* IV. 536. *Namque dabant veniam votis irasque remittent.*

498. καὶ γάρ τε Λιταὶ κ. τ. λ. This personification of *Prayers* is extremely beautiful, and it is correctly explained by Erasmus: *Atton pedibus validam et velocem, Litas vero claudas fugit Poeta: illud videlicet innuens, offensas esse citas; reconciliationes esse tardas*. Prayers are described as *wrinkled*, ῥυσαί, from the dejected and sorrowful deportment of the suppliant, and their eyes are turned aside, from the feeling of shame with which an offender approaches the person whom he has injured. The explanation of Eustathius is somewhat different, as it proceeds upon the supposition that prayers in general are intended, where-

as the sense requires that we should understand solicitations for pardon addressed to an injured person. Seneca observes, *de Benef.* II. 2. *Molestum verbum est, onerosum, et demisso vultu dicendum, 'Rogo.'*—From this passage is derived one of the inscriptions, *Λιταί*, affixed to the book.

500. ἀλέγουσι. *Are anxious, are solicitous*. This verb is taken absolutely also in *Od.* T. 154.—Of the word Ἀτῆ, see on II. A. 412.

503. ἐξακέονται. *Remedy; scil. τὸ βλάπτειν, the injury*.

508. ἀποτίσῃ. *Scil. ποινήν*. See note on *Soph. CEd.* T. 810. *Pent. Gr.* p. 58.

510. τιμὴν. *Respect for suppliants*. This is evidently the meaning of the word in this place; and not *glory*, as it is usually rendered.

Εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ’ ὅπισθ’ ὀνομάζοι
 Ἀτρεΐδης, ἀλλ’ αἶν ἐπιζαφελῶς χαλεπαῖνοι,
 Οὐκ ἂν ἔγωγέ σε μῆνιν ἀπορρίψαντα κελοίμην
 Ἀργείοισιν ἀμυνέμεναι, χατέουσί περ ἔμπης·
 Νῦν δ’ ἅμα τ’ αὐτίκα πολλὰ διδοῖ, τὰ δ’ ὅπισθεν ὑπέστη,
 Ἀνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους, 516
 Κρινάμενος κατὰ λαὸν Ἀχαιϊκὸν, οἷτε σοι αὐτῷ
 Φίλτατοι Ἀργείων· τῶν μὴ σύγχε μῦθον ἐλέγξης,
 Μηδὲ πόδας· πρὶν δ’ οὔτι νεμεσσητὸν κεχολῶσθαι.
 Οὔτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν 520
 Ἡρώων· ὅτε κέν τιν’ ἐπιζάφελος χόλος ἵκοι,
 Δωρητοὶ τε πέλοντο, παρὰ ῥήτοί τ’ ἐπέεσσι.
 Μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔ τι νέον γε,
 Ὡς ἦν· ἐν δ’ ὑμῖν ἐρέω πάντεσσι φίλοισι.

519. *μηδὲ πόδας*. That is, *their embassy*. Schol. *μηδὲ τὴν ἐνθάδε ἀφίξιν*. By a similar transition *πόδες* is frequently used to denote *swiftness*; as in Il. Y. 410. X. 100. Ψ. 756. and so *χειρες* also implies *strength*; Il. A. 567. and elsewhere. The metaphor which is here employed, may be aptly illustrated by Isaiah lii. 7. LXX. *ὡς ὥρα ἐπὶ τῶν ὀρέων, ὡς πόδες εὐαγγελιζομένοι ἀκοὴν εἰρήνης*. Compare Nahum i. 15. Acts v. 9.—The concluding words of this line are somewhat abrupt; and the declaration that it was allowable for Achilles to retain his fury, until Agamemnon had offered to make satisfaction by rich presents, has been severely reprehended, particularly by Plato; *de Repub.* III. But Phoenix evidently does not look upon these gifts in the light of interest, but of honour; and as an acknowledgement of the injury which Agamemnon had passed upon Achilles, and his readiness to make satisfaction.

520. *κλέα ἀνδρῶν*. See above on v. 189.

522. *δωρητοὶ τε πέλοντο*. Schol. *δώροις πευθόμενοι*. Hence the Greek pro-

verb in Plato, *de Repub.* III. *Δῶρα θεοῦς πείθει καὶ αἰδοίους βασιλῆας*. Eurip. Med. 960. *πείθειν δῶρα καὶ θεοὺς λόγος*. Ovid, Art. Am. III. 653. *Munera, crede mihi, capiunt hominesque Deosque; Placatur donis Jupiter ipse datis*. So also Prov. xxi. 14. LXX. *δόσις λάθριος ἀνατρέπει ὀργάς*. With the succeeding clause we may compare Prov. xv. 1. *ἀπόκρισις ὑποπίπτουσα ἀποστρέφει θυμὸν, λόγος δὲ λυπηρὸς ἐγείρει ὀργάς*.

524. *ἐν ὑμῖν φίλοισι*. These words seem to bespeak indulgence for the long story he is about to relate. The length of the narrative has been repeatedly objected to, but without great reason. Old gentlemen are generally talkative, and Phoenix takes advantage of the leisure which the night afforded, to tell his tale; which, if the supposition in v. 189. be well founded, is very apposite. Quintilian, Inst. Orat. X. 1. 49. *Narrare quis significantius potest, quam qui Curetum Ætolorumque prælium exponit?* The purpose of this narrative, as Eustathius observes, is not to exemplify a hero's compliance with the entreaties of his friends,

Κουρήτες τε μάχοντο καὶ Αἰτωλοὶ μενεχάρμαι, 525
 Ἀμφὶ πόλιν Καλυδῶνα, καὶ ἀλλήλους ἐνάριζον·
 Αἰτωλοὶ μὲν, ἀμννόμενοι Καλυδῶνος ἱραννῆς·
 Κουρήτες δὲ, διαπραθέειν μεμαῶτες ἄρηι.
 Καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὥρσε
 Χωσαμένη, ὃ οἱ οὔτι θαλύσια γουνῶ ἀλωῆς 530
 Οἰνεὺς ῥέξ· ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας·
 Οἷγ' δ' οὐκ ἔρρεξε Διὸς κόρυρ μεγάλοιο,
 Ἥ λάθετ', ἥ οὐκ ἐνόησεν· ἄασσατο δὲ μέγα θυμῷ.
 Ἥ δὲ χολωσαμένη, δῖον γένος, ἰοχέαιρα,
 Ὄρσεν ἐπὶ χλοῦνην σὺν ἄγριον, ἀργιόδοντα, 535

but the folly of non-compliance. Of the feud between the Ætolians and Curetes, which arose out of the hunt of the Calydonian boar, see Heyne on Apollod. I. 7. 6. The Ætolian cities of Caledon and Pleuron, which these people inhabited, were among the principal in Greece; and the event which gave rise to their quarrel, one of the most celebrated in ancient mythology.

529. The relative τοῖσι, according to the construction, refers to the *Curetes*, whereas the sense evidently refers it to the *Ætolians*. A line or more is probably lost, in which the injury suffered by the Curetes from the Ætolians was mentioned, and with which the following relation is connected by the particle γὰρ. See Mus. Crit. T. II. p. 248.

530. θαλύσια. It is supposed that a sacrifice is intended, wherein the first-fruits of the vintage were offered to the gods. Apollod. I. 8. 2. ἐνησιῶν καρπῶν ἐν τῇ χώρῃ γενομένων, τὰς ἀπαρχὰς Οἰνεὺς θεοῖς πᾶσι θύων, μόνως Ἀρτέμιδος ἐξελάθετο. Others understand it to be the same with the συγκομιστήρια, which was a festival in honour of Ceres and Bacchus, and so called from the *gathering of fruits*. In Theocr. Idyl. VII. 3. the word occurs in relation to a feast of Ceres, but probably only in a general sense; and to this, per-

haps, it may be limited in this passage. Eustath. θαλύσια· αἱ ἀπαρχαί, ἡγουν αἱ κατὰ συλλογὴν τῶν καρπῶν διδόμεναι θεῷ, ὑπὲρ τοῦ καὶ εἰσέπειτα θάλλειν τὰς ἀρούρας. Ovid thus relates the circumstance: Met. VIII. 278. *Æneæ namque ferunt pleni succosibus anni Primitias, frugum Cereris, sua vina Lyco, Palladis flumina latices libasse Minervæ: Cæptus ab agricolis Superos pervenit ad omnes Invidiosus homo: solas sine thure relictas Præteritis cessasse ferunt Letoides aras.*—The substantive γουνῶς, Ionicé for γονῶς, signifies a *productive* or *fertile spot*, from γίνεμαι; so that ἐν γουνῶ ἀλωῆς is placed, by a common figure, for ἐν γονίμῳ ἀλωῇ. So again in Od. A. 192. κατὰ γουνὸν ἀλωῆς οἶνοπίδοιο.—Of the word ἀλωῆς see on Il. B. 90.

533. ἄασσατο δὲ μέγα θυμῷ. Eustath. φρενοβλαβῆ τὸν Οἰνέα δηλοῖ, ἐπεὶ καὶ ταῦτόν αἶσαι καὶ βλάψαι εἰπεῖν, καὶ θυμὸν καὶ φρένας. Compare v. 116.

535. χλοῦνην. Eustath. ἐν χλόῃ ἐπαζόμενον, i. e. *lying on the grass*: quasi, χλοῦνην. Some understand Χλοῦνη to be the name of a place near Calydon: and Musgrave, on Soph. Trach. 148. proposes to read ὥρσεν ἐπὶ χλοῦνι, which he interprets, *in frumenti viridem herbam insti-*

‘Ος κακὰ πόλλ’ ἔρδεσκεν ἔθων Οἰνῆος ἀλωήν·
 Πολλὰ δ’ ὄγς προθέλυμνα χαμαὶ βάλε δένδρεα μακρὰ
 Αὐτῇσι ρίζησι, καὶ αὐτοῖς ἀνθεσι μῆλων.
 Τὸν δ’ υἱὸς Οἰνῆος ἀπέκτεινε Μελέαγρος,
 Πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας, 540
 Καὶ κύνας· οὐ μὲν γάρ κ’ ἐδάμη παύροισι βροτοῖσι·
 Τόσσος ἦν, πολλοὺς δὲ πυρῆς ἐπέβησ’ ἀλεγεινῆς.
 ‘Η δ’ ἀμφ’ αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτὴν,
 ‘Αμφὶ σὺδς κεφαλῇ καὶ δέσματι λαχνήεντι,
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων. 545
 ‘Οφρα μὲν οὖν Μελέαγρος ‘Αρηΐφιλος πολέμιζε,
 Τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδ’ ἐθέλεσκον
 Τείχεος ἔκτοσθε μίμνειν, πολέες περ ἔδοντες·
 ‘Αλλ’ ὅτε δὴ Μελέαγρον ἔδν χόλος, ὅστε καὶ ἄλλων
 Οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων· 550
 (‘Ητοι ὁ, μητρὶ φίλῃ ‘Αλθαίῃ χωόμενος κῆρ,
 Κεῖτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 Κούρῃ Μαρπήσσης καλλισφύρου Εὐηνίνης,

gavil. But the word χλοῦνις is no where to be found but in Æsch. Eurpen. 188. where all the grammarians understand it in a widely different signification. Others, however, derive χλοῦνις from χλοῦνις, but the reason is not sufficiently obvious.

536. ἔθων. Properly, *ex more suo faciens*; i. e. in reference to the boat, *causans*. Schol. ἐξ ἔθους κατατρέχων καὶ βλάπτων. Compare II. II. 260.

537. προθύμνα. By the roots: from *θύμνω*, *fundamentum*. Compare II. K. 15. It also signifies *one founded, or supported, upon another*, as in II. N. 130. *σάκος, σάκει προθυμένῳ, shield upon shield*. Of the ellipsis in the next line, see on II. O. 24.

540. θηρήτορας. Of this form, see note on Æsch. Theb. 306. Pent. Gr. p. 420.

543. ἡ δ’. *Diana*.—ἀμφ’ αὐτῷ. Schol. the bear: viz. his head and skin, as it ap-

pears more distinctly from the following line. The manner in which this circumstance led to the war is not fully stated. Meleager, to whom the spoils rightly belonged, gave them up to Atalanta, of whom he was enamoured. To this, however, Toxus and Plexippus, the brothers of Althia, and consequently the uncles of Meleager, refused to submit; and endeavouring to seize the prize from Atalanta, were killed by Meleager. To avenge the death of their countrymen, the Curetes made war upon the Ætoliæ. See Apollod. *ubi supra*. It seems that the fable of the burning brand, which was to decide the fate of Meleager, was unknown to Homer.

551. ἦτοι ὁ, μητρὶ κ. τ. λ. This and the following verses, to v. 568. inclusive, are parenthetical, and explain the cause of Meleager’s resentment.

"Ιδεώ θ', δς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
 Τῶν τότε, καί ῥα ἄνακτος ἐναντίον εἶλετο τῶξον 555
 Φοῖβου Ἀπόλλωνος, καλλισφύρου εἵνεκα νύμφης.
 Τὴν δὲ τὸτ' ἐν μεγάροισι πατήρ καὶ πότνια μήτηρ
 Ἀλκυόνην καλέεσκον ἐπώνυμον, οὔνεκ' ἄρ' αὐτῆς
 Μητῆρ, ἀλκυόνος πολυπενθέος οἶτον ἔχουσα,
 Κλαῖ', ὅτε μιν ἐκάεργος ἀνήρπασε Φοῖβος Ἀπόλλων. 560
 Τῇ ὄγε παρκατέλεκτο, χόλον θυμαλγέα πέσσω,
 Ἐξ ἀρέων μητρὸς κεχολωμένος, ἥ ῥα θεοῖσι
 Πόλλ' ἀχέουσ' ἥρᾱτο κασιγνήτοιο φόνοιο.
 Πολλὰ δὲ καὶ Γαῖαν πολυφόρβην χερσὶν ἀλοία,
 Κυκλήσκουσ' Ἀΐδην καὶ ἐπαινὴν Περσεφόνειαν, 565
 Πρόχην καθεζομένην, δέοντο δὲ δάκρυσι κόλποι,
 Παιδὶ δόμεν θάνατον τῆς δ' ἡεροφοῖτις Ἐριννὸς
 Ἐκλυεν ἐξ Ἐρέβουσφιν, ἀμείλιχον ἦτορ ἔχουσα.)
 Τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δοῦπος ὀρώρει,
 Πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες 570
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους,
 Ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον.
 Ὅπποθι πιότατον πεδίον Καλυδῶνος ἐραννῆς,
 Ἐνθα μιν ἦνωγον τέμενος περικαλλὲς ἐλέσθαι

557. τὴν δέ. Cleopatra.

559. μητῆρ. Marpessa.—ἀλκυόνος. *A king-fisher*. Of the lamentation for her husband Ceyx, and their consequent conversion into these birds, see Ovid. Met. lib. XI. The word οἶτον, which signifies calamity, must here refer to the plaintive note of the bird, and not to the fate of *Alcyone*. So Antonin. lib. II. τὴν Κλεοπάτραν φερωνύμως καὶ Ἀλκυόνην ἐκάουν, διὰ τὸ τὴν μητέρα Μάρπησσαν διέκην ἀλκυόνος κλαῦσαι, ὅτε ἀφῆρείτο αὐτὴν Ἀπόλλων. Of the custom which prevailed of giving names, with respect to the circumstances either of the children or their parents, see on Il. Z. 403.

561. τῇ. Cleopatra. Of the expression χόλον πέσσειν, see on Il. A. 81.

562. ἐξ ἀρίων μητρός. See above on v. 454. In the next line, *ἔνεκα* is understood with κασιγνήτοιο.

564. ἀλοία. *Beats, strikes*. The Scholiast observes, that in earnestly praying to the Infernal Gods, it was usual to beat the ground with their hands.

569. τῶν. Of the *Curetes*, if referred to ὄμαδος, of the *Ætolians*, if to πύλας.

570. βαλλομένων. Scil. βέλεσι: and so again v. 584.

574. τέμενος περικαλλές. See on Il. Z. 194. The word πεντηκοντόγων is usually rendered *quingaginta jugerum*; i. e. of fifty acres; but there is no means of ascertaining the extent of the γών, translated as *acre*. The construction of the following clause seems to be this: ὥστε

Πεντηκοντόγυον, τὸ μὲν ἤμισυ, οἶνοπέδοιο· 575
 Ἥμισυ δὲ, ψιλὴν ἄροσιν, πεδίοιο ταμέσθαι.
 Πολλὰ δὲ μιν λιτάνευε γέρων ἱππηλάτα Οἶνεύς,
 Οὔδοῦ ἐπεμβεβαῶς ὑψηρεφέος θαλάμοιο,
 Σείων κολλητὰς σανίδας, γοννούμενος νῖον·
 Πολλὰ δὲ τόνγε κασίγνηται καὶ πότνια μήτηρ 580
 Ἑλλίσσουσθ’ ὃ δὲ μᾶλλον ἀναίνετο· πολλὰ δ’ ἑταῖροι,
 Οἳ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 Ἀλλ’ οὐδ’ ὥς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
 Πρὶν γ’ ὅτε δὴ θάλαμος πύκα βάλλετο· τοὶ δ’ ἐπὶ πύργων
 Βαῖνον Κουρήτες, καὶ ἐνέπρηθον μέγα ἄστυ. 585
 Καὶ τότε δὴ Μελέαγρον ἐθζωνος παράκοιτις
 Λίσσετ’ ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
 Κήδε’, ὅσ’ ἀνθρώποισι πέλει, τῶν ἄστυ ἀλοίη·
 Ἀνδράς μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
 Τέκνα δὲ τ’ ἄλλοι ἄγουσι, βαθυζώνους τε γυναικας.
 Τοῦ δ’ ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα· 591
 Βῆ δ’ ἰέναι, χροῖ δ’ ἔντε’ ἐδύσατο παμφανώντα.

τὸ μὲν ἤμισυ ταμίεσθαι οἶνοπέδοιο· ἤμισυ δὲ πεδίοιο, ψιλὴν ἄροσιν. Schol. ψιλὴν ἄροσιν· τὴν ἀδενδρὸν χώραν· Anglicè, *arable land*.

578. οὔδοῦ. Meleager confined himself closely to his house, not admitting even his aged father, who was still living. See Apollod. I. 8. 6. Hence οὔδοῦς is here the *raised threshold*, on the outside of the door.

579. κολλητὰς σανίδας. Schol. Villos. τὰς θύρας, ἀπὸ τοῦ καλῶς σνηρημόσθαι.

583. ἀλλ’ οὐδ’ ὥς κ. τ. λ. It is to be observed how perfectly the features of Meleager resemble Achilles: they are both brave men, ambitious of glory, both of them described as giving victory to their several armies while they fought, and both of them implacable in their resentment. POPE: from Eustathius.

588. ἀλοίη. The vulgar reading is ἀλώη, which is Attic: Homer uses ἀλοίην in

the optative, from ἄλωμι. II. X. 253. *ἔλωμ’* κεν, ἢ κεν ἀλοίην. See Blomfield on Æsch. Agam. 331. The description here given of the horrors of a besieged city is very powerful and energetic. Demosthenes seems to have had it in view in his *Oration de Corona*, §. 49. νομίσαιτε ὅρῃν ἀλίσκομένην τὴν πόλιν, τειχῶν κατασκαφὰς, ἐμπρήσεις οἰκιῶν, ἀγομένης γυναικας καὶ παῖδας εἰς δουλείαν, κ. τ. λ. Æschines has a similar passage, in *Ctesiph.* §. 22. Compare 2 Sam. xxx. 1.

589. ἀμαθύνει. *Reduces to dust*; or rather, perhaps, *levels with the dust*; i. e. *destroys*. Schol. κατὰ μικρὸν δαπανᾷ ὃ ἐστὶν ἀμαθὸν καὶ κόνιν ποιῇ.

590. βαθυζώνους. *Demissam zonam habentes*: Anglicè, *long-waisted*. This adjective is nearly the same with βαθύκολπος and βαθύπεπλος. See Blomfield's *Gloss.* on Æsch. Theb. 862.

Ὄς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἡμῶν,
 Εἷξας ᾧ θυμῷ· τῷ δ' οὐκ ἔτι δῶρα τέλεσσαν
 Πολλὰ τε καὶ χαρίεντα, κακὸν δ' ἤμυνε καὶ αὐτῶς. 595
 Ἀλλὰ σὺ μὴ μοι ταῦτα νόει φρεσὶ, μηδὲ σε δαίμων
 Ἐνταῦθα τρέψει, φίλος· κάκιον δέ κεν εἴη
 Νηυσὶν καιομένεσιν ἀμυνέμεν· ἀλλ' ἐπὶ δόροις
 Ἔρχεο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί.
 Εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δῆς, 600
 Οὐκ ἔθ' ὁμῶς τιμῆς ἔσεαι, πόλεμόν περ ἀλαλκῶν.
 Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-
 λεύς·

Φοῖνιξ, ἄττα, γεραιέ, Διοτρεφές, οὔτι με ταύτης
 Χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,
 Ἥ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰσόκ' αὐτμῇ 605
 Ἐν στήθεσσι μένῃ, καὶ μοι φίλα γούνατ' ὀρώρη.
 Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 Μή μοι σύγγχει θυμὸν ὀδυρόμενος καὶ ἀχέων,
 Ἀτρείδῃ ἥρωϊ φέρων χάριν· οὐδέ τί σε χρὴ
 Τὸν φιλέειν, ἵνα μὴ μοι ἀπέχθῃαι φιλέοντι· 610
 Καλὸν τοι σὺν ἐμοὶ τὸν κήδειν, ὅς κέ με κήδη.
 Ἴσον ἐμοὶ βασίλῃε, καὶ ἥμισυ μείρεο τιμῆς.

594. ἔξας ᾧ θυμῷ. *Yielding to the im-
 pulse of his mind; which had been now
 incited against the Curetes. That this is
 the import of the expression, is clear from
 π. 108. supra: Q. 42. Od. N. 143. Ξ.
 187. X. 288. and elsewhere. The inter-
 pretations of the commentators are altoge-
 ther inadmissible.*

601. ὁμῶς τιμῆς. *Eodem loco honoris.*
 CLARKS.

603. ἄττα. *My father.* This appellation,
 like *térta* in *Il. A. 412.* is of uncertain
 derivation. Hesych. ἄττα· προσφώνησις
 φιλοφρονητικὴ νῆεν πρὸς πρεσβύτερον
 καὶ τροφῆα. The idea of Heinsius, *Proleg.*
in Aristarch. that it is the Hebrew pronoun
 of the second person is absurd. Barnes,
 however, has adopted it in his version.

608. Virg. *Æn. IV. 360. Desine meque
 tuus incendere loquas querellis.*

611. κήδειν. Schol. λυπεῖν, βλάπ-
 τειν. Hence κήδεσθαι, λυπεῖσθαι, οὐ-
 λείρειν. See on *Il. Z. 60.* With the sen-
 timent we may compare the condition of
 alliance in *Thucyd. III. τοὺς ἀντοὺς ἐχ-
 θροὺς καὶ φίλους νομίζειν.* Polyb. I. φι-
 λόφιλον δεῖ εἶναι τὸν ἀγαθὸν ἄνδρα, καὶ
 φιλόπατριν, καὶ συμμίστειν τοῖς φίλοις
 τοὺς ἐχθροὺς, καὶ συναγαγεῖν τοὺς φί-
 λους. Liv. XXXII. *Quibus igitur rebus
 amicitia violatur? Nempe his maxime dua-
 bus: si socios meos pro hostibus habeas, si
 cum hostibus te conjungas.*

612. ἥμισυ. That is, κατὰ τὸ ἥμισυ.
 The genitive *τιμῆς* depends upon the verb
μείρεο, as in *Il. A. 278.*

Οὔτοι δ' ἀγγέλουσι, σὺ δ' αὐτόθι λέξο μίμνων
 Εὐνῇ ἐνὶ μαλακῇ· ἅμα δ' ἡοῖ φαινομένηφι
 Φρασσόμεθ', ἥ κε νεώμεθ' ἐφ' ἡμέτερ', ἥε μένωμεν. 615
 Ἦ, καὶ Πατρόκλῳ ἄγ' ἐπ' ὀφρύσι νεῦσε σιωπῇ,
 Φοίνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα
 Ἐκ κλισίης νόστοιο μεδοίατο· τοῖσι δ' ἄρ' Αἴας
 Ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπε·
 Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ, 620
 Ἴομεν' οὐ γάρ μοι δοκεῖ μύθοιο τελευτῇ
 Τῇδ' ἄρ' ὁδῶ κρανέεσθαι, ἀπαγγεῖλαι δὲ τάχιστα
 Χρὴ μῦθον Δαναοῖσι, καὶ οὐκ ἀγαθὸν περ ἔόντα,
 Οἳ που νῦν ἵεται προτιδέγμενοι· αὐτὰρ Ἀχιλλεὺς
 Ἀγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν, 625
 Σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος ἐταίρων
 Τῆς, ἣ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων·
 Νηλῆς· καὶ μὲν τίς τε κασιγνήτοιο φόνοιο
 Ποινῇ, ἣ οὐ παιδὸς ἐδέξατο τεθνηϊῶτος·
 Καὶ ῥ' ὁ μὲν ἐν δῆμῳ μένει αὐτοῦ, πόλλ' ἀποτίσας. 630
 Τοῦ δέ τ' ἐρητύεται κραδίη, καὶ θυμὸς ἀγῆνωρ,
 Ποινῇ δεξαμένον· σοὶ δ' ἄλληκτόν τε κακόν τε
 Θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν, εἵνεκα κόρυς
 Οἷος· νῦν δέ τοι ἐπτα παρίσχομεν ἔξοχ' ἀρίστας,
 Ἀλλὰ τε πόλλ' ἐπὶ τῇσι· σὺ δ' ἴλαον ἔνθεο θυμόν· 635
 Αἰδέσσαι δὲ μέλαθρον· ὑπώρῳφιοι δέ τοι εἰμὲν
 Πληθύος ἐκ Δαναῶν· μέμαμεν δέ τοι ἔξοχον ἄλλων
 Κήδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί.

628. καὶ μὲν τίς τε κ. τ. λ. In the heroic ages, before the institution of trials for murder, a person who had been guilty of homicide, in order to avoid the vengeance of the relations, went into voluntary exile. Matters, however, of this kind were usually accommodated by the payment of a fine, *ποινῇ*, upon which the exile returned in safety. If the atonement was not accepted, the period of his banishment was one year. A similar custom prevailed among the Jews,

in whose tribes there were certain cities, called cities of refuge, to which a man-slayer might flee for protection from the effects of private resentment, until he was cleared of intentional murder by a legal process. See Grotius *de Jure Belli et Pacis*, XX. 8. 6. and compare Numb. xxxv. 6—15. Deut. xix. 4—10. Josh. xx. 7, 8. The North American Indians have similar places of refuge to this day.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-
λεύς·

Αἴαν Διογενὲς, Τελαμώνιε, κοίρανε λαῶν, 640

Πάντα τι μοι κατὰ θυμὸν εἰσὼ μυθήσασθαι·

'Αλλά μοι οἰδάνεται κραδίη χόλῳ, ὅπποτ' ἐκείνων

Μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν

Ἀτρεΐδης, ὥσεί τιν' ἀτίμητον μετανάστην.

'Αλλ' ὑμεῖς ἔρχεσθε, καὶ ἀγγελίην ἀπόφασθε· 645

Οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἵματόεντος,

Πρὶν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,

Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι,

Κτείνοντ' Ἀργείους, κατὰ τε σμύξαι πυρὶ νῆας.

643. μ' ἀσύφηλον ἔρεξε. *Behaved improperly, unworthily, towards me.* Heyne properly observes, that the construction of ῥέζειν is with a double accusative. See Matt. Gr. Gr. §. 409. b. The precise meaning and derivation of the word are uncertain: it occurs only once again in Il. Ω. 767. Cicero has translated this passage in Tusc. Quæst. III. *Corque meum penitus turgescit tristibus iris, Cum decore atque omni me ordatum laude recorder.*

644. μετανάστην. Hesych. μέτροικον, φυγάδην. Compare Aristot. Polit. III. 3. These μέτροικοι were foreigners, who were protected by the government, and permitted to reside in the city to which they attached themselves, and to exercise any trade or occupation. At the same time, they were excluded from any public office, they were incapable of voting in the public assemblies, and held in contempt by the people, who were naturally jealous of their rights and immunities. See Ælian. V. H. VI. 1. Aristoph. Av. 506. Harpocr. in v. Μέτροικος. Valckenær on Ammon. p. 110. The same distinctions existed between the Jews and proselytes. Compare Exod. xii. 19. xiii. 38. Philipp. iii. 5. and see Valesius

on Euseb. Hist. I. 7. Pridesaux Connex. II. 5.

649. The verb σμύχειν is properly used of latent fire; Anglicè, *to smother*. In Homer it is generally understood in a more extended sense, *to burn, to consume*; though the ordinary acceptation is probably sufficient. Compare supra v. 243. and see Hemsterhuis on Lucian, Dial. M. VI. 3. p. 351. The effect which each of the foregoing speeches produces upon the mind of Achilles is well kept up, and varied according to the tone and character of the speaker. To Ulysses he declares his positive intention of returning immediately; to Phoenix he proposes to take into consideration the propriety of remaining; and to Ajax, he declares his purpose not to depart, at the same time that he expresses his fixed resolution to abstain from the war, till he is forced to engage by the approach of Hector to his own ships. Since, however, he remains firm in his determination not to assist the Greeks, Ulysses, in reporting the result of the embassy to Agamemnon and the chiefs, confines himself to this point, as declared in the first answer to himself.

Ἀμφὶ δέ τοι τῇ μῇ κλισίῃ καὶ νηὶ μελαίνῃ 650
 Ἔκτορα, καὶ μεμαῶτα, μάχης στήσεσθαι ὄτω.
 Ὡς ἔφαθ’· οἱ δὲ ἕκαστος ἑλὼν δέπας ἀμφικύπελλον,
 Σπείσαντες, παρὰ νῆας ἴσαν πάλιν· ἦρχε δ’ Ὀδυσσεύς.
 Πάτροκλος δ’ ἐτάροισιν ἰδὲ δμῳῇσι κέλευσε,
 Φοίνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα. 655
 Αἱ δ’ ἐπιπειθόμεναι στόρεσαν λέχος, ὥς ἐκέλευσε,
 Κῶεά τε, ῥῆγός τε, λίνιοί τε λεπτόν ἄωτον·
 Ἐνθ’ ὁ γέρων κατέλεκτο, καὶ Ἡῶ διαν ἔμμινεν.
 Αὐτὰρ Ἀχιλλεὺς εὐδε μυχῶ κλισίῃς εὐπήκτου·
 Τῷ δ’ ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγε, 660
 Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρῃος.
 Πάτροκλος δ’ ἐτέρωθεν ἐλέξατο· παρ δ’ ἄρα καὶ τῷ
 Ἴφιδι ἐύζωνος, τὴν οἱ πόρε δῖος Ἀχιλλεὺς,
 Σκῦρον ἑλὼν αἰπεῖαν, Ἐνυῆος πτολίεθρον.
 Οἱ δ’ ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντο, 665
 Τοὺς μὲν ἄρα χρυσέοισι κυπέλλοις νῖες Ἀχαιῶν
 Δειδέχατ’ ἄλλοθεν ἄλλος ἀνασταδὸν, ἔκ τ’ ἐρέοντο·
 Πρῶτος δ’ ἐξερέεινεν ἄναξ ἀνδρῶν, Ἀγαμέμνων·
 Εἶπ’ ἄγε μ’, ὦ πολύναι, Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,
 Ἥ ῥ’ ἐθέλει νήεσσιν ἀλεξέμεναι δῆϊον πῦρ, 670
 Ἥ ἀπέειπε, χόλος δ’ ἔτ’ ἔχει μεγαλήτορα θυμόν·
 Τὸν δ’ αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 Ἀτρεΐδῃ, κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον,
 Κεῖνός γ’ οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ’ ἔτι μᾶλλον
 Πιμπλάνεται μένεος· σὲ δ’ ἀνάλνεται, ἥδὲ σὰ δῶρα. 675
 Αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν,
 Ὅπως κεν νῆάς τε σόης καὶ λαὸν Ἀχαιῶν·

652. δέπας ἀμφικύπελλον. See on Il. A. 584.

657. κῶεα. Schol. προβάτων δέρματα. These skins were used as mattresses; and over them was laid a covering, ῥῆγος, generally elegantly wrought and dyed. Schol. τὸ βεβαμμένον ἱμάτιον· καὶ ῥηγεῖς, οἱ βαφεῖς. Then followed an outer coverlid

of linen. The word ἄωτος is properly a flower; hence λίνιοι ἄωτος is a periphrasis implying fine linen; and so in Il. N. 599. 716. οἶος ἄωτος, fine wool. Compare Pind. Ol. II. 14. Pyth. IV. 335. Isth. I. 75. V. 14. Nem. III. 50.

667. δειδέχατ’. See on Il. A. 4.

Αὐτὸς δ' ἠπείλησεν, ἄμ' ἡοῖ φαινομένῃφι
 Νῆας ἐϋσέλμους ἄλαδ' ἐλκέμεν ἀμφιελίσσας.
 Καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι, 680
 Οἷκαδ' ἀποπλείειν· ἐπεὶ οὐκέτι δῆτε τέκμωρ
 'Ιλίου αἰπεινῆς· μάλα γὰρ ἔθεν εὐρύοπα Ζεὺς
 Χεῖρα ἐὼν ὑπερέσχε, τεθαρσήκασι δὲ λαοί.
 'Ως ἔφατ'· εἰσὶ καὶ οἶδε, τὰδ' εἰπέμεν, οἳ μοι ἔποντο,
 Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω. 685
 Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὥς γὰρ ἀνώγει,
 "Οφρα οἱ ἐν νήεσσι φίλῃν ἐς πατρίδ' ἔπηται
 Αὐρίον, ἣν ἐθέλησιν· ἀνάγκη δ' οὔτι μιν ἄξει.
 "Ως ἔφαθ'· οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
 Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε.
 Δὴν δ' ἄνεψ ἦσαν τετιηότες υἱὲς 'Αχαιῶν· 691
 'Οψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 Ἀτρεΐδῃ, κύδιστε, ἄναξ ἀνδρῶν, 'Αγαμέμνον,
 Μῆδ' ὄφελος λίσσεσθαι ἀμβύμονα Πηλείωνα,
 Μυρία δῶρα διδούς· ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως· 695
 Νῦν αὖ μιν πολὺ μᾶλλον ἀγνηορίῃσιν ἐνῆκας.
 'Αλλ' ἦτοι κεῖνον μὲν ἐάσομεν, ἣ κεν ἴησιν,
 "Ἢ κε μένῃ· τότε δ' αὖτε μαχήσεται, ὅπποτε κέν μιν
 Θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ, καὶ θεὸς ὄρη.
 'Αλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες· 700
 Νῦν μὲν κοιμήσασθε, τεταρπόμενοι φίλον ἦτορ

684. εἰσὶ καὶ οἶδε, κ. τ. λ. *Ajax and the heralds are here.* The demonstrative pronoun is frequently used in this sense, particularly in the Tragic writers, upon the introduction of a new character; and sometimes with the verb εἶμι understood. Compare Il. K. 434. T. 140. Φ. 533. *et alibi*: Eurip. Iph. A. 6. τίς ποτ' ἄρ' ἀστήρ ὄδε πορθμεύει. See also the note on Soph. Œd. C. 111. Pent. Gr. p. 112.

690. *κρατερῶς.* This must apply to the words of Achilles, as delivered by Ulysses; not to Ulysses himself.

694. *μῆδ' ὄφελος.* See on Il. A. 415.

and of the adjective *ἀγῆνωρ*, in the following line, on Il. B. 275.

696. *ἀγνηορίῃσιν ἐνῆκας.* For εἰς ἀγνηορίην. So also in Il. K. 391.

697. *κεῖνον μὲν ἐάσομεν.* Heyne observes, after Koeppen, that later writers would have added *χαίρειν*. The formulae *χαίρειν ἔαν*, *χαίρειν λέγειν*, and the like, are very common in the Tragic writers and Aristophanes. See Monk on Eur. Hipp. 112. Hermann on Viger, p. 604. Valckenær on Herod. IX. 41.

701. *τεταρπόμενοι.* Schol. *κεκορυσμένοι.* Hence the construction with the genitive.

Σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·
 Αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥως,
 Καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους
 Ὀτρύνων· καὶ δ’ αὐτὸς ἐνὶ πρώτοισι μάχεσθαι. 705
 ὣς ἔφαθ’· οἱ δ’ ἄρα πάντες ἐπήνησαν βασιλῆες,
 Μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 Καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος·
 Ἐνθάδε κοιμήσαντο, καὶ ὕπνου δῶρον ἔλοντο.

tive, unless *διὰ* be understood. So again 704. *ἐχίμεν*. Infinitive for imperative:
 Od. T. 213. and elsewhere: compare Il. *ut scripsit*.
 T. 167. See Matt. Gr. Gr. §. 330. b.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Κ’.

BOOK X.

THE ARGUMENT.

THE NIGHT-ADVENTURE OF DIOMED AND ULYSSES.

Upon the refusal of Achilles to return to the army, the distress of Agamemnon is described in the most lively manner. He takes no rest that night, but passes through the camp, awaking the leaders, and contriving all possible methods for the public safety. Menelaus, Nestor, Ulysses, and Diomed, are employed in raising the rest of the captains. They call a council of war, and determine to send scouts into the enemy's camp, to learn their posture, and discover their intentions. Diomed undertakes this hazardous enterprize, and makes choice of Ulysses for his companion. In their passage they surprise Dolon, whom Hector had sent on a like design to the camp of the Grecians. From him they are informed of the situation of the Trojan and auxiliary forces, and particularly of Rhesus, and the Thracians who were lately arrived. They pass on with success; kill Rhesus, with several of his officers, and seize the famous horses of that prince, with which they return in triumph to the camp.

The same night continues; the Scene lies in the two camps.

ΤΗΣ

‘ΟΜΗΡΟΥ ‘ΙΛΙΑΔΟΣ

‘ΡΑΨΩΔΙΑ, ἡ ΓΡΑΜΜΑ, Κ’.

Ἐπιγραφαί.

ΝΥΚΤΕΓΕΡΣΙΑ. ΔΟΛΩΝΕΙΑ ἢ ΔΟΛΩΝΟΦΟΝΙΑ, καὶ ‘ΡΗΣΟΣ.

* Ἄλλως.

Κάππα δ’ ἀπ’ ἀμφοτέρων σκοπιαζέμεν ἤλυθον ἄνδρες.

” ἌΛΛΟΙ μὲν παρὰ νηυσὶν ἀριστῆες Παναχαϊῶν
Εὖδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
’ ἈΛΛ’ οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν,
” Ὑπνος ἔχε γλυκερὸς, πολλὰ φρεσὶν ὀρμαίνοντα.
’ Ὡς δ’ ὅτ’ ἂν ἀστράπτῃ πόσις Ἥρης ἡΰκόμοιο, 5
Τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον, ἥε χάλαζαν,
” Ἡ νίφετον, ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας,
’ Ἡέ ποθι πτολέμοιο μέγα στόμα πευκεδανοῖο·

5. ὥς δ’ ὅτ’ ἂν ἀστράπτῃ κ. τ. λ. It requires some skill in Homer to take the chief point of his similitudes. He has often been misunderstood in that respect, and his comparisons have frequently been strained to comply with the fancies of commentators. This comparison, which is brought to illustrate the frequency of Agamemnon’s sighs, has been usually thought to represent in general the groans of the king; whereas, what Homer had in view, was only the quick succession of them. POPE.

Scaliger objects to this simile, that lightning and snow never happen at the same time. This, however, though uncommon, is not without example; and the rarity of the occurrence makes the omen more apparent. Horace has a similar portent in *Od. I. 2. 1. Jam satis terris nivis, &c.* See Jacobs on *Anthol. T. II. p. 167.* Pollux. *Onom. II. 100.*

8. πτολίμοιο μέγα στόμα. That is, simply, πόλεμον, μάχην. Eustathius observes, that the periphrasis is strongly expressive of the insatiable ferocity of war.

Ὡς πυκίν' ἐν στήθεσσι ν' ἀνεστενάχιζ' Ἀγαμέμνων,
 Νειόθεν ἐκ κραδίης τ' τρομέοντο δέ οἱ φρένες ἐντός. 10
 Ἦτοι ὄτ' ἐς πεδίον τὸ Τρωϊκὸν ἀθρήσειε,
 Θαύμαζε πυρὰ πολλὰ, τὰ καίετο Ἰλίοθι πρὸ,
 Αὐλῶν συρίγγων τ' ἐνοπὴν, ὁμαδὸν τ' ἀνθρώπων·
 Αὐτὰρ ὄτ' ἐς νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν,
 Πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας 15
 Ὑψόθ' ἰόντι Διὶ· μέγα δ' ἔστενε κυδάλιμον κῆρ·
 Ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 Νέστορ' ἐπὶ πρῶτον Νηληϊὸν ἐλθέμεν ἀνδρῶν,
 Εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,
 Ἦ τις ἀλεξίκακος πᾶσι Δαναοῖσι γένοιτο· 20
 Ὅρθωθεις δ' ἐνδύνει περὶ στήθεσσι χιτῶνα,
 Ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
 Ἀμφὶ δ' ἔπειτα δαφοινὸν ἔεσσατο δέρμα λέοντος
 Αἰθωνος, μεγάλοιο, ποδηνεκές· εἴλετο δ' ἔγχος.
 Ὡς δ' αὖτως Μενέλαον ἔχε τρόμος· οὐδὲ γὰρ αὐτῷ 25
 Ὑπνος ἐπὶ βλεφάροισιν ἐφίζανε· μή τι πάθοιεν
 Ἀργεῖοι, τοὶ δὴ ἔθεν εἵνεκα πούλυν ἐφ' ὕγρην
 Ἥλυθον ἐς Τροίην, πόλεμον θρασὺν ὀρμαίνοντες.
 Παρδαλέη μὲν πρῶτα μετὰφρενον εὐρύ κάλυψε

It occurs again in Il. T. 313. Y. 359. Cicero has a similar expression in his Oration for the poet Archias: *E totius belli ore atque faucibus*. Of the derivation of the adjective *πενκίδανος*, *penetral*, see on Il. A. 51. Δ. 129. The participle *τεύχων* must be repeated in this line from v. 6.

11. ἀθρήσειε. *Animo videret*. So in v. 14. the verb ἴδοι must be understood of mental perception. Aristot. Poet. c. 25. *κατὰ μεταφορὰν εἰρηται*.

15. προθελύμνους. Schol. *ἐπ' ἀλλήλους, ἢ προρρίζους*. See on Il. I. 537.

16. ὑψόθ' ἰόντι Διὶ. *Ad Iovem: incusando Iovem*. Schol. *λείπει τὸ ἀποδυρόμενος*. Cf. Il. B. 112. sqq. HEYNE. Hence Accius translates the passage thus, in Cic.

Tusc. Quæst. III. 26. scindens dolore identidem intonsam comam. The preposition *κατὰ* is understood with κῆρ.

23. δαφοινόν. See on Il. B. 308.

26. μή τι πάθοιεν. We must supply *δεδοικότες*.

27. ἐφ' ὕγρην. Scil. *θάλασσαν*. The same ellipse occurs in Apoll. Rhod. IV. 281. *ὕγρης τε τραφερῆς τε*. Callim. Epigr. 23. *ἐν ὕγρῃ νεκρός*. Aristoph. Vesp. 478. *πολλὰ μὲν ἐν γῇ, πολλὰ δ' ἐφ' ὕγρῃ*. So also in Latin, *mare* or *æquor* is sometimes omitted. Virg. *Æn. I. 3. terris jactatus et alto; sc. mari*. VIII. 672. *fluctu spumabant carula cano*: where Servius supplies *maria*. See Bos. Ellips. Gr. p. 113.

Ποικίλῃ, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῇφιν αἰείρας 30
 Θήκατο χαλκείην· δόρυ δ’ εἴλετο χειρὶ παχείῃ.
 Βῆ δ’ ἔμην ἀνστήσων δν ἀδελφεόν, δς μέγα πάντων
 Ἀργείων ἦνασσε, θεὸς δ’ ὥς τίετο δῆμψ.
 Τὸν δ’ εὖρ’, ἀμφ’ ὤμοισι τιθήμενον ἔντεα καλὰ,
 Νηὶ παρὰ πρύμνῃ· τῷ δ’ ἀσπάσιος γένετ’ ἐλθών. 35
 Τὸν πρότερος προσέειπε βοῆν ἀγαθὸς Μενέλαος·
 Τίφθ’ οὕτως, ἡθεῖε, κορύσσαι; ἢ τιν’ ἐταίρων
 Ὀτρύνεις Τρώεσσιν ἐπίσκοπον; ἀλλὰ μάλ’ αἰνῶς
 Δεῖδω, μὴ οὔτις τοι ὑπόσχηται τόδε ἔργον,
 Ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθών 40
 Νύκτα δι’ ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται.
 Τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 Χρεὼ βουλῆς ἐμὲ καὶ σέ, Διοτρεφὲς ὦ Μενέλαε,
 Κερδαλέης, ἥτις κεν ἐρύσεται ἡδὲ σαώσει
 Ἀργείους καὶ νῆας· ἐπεὶ Διὸς ἐτράπετο φρήν. 45
 Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ’ ἱεροῖσιν·
 Οὐ γάρ πω ἰδόμεν, οὐδ’ ἐκλυον αὐδῆσαντος,
 Ἄνδρ’ ἕνα τοσσάδε μέρμερ’ ἐπ’ ἡματι μητίσασθαι,
 Ὅσσ’ ἔκτωρ ἔρρεξε Διὶ φίλος νῆας Ἀχαιῶν
 Αὐτως, οὔτε θεᾶς υἱὸς φίλος, οὔτε θεοῖο 50
 Ἔργα δ’ ἔρεξ’, ὅσα φημὶ μελησέμεν Ἀργείοισι
 Δηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ’ Ἀχαιοὺς.
 Ἄλλ’ ἴθι νῦν, Αἴαντα καὶ Ἰδομενῆα κάλεσσον,
 Ῥίμφα θεῶν ἐπὶ νῆας· ἐγὼ δ’ ἐπὶ Νέστορα δῖον
 Εἵμι, καὶ ὀτρυνέω ἀνστήμεναι· αἴκ’ ἐθέλῃσιν 55
 Ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος, ἡδ’ ἐπιτεῖλαι.
 Κείνον γάρ κε μάλιστα πνυθόλατο τοῖο γὰρ υἱὸς

30. στεφάνην. See on Il. H. 12.

37. ἡθεῖε. See on Il. Z. 518.

44. ἥτις κεν ἐρύσεται. Of the use of the particle *κε* with the future indicative, see on Il. A. 139. and of the ellipse in the preceding line on Il. I. 76.

45. ἐτράπετο. *Mutata est*; properly, *mutavit se*.

52. δολιχόν. Scil. χρόνον, as in Il. I. 415.

56. φυλάκων τέλος. See on Il. H. 380. The epithet *ιερός* signifies nothing more than *eximius*; as in Il. Σ. 504. Ω. 681. In a like manner it sometimes implies *great, extraordinary*; as in Il. Π. 407. *ιχθὺς μέγας*.

Σημαίνει φυλάκεσσι, καὶ Ἰδομενῆος ὀπάων
Μηριόνης· τοῖσι γὰρ ἐπετράπομέν γε μάλιστα.

Τὸν δ' ἡμίβητ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος· 60

Πῶς γάρ μοι μύθῳ ἐπιτέλλεται, ἥδ' ἐκελεύεις ;
Αὔθι μένω μετὰ τοῖσι, δεδεγμένος εἰσόκεν ἔλθης,
'Ὡς θέω μετὰ σ' αὐτίς, ἐπὴν εὖ τοῖς ἐπιτείλω ;

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν, Ἀγαμέμνων·
Αὔθι μένειν, μή πως ἀβροτάξομεν ἀλλήλοϊν 65

'Ερχομένῳ· πολλὰ γὰρ ἀνὰ στρατὸν εἰσι κέλευθοι.

Φθέγγεο δ', ἣ κεν ἴησθα, καὶ ἐγρήγορθαι ἄνωχθι,
Πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,
Πάντας κυδαίνων· μή δὲ μεγαλίζεο θυμῷ.

'Αλλὰ καὶ αὐτοί περ πονεώμεθα· ὧδέ που ἄμμι 70
Ζεὺς ἐπὶ γεινομένοισιν ἴει κακότητα βαρεῖαν.

Ὡς εἰπὼν, ἀπέπεμπεν ἀδελφεὸν, εὖ ἐπιτείλας.
Αὐτὰρ ὁ βῆ ῥ' ἵεναι μετὰ Νέστορα, ποιμένα λαῶν.

Τὸν δ' εὖρε παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
Εὐνῇ ἐνὶ μαλακῇ· παρὰ δ' ἔντεα ποικίλα κεῖτο, 75

'Ασπίς, καὶ δύο δοῦρε, φαεινὴ τε τρυφάλεια·
Πὰρ δὲ ζωστήρ κεῖτο παναλόλος, ᾧ ῥ' ὁ γεραιὸς
Ζώνυυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο,
Λαὸν ἄγων· ἐπεὶ οὐ μὲν ἐπέτρεπε γῆραι λυγρῷ.

59. ἐπετράπομεν. Scil. σημαίνειν φυλά-
κεσσι.

61. πῶς γάρ μοι κ. τ. λ. *How then, &c.*
This is the elliptic use of the particle γάρ,
which may be easily supplied. See on Il.
A. 123. In the following line the sense
requires ἡ κελεύεις ὥς to be repeated. In
v. 63. the verb ἐπιτείλω is used absolutely,
as also in v. 56. supra. The sense in both
instances is readily completed.

65. μή πως ἀβροτάξομεν. *Lest we go
astray in the darkness of the night.* The
verb ἀβροτάζειν seems to be formed from
the adjective ἀβρότης, which is the epithet
of νύξ, in Il. Ξ. 78. and elsewhere ; and
sometimes used substantively of the night.

Besides this interpretation, Eustathius ex-
plains it to signify τοῦ βοροῦ ἀποτυγχά-
νειν ἐν ὁδῷ. In this sense it may be re-
ferred to ἀβροτος, as employed in Æsch.
Prom. 2. ἀβροτον εἰς ἱρημίαν. But the
former derivation is preferable.

66. κέλευθοι. See on Il. A. 312.

68. πατρόθεν ἐκ γενεῆς κ. τ. λ. See
on Il. Z. 403.

71. ἐπὶ γεινομένοισιν ἴει. A tmesis for
ἐφίει. The participle, which should be
translated, *since we are born*, i. e. as mortals,
is peculiarly expressive, and insinuates a
powerful motive for the injunction in v.
69. μή μεγαλίζεσθαι, *not to behave arro-
gantly.*

‘Ορθωθείς δ’ ἄρ’ ἐπ’ ἀγκῶνος, κεφαλὴν ἐπαείρας, 80
‘Ατρείδην προσέειπε, καὶ ἐξερεείνετο μύθῳ·

Τίς δ’ οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται οἷος
Νύκτα δι’ ὀρφναίην, ὅτε θ’ εὕδουσι βροτοὶ ἄλλοι;
‘Ηέ τιν’ οὐρήων διζήμενος, ἢ τιν’ ἐταίρων; 84

Φθέγγεο, μηδ’ ἀκέων ἐπ’ ἔμ’ ἔρχεο· τίπτε δέ σε χρεώ;

Τὸν δ’ ἠμείβετ’ ἔπειτα ἄναξ ἀνδρῶν, ‘Αγαμέμνων·

‘Ω Νέστορ Νηληϊάδῃ, μέγα κῦδος ‘Αχαιῶν,

Γνώσσαι ‘Ατρείδην ‘Αγαμέμνονα, τὸν περὶ πάντων

Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰσόκ’ αὐτμῇ

‘Εν στήθεσσι μένῃ, καὶ μοι φίλα γούνατ’ ὀρώρῃ. 90

Πλάζομαι ὧδ’, ἐπεὶ οὐ μοι ἐπ’ ὄμμασι νήδυνος ὕπνος

84. ἢ τιν’ οὐρήων διζήμενος. It has been thought that Nestor asks this question upon the account of his son Thrasymedes, who commanded the guard that night. He seems to be under some apprehension lest he should have remitted the watch. And it may also be gathered from the passage, that in those times the use of the watch-word was unknown, because Nestor is obliged to crowd several questions together, before he can learn whether Agamemnon be a friend or an enemy. The shortness of the questions agrees admirably with the occasion upon which they were made: it being necessary that Nestor should be immediately informed who he was that passed along the camp;—if a spy, that he might stand upon his guard;—if a friend, that he might not cause an alarm to be given to the army, by multiplying questions. POPE: from Eustathius. There seems, indeed, to have been a general deficiency in the art of war, during the heroic age, with respect to the manner of posting sentinels and keeping watch. Although a post was set in this dangerous extremity, and a guard, under the direction of two officers of high reputation, had been selected from the army,

still Agamemnon expresses his concern in v. 99. lest they had fallen asleep on duty. And when Diomed is represented as sleeping on his arms without the tent, v. 151. there is no mention of any guard; but all his soldiers are asleep around him. Hence the surprise of Rhesus, in the end of the book, which affords an instance of the dangers to which they were exposed from their neglect of watching. See *Mitford's Hist. of Greece*, vol. I. p. 165; also on v. 182. infra. Of the ellipse in the following line, see on Il. I. 76.

88. γνώσεται. For γνῶθι. Future for imperative. See *Matt. Gr. Gr.* §. 511. 5. obs. where *Soph. Ant.* 84. is incorrectly adduced. Compare note in *loc.* *Pent. Gr.* p. 219. The idiom is very common in the New Testament. *Matt.* v. 48. *ἵνα οὖν ὑμεῖς τέλει.* So also in Latin: *Virg. Æn.* II. 548. *referebat ergo hæc et nuntius ibi Pelidæ genitori.* *Cic. Epist. Fam.* V. 12. *Tu interea non cessabis, et ea, quæ habes instituta, perpolies, nosque diliges.* *Vale.* *Horat. Epist.* I. 18. 96. *Inter cuncta leges, et percunctabere doctos.* See *Viger*, p. 155. also on Il. I. 103.

'Ιζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε' Ἀχαιῶν.
 Αἰνῶς γὰρ Δαναῶν πέρι δειδία, οὐδέ μοι ἦτορ
 Ἐμπεδον, ἀλλ' ἀλαλύκτῃμαι· κραδίη δέ μοι ἔξω
 Στηθέων ἐκθρώσκει, τρομέει δ' ὑπο φαίδιμα γυῖα. 95
 Ἄλλ' εἴ τι δρᾷνεις, ἐπεὶ οὐδέ σέ γ' ὕπνος ἱκάνει,
 Δεῦρ' ἐς τοὺς φύλακας καταβείομεν, ὄφρα ἴδωμεν,
 Μή τοι μὲν καμάτῳ ἀδδηκότες ἡδὲ καὶ ὕπνῳ
 Κοιμήσονται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.
 Δυσμενέες δ' ἄνδρες σχεδὸν εἴεται, οὐδέ τι ἴδμεν 100
 Μή πως καὶ διὰ νύκτα μενοιμήσωσι μάχεσθαι.
 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππῶτα Νέστωρ·
 Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν, Ἀγαμέμνον,
 Οὐ θὴν Ἐκτορι πάντα νοήματα μητιέτα Ζεὺς
 Ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλὰ μιν οἶω 105
 Κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς
 Ἐκ χόλου ἀργαλίοιο μεταστρέψῃ φίλον ἦτορ.
 Σοὶ δὲ μάλ' ἔψομι ἐγὼ· προτὶ δ' αὖ καὶ ἐγείρομεν ἄλ-
 λους,
 Ἥμὲν Τυδείδην δουρικλυτὸν, ἡδ' Ὀδυσῆα,
 Ἥδ' Αἴαντα ταχύν, καὶ Φυλῆος ἄλκιμον υἱόν. 110
 Ἄλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,
 Ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα·

94. ἀλαλύκτῃμαι. Schol. τεθορόβημαι, ἡπόρημαι. The signification of the verb is already expressed in the words οὐδέ μοι ἦτορ ἔμπεδον, scil. ἔστι. Cicero, after citing the passage in Epist. Attic. X. adds: *Non sum, inquam, mihi crede, mentis compos.*

96. εἴ τι δρᾷνεις. *Siquid agere vis.* The verb δρᾷνω is formed from δρᾶω, as βαίνω from βαίω.

98. μή τοι μὲν καμάτῳ κ. τ. λ. *Whether they are asleep.* The subjunctive is frequently used as a present indicative after μή, *whether*. Soph. Phil. 30. ὅρα, καθ' ὕπνον μή κατακλιθεὶς κυρῶ. In past actions the optative is used, as in Od. Φ. 394. See Matt. Gr. Gr. §. 517. The participle

ἀδδηκότες is most probably from the verb ἄδω, *satio*, with the δ doubled, as ἀδδην, in Il. E. 203. Clarke and others render it *fatigati*, from ἄδω, contr. for ἀήδω, *molestis tracto*, or *tractor*; in which case the duplication is unnecessary, as the contracted syllable is naturally long. The former method is preferable. Compare Il. A. 87. 88. The word is applied, in a double sense, to καμάτῳ and ὕπνῳ respectively. So Hor. Od. III. 4. 11. *Ludo fatigatumque somno.*

111. ἀλλ' εἴ τις κ. τ. λ. At the end of this clause there is an aposiopesis, which must be supplied, as in Il. A. 135. by the words καλῶς ἂν ἔχοι.

Τῶν γὰρ νῆες ἕασιν ἑκαστάτω, οὐδὲ μάλ’ ἐγγύς.
 Ἀλλὰ, φίλον περ ἔοντα καὶ αἰδοῖον Μενέλαον
 Νεικέσω, εἴπερ μοι νεμεσήσεται, οὐδ’ ἐπικεύσω, 115
 Ὡς εὔδει, σοὶ δ’ οἷω ἐπέτρεψε πονέεσθαι.
 Νῦν ὄφελε κατὰ πάντας ἀριστῆας πονέεσθαι
 Αἰσδόμενος· χρειῶ γὰρ ἰκάνεται οὐκέτ’ ἀνεκτός.
 Τὸν δ’ αὖτε προσέειπεν ἄναξ ἀνδρῶν, Ἀγαμέμνων
 ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα 120
 Πολλάκι γὰρ μεθιῇ τε, καὶ οὐκ ἐθέλει πονέεσθαι,
 Οὔτ’ ὄκνῳ εἴκων, οὔτ’ ἀφραδίῃσι νόοιο,
 Ἀλλ’ ἐμέ τ’ εἰσορόων, καὶ ἐμὴν ποτιδέγμενος ὁρμήν·
 Νῦν δ’ ἐμέο πρότερος μάλ’ ἐπέγρετο, καὶ μοι ἐπέστη·
 Τὸν μὲν ἐγὼ προέηκα καλήμεναι, οἷς σὺ μεταλλᾷς. 125
 Ἀλλ’ ἵομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων
 Ἐν φυλάκεσσ’· ἵνα γάρ σφιν ἐπέφραδον ἡγερέεσθαι.
 Τὸν δ’ ἡμείβετ’ ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 Οὕτως οὕτις οἱ νεμεσήσεται οὐδ’ ἀπιθήσει
 Ἀργείων, ὅτε κέν τιν’ ἐποτρύνῃ καὶ ἀνώγῃ. 130
 Ὡς εἰπὼν, ἔνδυνε περὶ στήθεσσι χιτῶνα,
 Πρὸς δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 Ἀμφὶ δ’ ἄρα χλαῖναν περὶνήσατο φοινικέεσσαν,
 Διπλῆν, ἐκταδίην, οὔλῃ δ’ ἐπεινήνοθε λάχνη.
 Εἵλετο δ’ ἄλκιμον ἔγχος ἀκαχμένον ὀξείῃ χαλκῷ. 135
 Βῆ δ’ ἵεναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Πρῶτον ἔπειτ’ Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 Ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότα Νέστωρ
 Φθεγξάμενος· τὸν δ’ αἶψα περὶ φρένας ἦλνθ’ ἰωή,
 Ἐκ δ’ ἦλθε κλισίης, καὶ σφεας πρὸς μῦθον ἔειπε· 140
 Τίφθ’ οὕτω κατὰ νῆας ἀνὰ στρατὸν οἷοι ἀλᾶσθε
 Νύκτα δι’ ἀμβροσίην; ὃ τι δὴ χρειῶ τόσον ἔκει;

120. αἰτιάσθαι. Scil. αὐτόν.

127. The particle ἵνα is here employed, somewhat unusually, instead of ἐκεῖ, there. Barnes has a *Var. Lect.* by which this sense may be avoided: ἐν φυλάκεσιν, ἵνα σφιν ἰ. ἡ.

134. ἐπεινήνοθε. See on II. B. 219.

This long robe, winding twice round the body, and reaching to the ankles, was fitted for an aged man like Nestor, exposing himself to the night.

Τὸν δ' ἡμέλβει' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 Μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς· 145
 Ἄλλ' ἔπευ, ὅφρα καὶ ἄλλον ἐγείρομεν, ὃν τ' ἐπέοικε
 Βουλὰς βουλευεῖν, ἧ φευνγέμεν, ἧε μάχεσθαι.
 Ὡς φάθ'· ὁ δὲ κλισίηνδε κιὼν πολύμητις Ὀδυσσεὺς
 Ποικίλον ἀμφ' ὤμοισι σάκος θέτο, βῆ δὲ μετ' αὐτούς.
 Βάν δ' ἐπὶ Τυδείδην Διομήδεα· τὸν δ' ἐκίχανον 150
 Ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ' ἑταῖροι
 Εὐδὸν ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δὲ σφιν
 Ὅρθ' ἐπὶ σαυρωτῆρος ἐλήλατο· τῆλε δὲ χαλκὸς
 Λάμφ', ὥς τε στεροπὴ πατρὸς Διὸς· αὐτὰρ ὃγ' ἦρωε
 Εὐδ' ὑπὸ δ' ἔστρωτο ῥινὸν βοδὸς ἀγραύλοιο· 155
 Αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
 Τὸν παρστὰς ἀνέγειρε Γερήνιος ἱππότα Νέστωρ,
 Λὰξ ποδὶ κινήσας, ὄτρυνέ τε, νείκεσέ τ' ἄντην·
 Ἔγρεο, Τυδέος υἱέ· τί πάννυχον ὕπνον ἄωτεις;
 Οὐκ αἶεις, ὥς Τρῶες ἐπὶ θρωσμῶ πεδλοῖο 160
 Εἵταιι ἄγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει;
 Ὡς φάθ'· ὁ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσε,
 Καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Σχέτλιος ἐσσί, γεραιέ· σὺ μὲν πόνου οὐπότε λήγεις.

153. ὅρθ' ἐλήλατο. Schol. ἐπεκλήγει, ἵστατο εἰς τὴν γῆν. The *σαυρωτήρ* is supposed by some to be the same with the *αἰχμή*, or *head* of the spear; but it should rather appear to be a sharp spike, fixed into the end of the weapon, for the purpose of fixing into the ground. Schol. Vill. *σαυρωτήρ* ἐστὶ τὸ ἀπολήγον μέρος τοῦ δόρατος, ὑπερ ἀντικείμεν τῇ αἰχμῇ, ὃν καὶ οὐρίαχον καλοῦσιν. Pope compares this description of Diomed sleeping in his arms, with his soldiers about him, and the spears sticking in the ground, with that of Saul in 1 Sam. xxvi. 7.

155. Heyne understands ῥινὸν in the accusative, subaud. *κατά*. But the neuter

ῥινὸν was also in use, which the construction seems to require. Brunck. *Analect.* II. 259. *δοίων ῥινὰ κακρῶν λάσια*. Besides, the same construction in the next line has *τάπης* in the nominative.

158. *λάξ ποδὶ κινήσας*. Scil. *αὐτόν*. *Moving him by the foot with his toe*. See on II. E. 620. Thus *λάξ* refers to Nestor, *ποδὶ* to Diomed.

159. *ὕπνον ἄωτεις*. *Somnum decerpis*; i. e. *suaviter dormis*. So Virg. *Æn.* IV. 555. *Carpebat somnos*.

164. *σχέτλιος*. See on II. B. 112. — The verb *ἀμήχανος* has nearly the same sense in v. 167. Of the construction in v. 166. see on II. Z. 452.

Οὐ νυ καὶ ἄλλοι ἔασι νεώτεροι νῆες Ἀχαιῶν, 165
 Οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων,
 Πάντῃ ἐποιχόμενοι; σὺ δ' ἀμήχανος ἐσσί, γεραιέ.
 Τὸν δ' αὖτε προσέειπε Γερήνιος ἱππότα Νέστωρ·
 Ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ἔειπες·
 Εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170
 Καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν.
 Ἀλλὰ μάλα μεγάλη χρεὶν βεβίηκεν Ἀχαιοῦς·
 Νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς
 Ἡ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς, ἥ ἐ βιῶναι.
 Ἀλλ' ἴθι νῦν, Αἴαντα ταχύν, καὶ Φυλῆος υἱὸν 175
 Ἀνστησον· σὺ γὰρ ἐσσί νεώτερος· εἴ μ' ἐλεαίρεις.
 ὣς φάθ'· ὁ δ' ἄμφ' ὤμοισιν ἐέσσατο δέσμα λεόντος
 Αἰθωνος, μέγαλοιο, ποδηνεκές· εἴλετο δ' ἔγχος·
 Βῆ δ' ἵεναι· τοὺς δ' ἔνθεν ἀναστήσας ἄγεν ἥρως.
 Οἱ δ' ὅτε δὴ φυλάκεσσιν ἐν ἀγρομένοισι γέγοντο, 180
 Οὐδὲ μὲν εὐδοντας φυλάκων ἡγήτορας εὖρον·
 Ἀλλ' ἐγρηγορτὶ σὺν τεύχεσιν εἶατο πάντες.
 ὣς δὲ κύνες περὶ μῆλα δυσωρήσονται ἐν αὐλῇ,
 Θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην
 Ἐρχεται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ 185

173. ἐπὶ ξυροῦ ἀκμῆς. *Upon the edge of a razor.* Of this proverbial expression, indicative of the most imminent danger, see on Soph. Ant. 996. Pent. Gr. p. 276.— In the following line the infinitive βιῶναι is put for the substantive βίος.

182. εἶατο πάντες. Eustathius takes notice of this particular, which shews the manner in which their sentinels kept guard. I think that this is not so prudent a method as is now used; it being almost impossible for a man that stands to drop asleep; one that is seated may easily be overpowered by the fatigue of a long watch. *POPE.* See above on v. 84.

183. ὥς δὲ κύνες κ. τ. λ. This simile is, in all its parts, just to the description it

is meant to illustrate. The dogs represent the watch, the flock the Greeks, the fold their camp, and the wild beast that invades them, Hector. The place, posture, and circumstances are painted with the utmost life and nature. *POPE.* The verb δυσωρήσονται is in the future instead of the present: *difficulter custodire solent.* See on Il. Δ. 147. So Xenoph. Cyrop. III. 3. 50. Οὐδεμία γὰρ οὕτως ἔσται καλὴ παραινέσις, ἥ τις τοὺς μὴ ὄντας ἀγαθοὺς ἀθημερὸν ἀκούσαντας ἀγαθοὺς ποιήσει. Soph. Œd. T. 441. τοιαυτ' ἀνείδιζ', οἷς ἐμ' εὐρήσεις μέγαν. And in Latin: Horat. Epist. I. 18. 3. *Ut matrona meretrici dispar erit atque Discolor, infido scurræ distabit amicus.*

Ἄνδρῶν ἡδὲ κνῶν, ἀπὸ τέ σφισιν ὕπνος ὄλωλεν·
 Ὡς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρουιν ὀλώλει,
 Νύκτα φυλασσομένοισι κακὴν· πεδίωνδε γὰρ αἰεὶ
 Τετράφαθ', ὅππότ' ἐπὶ Τρώων ἀτοίεν ἰόντων.
 Τοὺς δ' ὁ γέρων γήθησεν ἰδὼν, θάρσυνέ τε μύθῳ, 190
 Καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 Οὕτω νῦν, φίλα τέκνα, φυλάσσετε· μηδὲ τιν' ὕπνος
 Αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν.
 Ὡς εἰπὼν, τάφροιο διέσσυτο· τοὶ δ' ἄμ' ἔποντο
 Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλήν. 195
 Τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς
 Ἦσαν· αὐτοὶ γὰρ κάλεον, συμμητιάασθαι.
 Τάφρον δ' ἐκδιαβάντες ὀρυκτὴν, ἐδριώοντο
 Ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος
 Πιπτόντων· ὅθεν αὖτις ἀπετράπετ' ὄβριμος Ἑκτωρ, 200
 Ὅλλυς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν.
 Ἐνθα καθεζόμενοι, ἔπε' ἀλλήλοισι πίφανσκον.
 Τοῖσι δὲ μύθων ἤρχε Γερήνιος ἱππότα Νέστωρ·
 ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθωιθ' ἐφ' αὐτοῦ
 Θυμῷ τολμήεντι, μετὰ Τρῶας μεγαθύμους 205
 Ἐλθεῖν; εἴ τινά που δηῖων ἔλοι ἐσχατόωντα,
 Ἡ τινά που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο
 Ἄσσα τε μητιόωσι μετὰ σφίσιν· ἢ μεμῶασιν
 Αὔθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥ ἐ πόλινδε
 Ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς. 210
 Ταῦτά τε πάντα πύθοιτο, καὶ ἄψ εἰς ἡμέας ἔλθοι
 Ἀσκηθῆς· μέγα κέν οἱ ὑπουράνιον κλέος εἴη

193. μὴ χάρμα γ. δυσμενέεσσι. *Æsch.*
Pers. 1035. χάρματα δ' ἔχθροις. *Eurip.*
Here. F. 458. Ἐτεκεν μὲν ὑμᾶς, πολεμίους
 δ' ἰθρεψάμεν ὕβρισμα, κἀπίχαρμα, καὶ
 διαφθοράν. *Theogn.* v. 1103. Οἶμοι ἐγὼ
 δεῖλός· καὶ δὴ κατάχαρμα μὲν ἔχθροις.
 195. βουλήν. *Subaud.* εἰς. See on *Il.*
A. 139.

197. αὐτοὶ γὰρ κάλεον. Perhaps *εἰαυ-*
τοὺς is understood.

204. οὐκ ἂν δὴ τις ἀνὴρ πεπίθωιθ'.
Annon aliquis, obsecro, ha. CLARKE. See
 on *Il.* Γ. 52.

206. ἐσχατόωντα. *Schol.* περὶ τὰ ἐσ-
 χατα μέρη διατρίβοντα.

211. ταῦτά τε πάντα κ. τ. λ. The
 conditional *εἰ* must be repeated from the
 preceding sentence.

212. ἀσκηθῆς. *Schol.* ἀβλαβῆς, ὑγιής.

Πάντας ἐπ’ ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλή.
 ‘Οσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,
 Τῶν πάντων οἱ ἕκαστος δῖν δώσουσι μέλαιναν, 215
 Θῆλυν, ὑπόρρῃνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον.
 Αἰεὶ δ’ ἐν δαίτῃσι καὶ εἰλαπίνῃσι παρέσται.
 ‘Ως ἔφαθ’· οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 Νέστορ, ἔμ’ ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ 220
 ‘Ανδρῶν δυσμενέων δῦναι στρατὸν ἐγγυὺς ἔοντα
 Τρώων· ἀλλ’ εἴ τίς μοι ἀνὴρ ἄμ’ ἔποιτο καὶ ἄλλος,
 Μᾶλλον θαλπωρὴ, καὶ θαρσαλέωτερον ἔσται.
 Σύν τε δὴ ἔρχομένω, καὶ τε πρὸ δ τοῦ ἐνόησεν,
 ‘Οππως κέρδος ἔη μοῦνος δ’ εἴπερ τε νοήσῃ, 225
 ‘Αλλά τε οἱ βράσσων τε νόος, λεπτὴ δέ τε μῆτις.

216. τῇ μὲν κτέρας οὐδὲν ὁμοῖον. These words can scarcely be intended to mean, what they strictly imply, that no possession was equivalent to this ewe. The more probable interpretation is, that the possession of no other ewe would be equal to the possession of this. Black sheep seem to have been held in the greatest estimation; particularly one that had just yeaned. Columella, VII. 2. 4. cited by Heyne, after Koeppen: *Sunt etiam suapte natura pretio commendabiles pullus et fuscus*. Schol. ὑπόρρῃνον· ὑπαρνον, ἔγγυνον· ῥήνες γὰρ οἱ ἄρνες.

224. σύν τε δὴ ἔρχομένω. This is the nominative absolute, which is sometimes used in divisions of this kind, instead of the genitive. The construction of the passage is distinct from the examples quoted on Soph. Ant. 260. and it would stand more clearly thus: *δυοῖν τε συνερχομένοιν, ὁ μὲν ἐνόησε (aliquid cogitare solet) πρὸ τοῦ ἐέρου*. Compare Valckenær on Eur. Phœn. p. 436. To these passages Plato alludes in Alcibiad. II. p. 79. ἀλλ’ ἐάν μοι προσέχῃς τὸν νοῦν, σύν τε δύο

σκεπτομένω, σχεδὸν εὐρήσομεν. See Matt. Gr. Gr. §. 562. note. The passage is also cited by Plato in *Protagora*; Aristot. Ethic. VIII. 1. Polit. III. 12. Cicero Epist. ad Attic. IX. 6. To the same effect Eurip. Phœn. 757. ἐλοῦ Καὶ ξυστρατήγου· εἰς δ’ ἀνὴρ οὐ πάνθ’ ὄρεῖ. So Eccles. iv. 9. ‘Αγαθοὶ οἱ δύο ὑπὲρ τὸν ἕνα, οἷς ἐστὶν αὐτοῖς μισθὸς ἀγαθὸς ἐν μόχθῳ αὐτῶν· ‘Οτι ἐὰν πίσωσιν, ὁ εἰς ἐγερεῖ τὸν μέτοχον αὐτοῦ· καὶ οὐαὶ αὐτῷ τῷ ἑνὶ, ὅταν πίῃ, καὶ μὴ ᾗ δεύτερος ἐγείραι αὐτόν. With this adventure of Diomed and Ulysses, we may compare that of Nisus and Euryalus in Virg. Æn. IX. 230. sqq.

226. βράσσων. This comparative may be formed either from *βραδὺς* or *βραχύς*. Heyne adopts the former. It occurs nowhere else; but it is evidently one of that class of comparatives, which, ending properly in *ίων*, change the *ι* with the preceding consonant into *σσ*. Thus we have *ἐλάσσω* from *ἐλαχύς*, *θάσσω* from *ταχύς*, *βάσσω*, for *βαθίων*, from *βαθὺς*, in Epicharmus ap. Etym. M. p. 191. *γλύσσω*, for *γλυκίων*, from *γλυκύς*, in Aris-

ὦς ἔφαθ'· οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἔπεσθαι·
 ἠελέτην Αἴαντε δύνω, θεράποντες Ἄρηος,
 ἠέλε Μηριόνης, μάλα δ' ἠέλε Νέστορος υἱός·
 ἠέλε δ' Ἀτρεΐδης, δουρικλειτὸς Μενέλαος. 239
 ἠέλε δ' ὁ τλήμων Ὀδυσσεὺς καταδύναι ὄμιλον
 Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.
 Τοῖσι δὲ καὶ μετέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 Τυδείδῃ Διομήδεσ, ἐμῷ κεχαρισμένε θυμῷ,
 Τὸν μὲν δὴ ἔταρόν γ' αἰρήσεται, ὃν κ' ἐθέλησθα, 235
 Φαινομένων τὸν ἄριστον, ἐπεὶ μεμάσσι γε πολλοί.
 Μηδὲ σύ γ', αἰδόμενος σῆσι φρεσὶ, τὸν μὲν ἀρείω
 Καλλείπειν, σὺ δὲ χεῖρον ὀπάσσει, αἰδοῖ εἴκων,
 Ἐς γενεὴν ὀρόων, μηδ' εἰ βασιλεύτερός ἐστιν.
 ὦς ἔφατ'· ἔδδισε δὲ περὶ ξανθῷ Μενελάῳ. 240
 Τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης·
 Εἰ μὲν δὴ ἔταρόν γε κελεύειτ' ἐμ' αὐτὸν ἐλέσθαι,
 Πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
 Οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ
 Ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παλλὰς Ἀθήνη; 245
 Τούτου γ' ἐσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο
 Ἀμφω νοστήσαιμεν, ἐπεὶ πέρι οἶδε νοῆσαι.
 Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·

toph. Frag. ap. eund. p. 235. See Matt. Gr. Gr. §. 131. 3. obs. and the note on Soph. Œd. T. 1301. Pent. Gr. p. 86.

236. φαίνομένων. Of those who present themselves. Ernesti correctly observes that the verb φαίνεσθαι frequently signifies *appear*. Thus again in Il. H. 7. So in Latin the verb *apparere* has the same import. Horat. Carm. Sec. 59. *appareatque beata pleno Copia cornu*. In the line above, αἰρήσεται is for αἰροῖ. See on v. 88. supra. In v. 238. this construction is united with the infinitive, which is commonly used for the imperative. In the same line also, there is peculiar emphasis in the repetition

of the pronoun. This indirect solicitude for his brother is highly characteristic of Agamemnon.

246. ἐκ πυρὸς κ. τ. λ. The phrase ἐκ πυρὸς σώζεσθαι is proverbial, and indicates a delivery from imminent danger. Aristid. Orat. in Apell. p. 126. ed. Steph. Ἐκ μέσου φασὶ πυρὸς τὸν ἄνδρα σώζειν τίνα δ' οὐκ ἂν οὗτός γε καὶ ἐκ πυρὸς αἰθομένοιο βουληθείς ἀναρπάσειεν; The expression is very frequent in the Holy Scriptures. Compare Psalm lxvi. 12. Isaiah xliii. 2. Amos iv. 11. Zech. iii. 3. 1 Cor. iii. 15. Jude 23. See also on Il. B. 240.

Τυδείδῃ, μήτ' ἄρ' με μάλ' αἶνεε, μήτε τι νείκει
 Εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250
 Ἄλλ' ἴομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἥως·
 Ἄστρο δὲ δὴ προβέβηκε, παρώχθηκεν δὲ πλέων νύξ
 Τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται.
 Ὡς εἰπόνθ', ὅπλοισιν ἐνὶ δεινοῖσιν ἐδύτην.
 Τυδείδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης 255
 Φάσγανον ἄμφηκες, τὸ δ' ἐὸν παρὰ νηυσὶ λέλειπτο,
 Καὶ σάκος· ἀμφὶ δέ οἱ κυνέην κεφαλῇφι ἔθηκε
 Ταυρείην, ἄφαλόν τε, καὶ ἄλοφον· ἥτε καταῖτυξ
 Κέκληται· ῥύεται δὲ κάρη θαλερῶν αἰζήων.
 Μηριόνης δ' Ὀδυσῇ δίδου βιδόν, ἥδ' ἐφαρέτρην, 260
 Καὶ ξίφος· ἀμφὶ δέ οἱ κυνέην κεφαλῇφι ἔθηκε
 Ῥινοῦ ποιητήν· πολέσι δ' ἔντοσθεν ἱμάσιν
 Ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες

249. μήτ' ἄρ' με μάλ' αἶνεε, κ. τ. λ. Eustathius compares Eurip. Orest. 1160. βάρος τι κὰν τῷδ' ἐστίν, αἰνεῖσθαι λίαν. So Tacitus: *Pessimum inimicorum genus Laudantes.*

250. εἰδόσι ἀγορεύεις. See on Il. A. 365.

251. ἄνεται. Schol. ἀνύεται, τελειοῦται. The verb *ἄνω*, *perficio*, occurs in Il. Σ. 473. *penultima correpta*. Hesych. ἤνον· ἤνονον. Herod. I. 189. ἤνετο τόδ' ἔργον. See Wesseling in loco.

252. ἄστρο προβέβηκε. *The stars have far advanced.* It was the belief of the ancients that the heavens moved from west to east: whence the stars are said *surgere, cadere, procedere*. Compare Virg. Georg. I. 440. *Æn.* II. 9. IV. 352. and see Heyn. Excurs. *Æn.* II. in *loc. cit.* Hence the metaphorical expression νύξ προὔκοψε, in Rom. xiii. 12. which exactly corresponds with παρώχθηκε νύξ in the latter clause of this passage. The adjective πλείων is construed to agree with νύξ, instead of being used adverbially: *the night has advanced more than two parts or divisions.*

253. τριτάτῃ δ' ἔτι μοῖρα λέλειπται. It appears from hence that, in the heroic ages, the night was divided into three watches. Compare Livy, VII. 35. In the same manner also there were three divisions of the day, the sub-divisions into hours being evidently unknown. Il. Φ. 111. ἥως, ἡ δεῖλη, ἡ μέσον ἡμαρ. Among the Jews also the night was originally divided into three parts: Psalm lxiii. 6. xc. 4. In after times, however, a fourth watch was introduced by the Greeks, from whom it was adopted by the Romans, and thence, in the time of our Saviour, by the Jews. Compare Matt. xiv. 25. Mark xiii. 35. Luke xii. 38.

258. ἄφαλόν τε, καὶ ἄλοφον. See on Il. Γ. 337. The *καταῖτυξ*, therefore, was a sort of leathern cap, rather than a helmet, without crest or cone; the same as the Roman *Cudo*: Sil. Ital. VIII. 494. XVI. 59. Eustathius derives it, παρὰ τὸ κάτω τετύχθαι. The failure of Euryalus is attributed to his glittering helmet, in Virg. *Æn.* IX. 373.

'Αργιόδοντος ὅδς θαμέες ἔχον ἔνθα καὶ ἔνθα,
 Εὐ καὶ ἐπισταμένως· μέσση δ' ἐνὶ πῖλος ἀρήρει. 265
 Τὴν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο
 Ἐξέλετ' Ἀντόλνκος, πυκινὸν δόμον ἀντιτορήσας·
 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήϊον εἶναι·
 Αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορῆναι· 270
 Δὴ τότε Ὀδυσσεὺς πύκασε κάρη ἀμφιτεθεῖσα.
 Τῷ δ', ἐπεὶ οὖν ὄπλοισιν ἐνὶ δεινοῖσιν ἐδύτην,
 Βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.
 Τοῖσι δὲ δεξιὸν ἦκεν ἑρωδιὸν ἐγγυὲς ὁδοῖο
 Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσι 275
 Νύκτα δι' ὀρφναίην, ἀλλὰ κλάγξαντος ἄκουσαν.
 Χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἡρᾶτο δ' Ἀθήνη·
 Κλυθὲ μοι, αἰγιόχοιο Διὸς τέκος, ἦτε μοι αἰεὶ
 Ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω
 Κινύμενος· νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη. 280
 Δὸς δὲ πάλιν ἐπὶ νῆας εὐκλείας ἀφικέσθαι,
 Ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσει.
 Δεύτερος αὖτ' ἡρᾶτο βοῆν ἀγαθὸς Διομήδης·
 Κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, ἀρρυτώνη·
 Σπείῳ μοι, ὥς ὅτε πατρὶ ἅμ' ἔσπεο Τυδείδῃ δίῳ 285
 Ἐς Θήβας, ὅτε τε πρό' Ἀχαιῶν ἄγγελος ἦει·

265. πῖλος. Schol. τὸ πεπιλημένον ἱριον. Anglicè, felt. Eustathius observes, that the cap was thus lined for the purpose of protecting the head from the teeth, with which it was strengthened and defended. The Greeks wore a cap of felt, which they called πῖλος, in time of peace; whence the Latin *pileus*: Horat. Epist. I. 13. 15. Mart. Epigr. XI. 7.

268. Σκάνδειαν. *At Scandea*: a seaport of the island *Cythera*. The preposition *κατὰ* must be supplied.

271. δὴ τότε. The pronoun *αὐτῇ* is omitted.

274. ἑρωδιόν. *A heron*.

278. ἦτε μοι αἰεὶ κ. τ. λ. Compare Soph. Aj. 34. Eurip. Rhes. 608. Hence Cicero de Nat. D. II. *in fine*. *Dii separatim ab universis singulos diligunt. Quæ ratio Poetas, maximeque Homerum impulit, ut principibus Heronum, Ulyssi, Diomedis, Agamemnoni, Achilli, certos Deos, discriminum et periculorum comites, adjungeret.* See on II. Γ. 440.

280. κινύμενος. *Whithersoever I move myself*: i. e. whatever I undertake. Schol. ἐπὶ πράξιν ὁρμῶν.

284. ἀρρυτώνη. See on II. B. 157.

286. ἐς Θήβας, κ. τ. λ. Compare II. A. 382. sqq. E. 804. Diomed more par-

Τοὺς δ’ ἄρ’ ἐπ’ Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιοὺς·
 Αὐτὰρ ὁ μελίχιον μῦθον φέρε Καδμείοισι
 Κεῖσ’· ἀτὰρ ἅψ’ ἀπιὼν μάλα μέρμερα μήσατο ἔργα,
 Σὺν σοί, δῖα θεὰ, ὅτε οἱ πρόφρασσα παρέστης. 290
 Ὡς νῦν μοι ἐθέλουσα παρίστασο, καὶ με φύλασσε.
 Σοὶ δ’ αὖ ἐγὼ ῥέξω βοῦν ἦνιν, εὐρυμέτωπον,
 Ἀδμήτην, ἣν οὐπω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·
 Τήν τοι ἐγὼ ῥέξω, χρυσὸν κέρασι περιχεύας.
 Ὡς ἔφαν εὐχόμενοι τῶν δ’ ἔκλυε Παλλὰς Ἀθήνη.
 Οἱ δ’ ἐπεὶ ἡρήσαντο Διὸς κούρη μέγαλοιο, 296
 Βάν ῥ’ ἵμεν, ὥστε λέοντε δύω, διὰ νύκτα μέλαιναν,
 Ἀμφόνον, ἀννέκνας, διὰ τ’ ἔντεα, καὶ μέλαν αἶμα.
 Οὐδὲ μὲν οὐδὲ Τρῶας ἀγήνορας εἶας Ἐκτωρ
 Εὐδειν, ἀλλ’ ἄμυδις κικλήσκετο πάντας ἀρίστους, 300
 Ὅσσοι ἔσαν Τρώων ἡγήτορες ἠδὲ μέδοντες·
 Τοὺς ὄγε συγκαλέσας, πυκινὴν ἡρτύνετο βουλὴν·
 Τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε
 Δώρῳ ἔπι μεγάλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται·
 Δώσω γὰρ δίφρον τε δύω τ’ ἐριαύχενας ἵππους, 305
 Οἳ κεν ἀριστεύωσι θαῆς ἐπὶ κρησὶν Ἀχαιῶν,
 Ὅστις κε τλαίῃ, οἳ τ’ αὐτῷ κῦδος ἄροιτο,
 Νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι,
 Ἥε φυλάσσονται νῆες θαλῇ, ὥς τοπάρους περ,
 Ἥ ἤδη, χεῖρεσσιν ὑφ’ ἡμετέρῃσι δαμέντες, 310

ticularly refers to the ambush on the return
 of Tydeus; Il. Δ. 391.

290. *πρόφρασσα*. Schol. *πρόφρων*,
πρόθυμος. This word seems to be an old
 feminine form.

292. *βοῦν ἦνιν*. See on Il. Ζ. 93.

293. *ἀδμήτην, ἣν οὐπω κ. τ. λ.* It was
 essential in sacrifices, that the victim should
 not have been used for any common pur-
 pose, such as agriculture. Thus Virg. Georg.
 IV. 550. *Quatuor eximios praestanti corpore*
tauros Ducit, et intacto totidem cervice ju-
vencas. In this particular, as in the general

tenour of their sacrificial system, the Greeks
 seem to have derived their notion from the
 Hebrews. Compare Numb. xix. 2. Deut.
 xxi. 3. 1 Sam. vi. 3.

298. *ἀμφόνον, ἀννέκνας*. For *ἀνὰ*
φόνον, ἀνὰ νέκνας. Eustathius compares
 a passage from Xenophon, Agesil. II. 14.
ἐπεὶ δὲ ἐληξεν ἡ μάχη, παρήν ιδεῖν, τὴν
μὲν γῆν αἵματι πεφυρμένην, νέκρους δὲ
κειμένους, δόρατα παρατεθραυσμένα, ἐγ-
χειρίδια γυμνὰ κολεῶν, τὰ μὲν χαμαὶ, τὰ
δὲ σώμασιν ἐμπεπηγότα. Compare Virg.
 Æn. II. 355.

Φύξιν βουλευόνουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι
Νύκτα φυλασσέμεναι, καμάτῳ ἀδδηκότες αἰνῶ.

ᾠς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

Ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱός,
Κήρυκος θείοιο, πολύχρυσος, πολύχαλκος· 315

Ὅς δὴ τοι εἶδος μὲν ἦν κακός, ἀλλὰ ποδώκης·
Αὐτὰρ ὁ μοῦνος ἦν μετὰ πέντε κασιγνήτησιν·

Ὅς ῥα τότε Τρωσὶ τε καὶ Ἑκτορι εἶπε παραστάς·

Ἑκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ
Νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι. 320

Ἄλλ' ἄγε, μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὁμοσσον·

Ἦ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῷ

Δωσέμεν, οἳ φορέουσιν ἀμύμονα Πηλεΐωνα·

Σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι, οὐδ' ἀπὸ δόξης.

Τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὅφρ' ἂν ἴκωμαι

Νῆ' Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι 326

Βουλὰς βουλεύειν, ἧ φευγέμεν, ἧ ἐμάχεσθαι.

ᾠς φάθ'· ὁ δ' ἐν χερσὶ σκῆπτρον λάβε, καὶ οἱ ὁμοσσεν.

Ἰστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,

Μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος 330

Τρώων· ἀλλὰ σέ φημι διαμπερές ἀγλαΐεῖσθαι.

ᾠς φάτο, καὶ ῥ' ἐπίορκον ἀπώμοσε· τὸν δ' ὀρόθυνεν.

Αὐτίκα δ' ἀμφ' ὥμοισιν ἐβάλλετο καμπύλα τόξα·

Ἔσσατο δ' ἔκτοσθε ῥινὸν πολιοῖο λύκοιο,

312. νύκτα φυλασσέμεναι. Supply διά.

315. κήρυκος θείοιο. See on Il. A. 334.

316. εἶδος μὲν ἦν κακός. Arist. Poet. 25. οὐ τὸ σῶμα ἀσύμμετρον, ἀλλὰ τὸ πρόσωπον αἰσχρον. Heyne understands εἶδος of the whole figure; which is probably correct. It is not, however, intended to represent Dolon as *deformed*, but as devoid of a military air and gallant demeanour. He is represented as undertaking the enterprise simply for a love of gain, which is admirably contrasted with the disinterested bravery of Diomed.

321. μοι τὸ σκῆπτρον ἀνάσχεο. See on Il. A. 234.

322. ἦ μὲν τοὺς ἵππους. Virg. *Æn.* XII. 349. *Dolonis, Qui quondam, castra ut Danaum speculator adiret, Ausus Pellida pretium sibi poscere curtus.*

331. ἀγλαΐεσθαι. Scil. αὐτοῖς.

332. ἐπίορκον ἀπώμοσε. Clarke improperly renders these words *perjurium juravit*. Hector would have performed his promise, if possible: so that Ernesti correctly interprets the passage: *temere juravit, vel, quod eventum non erat habiturum.*

Κρατὶ δ’ ἔπι κτιδέην κυνέην· ἔλε δ’ ὄξυν ἄκοντα. 335
 Βῆ δ’ ἵεναι προτὶ νῆας ἀπὸ στρατοῦ· οὐδ’ ἄρ’ ἔμελλεν
 Ἑλθὼν ἐκ νηῶν ἅψ’ Ἑκτορι μῦθον ἀποίσειν.
 Ἀλλ’ ὅτε δὴ ῥ’ ἵππων τε καὶ ἀνδρῶν κάλλιφ’ ὄμιλον,
 Βῆ ῥ’ ἄν’ ὁδὸν μεμαῶς· τὸν δὲ φράσατο προσιόντα
 Διογενὴς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν· 340
 Οὗτός τοι, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,
 Οὐκ οἶδ’, ἣ νήεσσιν ἐπίσκοπος ἡμετέρησιν,
 ἥ τινα συλήσων νεκύων κατατεθνεϊώτων.
 Ἀλλ’ ἐῷμέν μιν πρῶτα παρεξελθεῖν πεδίοιο
 Τυτθόν· ἔπειτα δέ κ’ αὐτὸν ἐπαΐξαντες ἔλοιμεν 345
 Καρπαλίμους· εἰ δ’ ἄμμε παραφθαίησι πόδεσσιν,
 Αἰεὶ μιν ποτὶ νῆας ἀπὸ στρατόφι προτιελεῖν
 Ἐγχεὶ ἐπαΐσσω, μή πως προτὶ ἄστν ἀλύξῃ.
 ὧς ἄρα φωνήσαντε, πάρεξ ὁδοῦ ἐν νεκύεσσι
 Κλινθήτην· ὃ δ’ ἄρ’ ὥκα παρέδραμεν ἀφραδίησιν. 350
 Ἀλλ’ ὅτε δὴ ῥ’ ἀπέην, ὅσσον τ’ ἐπύουρα πέλονται
 Ἡμιόνων, αἱ γάρ τε βοῶν προφερέστεραὶ εἰσιν
 Ἑλκόμεναι νεοῖο βαθείης πηκτὸν ἄροτρον·

335. κτιδέην. *Lined with fur.* The κρίς, or ίκρίς, seems to have been a species of weasel: of which the skin was thick, and of considerable use. See Aristot. Hist. Anim. IX. 6.

347. προτιελεῖν. For προσεἰλεῖ. Infinitive for imperative, subaud. ὅρα, μέμνησο, or the like. This syntax has been repeatedly noticed.

350. ἀφραδίησι. That is, *without perceiving them.* Schol. ἀπλῶς ἐπὶ ἀγνοίας, καὶ ἀντὶ τοῦ ἀπρονοήτως.

351. ἐπύουρα. Damm: *Sunt rā metaξὺ διαστήματα inter aratrum boum et alterum aratrum mulorum: nam si duo muli et duo boves eodem tempore ab eadem linea incipiunt arare, muli in fine novalis multum prævertent boves.* This is the explanation of Didymus. Pope, after Dacier, suggests, with great plausibility, that the land was twice

ploughed; first with oxen, and then more lightly with mules; and that the ἐπύουρα ἡμιόνων is the space left by the husbandmen between two ploughs of mules tilling the same field, which had been already broken up by oxen. Heyne supposes that the latter clause is merely ornamental; but it seems rather to define the purport of the comparison. The noun ἐπύουρα, *intervallum*, from ὅρος, a boundary, occurs only in the plural. We have οἶρον ἡμιόνου in Od. Θ. 124. Compare Il. Ψ. 431. It appears that agriculture was conducted with great regularity in the age of Homer. Thus mention is made in Od. P. 299, of manuring, ploughing, sowing, reaping, and mowing. See Mitford's *Hist. of Greece*, vol. I. p. 153.

353. νεοῖο. *Land newly ploughed up.* Schol. Vill. ἡ νεωστὶ ἡροτριασμένη γῆ. The preposition διὰ is omitted. The epi-

Τὼ μὲν ἐπιδραμέτην· ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας·
 Ἐλπετο γὰρ κατὰ θυμὸν, ἀποστρέψοντας ἑταίρους 355
 Ἐκ Τρώων ἵεναι πάλιν, Ἐκτορος ὀτρύναντος.
 Ἀλλ' ὅτε δὴ ῥ' ἄπεσαν δουρηnekές, ἥ καὶ ἔλασσον,
 Γνῶ ῥ' ἄνερας δηΐους, λαιψηρὰ δὲ γούνατ' ἐνώμα
 Φευγέμεναι· τοὶ δ' αἶψα διώκειν ὠρμήθησαν.
 Ὡς δ' ὅτε καρχαρόδοντε δῦω κύνε εἰδότε θήρης, 360
 Ἡ κεμάδ' ἠὲ λαγῶν ἐπείγετον ἐμμενὲς αἰεὶ
 Χῶρον ἀν' ὑλήενθ', ὁ δέ τε προθέησι μεμηκώς·
 Ὡς τὸν Τυδείδης, ἠδὲ πτολίπορθος Ὀδυσσεύς,
 Λαοῦ ἀποτμήξαντε, διώκετον ἐμμενὲς αἰεὶ.
 Ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγήσεσθαι φυλάκεσσι, 365
 Φεύγων ἐς νῆας, τότε δὴ μένος ἔμβाल' Ἀθήνη
 Τυδείδῃ, ἵνα μή τις Ἀχαιῶν χαλκοχιτώνων
 Φθαίῃ ἐπενζάμενος βαλέειν, ὁ δὲ δεῦτερος ἔλθῃ.
 Δουρὶ δ' ἐπαΐτσων προσέφη κρατερὸς Διομήδης·
 Ἡὲ μὲν', ἠέ σε δουρὶ κιχήσομαι· οὐδέ σέ φημι 370
 Δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὕλεθρον.
 Ἡ ῥα, καὶ ἔγχος ἀφῆκεν, ἐκὼν δ' ἡμάρτανε φωτός·
 Δεξιτερὸν δ' ὑπὲρ ὤμων ἐϋξόου δουρὸς ἄκωκῇ
 Ἐν γαίῃ ἐπάγῃ· ὁ δ' ἄρ' ἔστη, τάρβησέν τε,
 Βαμβαίνων, ἄραβος δὲ διὰ στόμα γίνετ' ὀδόντων, 375
 Χλωρὸς ὑπὸ δείους· τῷ δ' ἀσθμαίνοντε κιχήτην,
 Χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ἠΐδα·
 Ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
 Χαλκός τε, χρυσός τε, πολύκμητός τε σίδηρος·
 Τῶν κ' ὕμιν χαρίσαιο πατήρ ἀπερείσι' ἄποινα, 380

thet *πηκτός* is simply *strong, compact*.
 Eustath. τὸ εὐπαγές καὶ στερεόν.

355. ἀποστρέψοντας. Scil. αὐτόν.

357. δουρηnekές. Eustath. εἰς ὅσον
 δόρυ φέρεται. Il. O. 358. ὅσον τ' ἐπὶ
 δουρὸς ἐρωή.

360. ὥς δ' ὅτε κ. τ. λ. Compare Virg.
 Æn. XII. 749. Ovid. Met. I. 535.

368. φθαίῃ ἐπενζάμενος. Ne *antevertat*
gloriando. Of the construction of φθάνω

with a participle, see Matt. Gr. Gr. §. 553.
 3. and compare Il. N. 815. Il. 314. 322.
 Ψ. 444. et *passim*.

375. βαμβαίνων. *Balbutiens præ timore*.
 Bion. Idyl. IV. 9. βαμβαίνει μὲν γλῶσσα.
 HEYNE. Add Agathias; Epig. 13. χεῖλα
 βαμβαίνει φθέγματι γηραλῆψ.

378. ἐνδον. Scil. ἐν τοῖς δώμασι πα-
 τρός, which is implied in v. 340. See also
 Il. Z. 46.

Εἴ κεν ἐμὲ ζῶνν πεπύθοιτ’ ἐπὶ νηυσὶν Ἀχαιῶν.
 Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 Θάρσει, μηδὲ τί τοι θάνατος καταθύμιος ἔστω·
 Ἀλλ’ ἄγε, μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον·
 Πῇ δ’ οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος, 385
 Νύκτα δι’ ὀρφναίην, ὅτε θ’ εὐδουσι βροτοὶ ἄλλοι;
 Ἦ τινα συλήσων νεκρῶν κατατεθνεϊῶτων;
 Ἦ σ’ Ἐκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
 Νῆας ἐπὶ γλαφυράς; ἢ σ’ αὐτὸν θυμὸς ἀνῆκε;
 Τὸν δ’ ἡμείβετ’ ἔπειτα Δόλων, ὑπὸ δ’ ἔτρεμε γυνῖα·
 Πολλῆσί μ’ ἄτρησι παρέκ νόον ἤγαγεν Ἐκτωρ, 391
 Ὅς μοι Πηλείωνος ἀγανοῦ μώνυχας ἵππους
 Δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῷ·
 Ἠνώγει δέ μ’ ἰόντα θοὴν διὰ νύκτα μέλαιναν,
 Ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἕκ τε πυθέσθαι,
 Ἦ ἐφυλάσσονται νῆες θοαί, ὥς τοπάρους περ, 396
 Ἦ ἤδη, χεῖρεσσιν ὑφ’ ἡμετέρῃσι δαμέντες,
 Φύξιν βουλευόιντε μετὰ σφίσιν, οὐδ’ ἐθέλοιντε
 Νύκτα φυλασσέμεναι, καμάτῳ ἀδδηκότες αἰνῶ.
 Τὸν δ’ ἐπιμειδίσας προσέφη πολύμητις Ὀδυσσεύς·
 Ἦ ῥά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμὸς, 401
 Ἴππων Αἰακίδαο δαΐφρωνος· οἱ δ’ ἀλεγεινοὶ
 Ἀνδράσι γε θνητοῖσι δαμήμεναι, ἦδ’ ὀχέεσθαι,
 Ἀλλῶ γ’, ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
 Ἀλλ’ ἄγε, μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον· 405
 Ποῦ νῦν δεῦρο κιὼν λίπες Ἐκτορα, ποιμένα λαῶν;

391. πολλῆσί μ’ ἄτρησι κ. τ. λ. For εἰς πολλὰς ἄτας. Heyne explains the construction and the sense thus: "Ἐκτωρ ἤγαγεν ἐμὲ, παρέκ νόον, i. e. ἀνοήτως, πολλῶν ἄτρησι. *Me imprudentem induxit in magna mala.* The dative instead of the accusative with εἰς, as in Il. I. 696.

398. μετὰ σφίσιν. For μεθ’ ὑμῖν. See on Il. A. 393.

402. οἱ δ’ ἀλεγεινοὶ δαμήμεναι. *Difficiles domitu.* The infinitive is frequently

used after words, more particularly adjectives, which denote a quality; where in Latin the supine in *u*, or the gerund in *do*, would be employed. Compare infra v. 437. The same construction obtains also in Latin: Horat. Od. I. 19. 8. *lubricus adspici.* IV. 2. 59. *niveus videri.* Virg. *Æn.* VI. 49. *major videri.* Sometimes the active infinitive is used instead of the passive, as in Il. Ψ. 655. ἦτ’ ἀλγίστη δαμάσασθαι. See Matt. Gr. Gr. §. 534. b.

Ποῦ δέ οἱ ἔντεα κείται ἀρήϊα, ποῦ δέ οἱ ἵπποι;
 Ἡῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί;
 Ἄσσα τε μητιόωσι μετὰ σφίσιν· ἥ μεμάασιν
 Αὔθι μένειν παρὰ νηυσὶν ἀπόπρόθεν, ἥ πόλινδε 410
 Ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοῦς;
 Τὸν δ' αὖτε προσέειπε Δόλων, Εὐμήδεος υἱός·
 Τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
 Ἐκτῶρ μὲν μετὰ τοῖσιν, ὅσοι βουληφόροι εἰσὶ,
 Βουλάς βουλεύει θεῖον παρὰ σήματι Ἴλου, 415
 Νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἄς εἴρειαι, ἥρωες,
 Οὔτις κεκριμένη ῥύεται στρατὸν, οὐδὲ φυλάσσει.
 Ὅσσοι μὲν Τρώων πυρὸς ἐσχάραι, οἷσιν ἀνάγκη,
 Οἷ δ' ἐγρηγόρθασιν, φυλασσέμεναί τε κέλονται
 Ἀλλήλοισ· ἀτὰρ αὖτε πολὺκλητοὶ ἐπίκουροι 420
 Εὐδουσι· Τρωσὶ γὰρ ἐπιτραπέουσι φυλάσσειν·
 Οὐ γάρ σφιν παῖδες σχεδὸν εἵεται, οὐδὲ γυναιῖκες.
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 Πῶς γὰρ δὴ Τρώεσσι μεμιγμένοι ἵπποδάμοισιν
 Εὐδουσ', ἥ ἀπάνευθε; δίειπέ μοι, ὄφρα δαείω. 425
 Τὸν δ' ἡμείβετ' ἔπειτα Δόλων, Εὐμήδεος υἱός·
 Τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
 Πρὸς μὲν ἄλός Κᾶρες, καὶ Παίονες ἀγκυλότοξοι,
 Καὶ Λέλεγες, καὶ Καύκωνες, δίοί τε Πελασγοί·
 Πρὸς Θύμβρης δ' ἔλαχον Λύκιοι, Μυσοὶ τ' ἀγέρωχοι,
 Καὶ Φρύγες ἵπποδάμοι, καὶ Μήονες ἵπποκορυσταί. 431

416. φυλακὰς δέ. *With respect to the sentinels.* The accusative absolute, as in Il. Z. 425.

418. πυρὸς ἐσχάραι. This is not to be understood of those fires which Hector commanded to be kindled at the beginning of this night, but only of the household fires of the Trojans, distinct from the auxiliars. The expression implies those people who were natives of Troy; ἱστία and ἐσχάρα πυρὸς signifying the same thing. So that ἱστίας ἔχουσιν and ἐσχάρας ἔχουσιν mean, to have houses or hearths in Troy, ἔσπε :

from Eustathius. Compare Il. B. 125. Heyne thus translates the passage: *Ad ignes autem, quotquot ii sunt numero, vigilanti ii, quibus incumbit hoc ut vigilent, tique se mutuo ad vigilandum hortantur.* It seems, therefore, that the Trojans had no guard appointed by authority, but depended wholly upon the general necessity of preventing a surprise: and those, upon whom the chief reliance rested, depended more upon the anxiety of their wives and children, v. 422. than upon their own vigilance. See above on v. 84.

‘Αλλὰ τίη ἐμὲ ταῦτα διεξερέεσθε ἕκαστα ;
 Εἰ γὰρ δὴ μέματον Τρώων καταδύναι ὄμιλον,
 Θρήϊκες οἶδ’ ἀπάνευθε νεήλυνδες, ἔσχατοι ἄλλων.
 Ἐν δέ σφιν Ῥῆσος βασιλεὺς, πάϊς Ἡϊονῆος. 435
 Τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους·
 Λευκότεροι χιόνος, θείειν δ’ ἀνέμοισιν ὁμοῖοι.
 Ἄρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἥσκηται·
 Τεύχεα δὲ χρύσεια, πελώρια, θαῦμα ἰδέσθαι,
 Ἦλυσθ’ ἔχων· τὰ μὲν οὔτι καταθνητοῖσιν ἔοικεν 440
 Ἀνδρεσσι φορέειν, ἀλλ’ ἀθανάτοισι θεοῖσιν.
 Ἄλλ’ ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπάροισιν,
 Ἦ ἐμὲ δῆσαντες λίπετ’ αὐτόθι νηλεῖ δεσμῷ,
 Ὄφρα κεν ἔλθητον, καὶ πειρηθῆτον ἐμεῖο,
 Ἦε κατ’ αἶσαν ἔειπον ἐν ὕμῳ, ἥε καὶ οὐκί. 445
 Τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη κρατερὸς Διαιμῆδης·
 Μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῷ,
 Ἔσθλά περ ἀγγείλας, ἐπεὶ ἴκεο χεῖρας ἐς ἀμάς·
 Εἰ μὲν γὰρ κέ σε νῦν ἀπολύσομεν, ἥε μεθῶμεν,
 Ἦ τε καὶ ὕστερον εἴσθα θοὰς ἐπὶ νῆας Ἀχαιῶν, 450
 Ἦε διοπτρεύσων, ἥ ἐναντίβιον πολεμίζων·
 Εἰ δέ κ’ ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
 Οὐκ ἔτ’ ἔπειτα σὺ πῆμά ποτ’ ἔσσειαι Ἀργείοισιν.
 Ἦ, καὶ ὁ μὲν μιν ἔμελλε γεκείου χειρὶ παχείῃ
 Ἀσφάμενος λίσσεσθαι· ὁ δ’ ἀνχένα μέσσον ἔλασσε, 455
 Φασγάνῳ αἵξας, ἀπὸ δ’ ἄμφω κέρσε τένοντε·
 Φθεγγομένου δ’ ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.

434. Θρήϊκες οἶδε. Scil. εἰσι. See on Il. I. 684. Of Rheus, see Heyne on Apollod. I. 3. 4.

437. Λευκότεροι χιόνος, κ. τ. λ. This change of case requires the verb εἰσι to be supplied; and so again infra v. 547. Of the construction, see above on v. 402. So again θαῦμα ἰδέσθαι in v. 439. This description is imitated in Virg. Æn. XII. 84. *Qui candore nives antecirent, curribus auras.*

438. ἥσκηται. Of the verb *dokeō*, see Blomfield's Gloss. on Æsch. Pers. 187.

450. εἴσθα. Of the future signification

of the verb *εἰμι*, see on Il. A. 29. It appears from this passage, that the custom did not exist in these times of taking prisoners.

457. φθεγγομένου. *As he was speaking.* Scaliger vexatiously objects, that a man cannot speak after his head is off. Macrobius is far more just in Saturn. V. 13. *Ubi nimiam caliditatem capiti pondere, ad quam non potuit cognatus Macrobius accedere: Æn. X. 554. "Tum caput exanimis neglexerat, et nulla parentis Dicere, detestatus tervæ." In quibus nihil minus est gratulor mortem.*

Τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἔλοντο,
 Καὶ λυκέην, καὶ τόξα παλίντονα, καὶ δόρυ μακρόν·
 Καὶ τὰ γ' Ἀθηναίῃ ληϊτίδι διὸς Ὀδυσσεὺς 460
 Ὑψὸς ἀνέσχεθε χειρὶ, καὶ εὐχόμενος ἔπος ἤνδα·
 Χαῖρε, θεά, τοῖσδεσσι· σὲ γὰρ πρώτην ἐν Ὀλύμπῳ
 Πάντων ἀθανάτων ἐπιβωσόμεθ'· ἀλλὰ καὶ αὐτίς
 Πέμπσον ἐπὶ Θρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.
 Ὡς ἄρ' ἐφώνησε, καὶ ἀπὸ ἔθεν ὑψὸς αἰείρας 465
 Θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκε,
 Συμμάρψας δόνακας, μυρίκης τ' ἐριθηλέας ὄζους·
 Μὴ λάθοι αὐτίς ἰόντε θοὴν διὰ νύκτα μέλαιναν.
 Τῷ δὲ βάτην προτέρω, διὰ τ' ἔντεα καὶ μέλαν αἶμα·
 Αἶψα δ' ἐπὶ Θρηκῶν ἀνδρῶν τέλος ἵξον ἰόντες. 470
 Οἱ δ' εὖδον καμάτῳ ἀδδηκότες, ἔντεα δέ σφι
 Καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο εὖ κατὰ κόσμον
 Τριστοιχεί· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι.
 Ῥῆσος δ' ἐν μέσῳ εὖδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
 Ἐξ ἐπιδιφριάδος πυμάτης ἱμᾶσι δέδεντο. 475
 Τὸν δ' Ὀδυσσεὺς προπάροιθεν ἰδὼν Διομήδεϊ δείξεν·
 Οὗτός τοι, Διόμηδες, ἀνὴρ, οὔτοι δέ τοι ἵπποι,
 Οὗδς νῶϊν πίφανσκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.
 Ἀλλ' ἄγε δῆ, πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ
 Ἑστάμεναι μέλεον σὺν τεύχεσιν· ἀλλὰ λυ' ἵππους· 480

459. λυκέην. Scil. δорάν. See above v. 334.

460. ληϊτίδι. *Prædatrici*. The appellation is synonymous with Ἀγέληα, in Il. Δ. 128.—Of the dedication of the arms taken from a conquered enemy, see note on Eur. Phœn. 584. Pent. Gr. p. 336. Upon their return, these arms were apportioned to Ulysses, who fixed them, as a consecrated trophy to Minerva, at the prow of his ship: *infra* v. 570.

462. τοῖσδεσσι. *Hæce*: scil. *donis*. This termination is affixed to the dative plural of ἔδωκε in Od. B. 47. 165. K. 268. N. 258. Φ. 93.

463. ἐπιβωσόμεθα. Ernesti: *Vox Ionica et Homericæ pro ἐπιβουσόμεθα*. The

future is here used for the present, as in v. 183. *supra*.

466. δέελον. By dialysis, for δῆλον, *conspicuous*.

475. ἐξ ἐπιδιφριάδος πυμάτης. *From the edge of the raised semicircle in front of the chariot*. Some suppose ἐπιδιφριάς to be the same with the ἀντυξ, and others make it an epithet of ἀντυξ understood. In either case the meaning is the same. See on Il. E. 262.

480. ἀλλὰ λυ' ἵππους. κ. τ. λ. Eurip. Rhes. 618. Διόμηδες, ἣ σὲ μείνει Θρήκιον λεῶν, ἥ μοι πάρος γε, σοὶ δὲ χρὴ πάλων μίλειν.—The adjective μέλεος here signifies *inactive, inefficient*. Eustath. παρὰ τὸ

Ἦε σύ γ' ἄνδρας ἔναιρε, μελήσουσι δέ μοι ἵπποι.
 Ὡς φάτο· τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη·
 Κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' ἀεικῆς
 Ἄορι θεινομένων· ἐρυθαίνετο δ' αἵματι γαῖα.
 Ὡς δὲ λέων μήλοισιν ἀσημάντοισιν ἐπελθὼν, 485
 Αἷγεςιν, ἧ ὅτεσσι, κακὰ φρονέων ἐνορούσῃ·
 Ὡς μὲν Θρήϊκας ἄνδρας ἐπώχετο Τυδέος υἱός,
 Ὅφρα δυνάδεκ' ἔπεφνεν· ἀτὰρ πολύμητις Ὀδυσσεύς,
 Ὀντινα Τυδείδης ἄορι πλήξειε παραστάς,
 Τόνδ' Ὀδυσσεύς μετόπισθε λαβὼν ποδὸς ἐξερύσασκε,
 Τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι 491
 Ῥεῖα διέλθοιεν, μηδὲ τρομεοῖατο θυμῷ
 Νεκροῖς ἀμβαίνοντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.
 Ἀλλ' ὅτε δὴ βασιλῆα κιχήσατο Τυδέος υἱός,
 Τὸν τρισκαιδέκατον μελιηδέα θυμὸν ἀπηύρα, 495
 Ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη
 Τὴν νύκτ', Οἰνείδαο πάϊς, διὰ μῆτιν Ἀθήνης.
 Τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεύς λύε μώνυχας ἵππους·
 Σὺν δ' ἦειρεν ἱμάσι, καὶ ἐξήλαννεν ὀμίλου,
 Τόξῳ ἐπιπλήσσω, ἐπεὶ οὐ μάστιγα φαεινὴν 500
 Ποικίλον ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι·
 Ῥοίζησε δ' ἄρα, πιφαύσκων Διομήδεϊ δίφ.
 Αὐτὰρ ὁ μερμήριζε μένων, ὅ τι κύντερον ἔρδοι·

μίλεσθαι, ὅ ἐστι φροντίδα ἔχειν. In later writers it signifies *wretched*.

483. ἀεικῆς. *Ingens*. Properly, *turpis*, *non decens*. In a similar sense ἀναιδής is used in Il. Δ. 521.

485. ἀσημάντοισι. Schol. ἀφυλάκτοις, ἀφροντίστοις, μὴ ἔχουσι ποιμένα. Compare Il. Α. 289.

489. ὄντινα πλήξειε. See on Il. Β. 188.

493. ἀήθεσσον γὰρ ἔτ' αὐτῶν. Scil. νεκρῶν. *They were yet unaccustomed to dead bodies*.

496. ὄναρ κεφαλῇφιν ἐπέστη. Compare Il. Β. 20. We may hence collect the vulgar superstition of the times respecting dreams. It seems that a belief prevailed that persons

were by this means informed of imminent danger; and that their dreams were allied to the situations in which they were placed. Heyne, however, construes ὄναρ in apposition with Οἰνείδαο πάϊς, whereby Diomedes is represented as standing over Rhesus, like an evil dream.

502. ροίζησε. *He whistled*. The substantive ροῖζος occurs in Il. II. 361.

503. ὅ τι κύντερον ἔρδοι. *What more daring deed he should do*. Eustath. τὸ δὲ κύντερον νῦν δεινὸν καὶ θρασὺ ἔργον σημαίνει. The word is more properly used in a bad sense; as in Il. Θ. 483. Heyne, with some MSS. reads κύντατον, but the vulgar reading is well supported.

ἥ ὄγε δίφρον ἐλὼν, ὅθι ποικίλα τεύχεα κεῖτο,
 ῥυμοῦ ἐξερῆοι, ἧ ἐκφέροι ὑψός' αἰέρας· 505
 ἥ ἐπὶ τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο.
 Ἔως ὃ ταῦθ' ὤρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
 Ἐγγύθεν ἰσταμένη προσέφη Διομήδεα δῖον·
 Νόστον δὴ μνησai, μεγαθύμου Τυδέος νιέ,
 Νῆας ἐπὶ γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης. 510
 Μὴ ποῦ τις καὶ Τρῶας ἐγείρῃσι θεὸς ἄλλος.
 Ὡς φάθ'· ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης·
 Καρπαλίμως δ' ἵππων ἐπεβήσετο· κόπτε δ' Ὀδυσσεὺς
 Τόξῳ· τοὶ δ' ἐπέτοντο θοάς ἐπὶ νῆας Ἀχαιῶν.
 Οὐδ' ἀλαοσκοπὴν εἶχ' ἀργυρότοξος Ἀπόλλων. 515
 Ὡς ἴδ' Ἀθηναίην μετὰ Τυδέος νιδὸν ἔπουσαν,
 Τῇ κοτέων Τρώων κατεδύσατο πουλὺν ὄμιλον,
 Ὄρσεν δὲ Θρηκῶν βουληφόρον Ἴπποκόωντα,
 Ῥήσου ἀνεψιδὸν ἐσθλόν· ὃ δ', ἐξ ὕπνου ἀνοροῦσας,
 Ὡς ἴδε χῶρον ἐρήμον, ὅθ' ἔστασαν ὠκέες ἵπποι, 520
 Ἀνδρας τ' ἀσπαίροντας ἐν ἀργαλέῃσι φονῇσιν,
 Ὡμωξέ τ' ἄρ' ἔπειτα, φίλον τ' ὀνόμηνεν ἐταῖρον.
 Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὥρτο κυδοιμὸς
 Θυνόντων ἄμυδις· θεῶντο δὲ μέγμερα ἔργα,
 Ὅσσ' ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας. 525
 Οἱ δ' ὅτε δὴ ῥ' ἴκανον, ὅθι σκοπὸν Ἔκτορος ἔκταν,
 Ἐνθ' Ὀδυσσεὺς μὲν ἔρυξε, Διὶ φίλος, ὠκέας ἵππους·
 Τυδείδης δὲ, χαμᾶζε θορῶν, ἔναρα βροτόθεντα
 Ἐν χεῖρεσσ' Ὀδυσῆϊ τίθει· ἐπεβήσετο δ' ἵππων·
 Μάστιξε δ' ἵππους, τῷ δ' οὐκ ἀέκοντε πετέσθην, 530
 Νῆας ἐπὶ γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.

509. νόστον δὴ μνησai. *Reditus jam, quiesco, meminervis.* CLARKE.—Of the particle δὴ, see on II. A. 6.

511. μὴ ποῦ τις κ. τ. λ. Supply δέδοικα, as elsewhere.

513. ἵππων ἐπεβήσετο. This cannot imply that he *ascended the chariot*, which is the usual acceptation of these words in Homer; since the chariot was left behind. It appears, therefore, riding on horse-back was

not wholly unknown in the Trojan war. See on II. B. 554.

521. ἀσπαίροντας. See on II. Γ. 293.

531. τῇ γὰρ φίλον ἔπλετο θυμῷ. Scilicet τῶν ἱλαυνόντων. It is not possible that the horses should have had any desire to reach the Grecian camp, to which they were wholly unaccustomed. The construction, however, is exceedingly harsh; and Heyne suspects the line to be spurious.

Νέστωρ δὲ πρῶτος κτύπον ἄϊς, φώνησέν τε·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 Ψεύσομαι, ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
 Ἴππων μ’ ὠκνπόδων ἀμφὶ κτύπος οὐατα βάλλει 535
 Αἶ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατερός Διομήδης
 ὦδ’ ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους.
 Ἀλλ’ αἰνῶς δειδοίκα κατὰ φρένα, μή τι πάθωσιν
 Ἀργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ.
 Οὐπω πᾶν εἴρητο ἔπος, ὅτ’ ἄρ’ ἤλυθον αὐτοί· 540
 Καὶ ῥ’ οἱ μὲν κατέβησαν ἐπὶ χθόνα· τοὶ δὲ χαρέντες
 Δεξιῇ ἡσπάζοντο, ἔπεσσί τε μελιχίλοισι.
 Πρῶτος δ’ ἐξερέεινε Γερήνιος ἱππότης Νέστωρ·
 Εἴπ’ ἄγε μ’, ὦ πολύναι’ Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 Ὅπως τοῦσδ’ ἵππους λάβετον· καταδύντες ὅμιλον
 Τρώων; ἢ τις σφῶε πόρε θεὸς ἀντιβολήσας; 546
 Αἰνῶς ἀκτίνεσσιν ἐοικότες ἠέλλιοι.
 Αἰεὶ μὲν Τρώεσσ’ ἐπιμίσγομαι, οὐδὲ τι φημι
 Μιμνάζειν παρὰ νηυσὶ, γέρων περ ἐὼν πολεμιστής·
 Ἀλλ’ οὐπω τοίους ἵππους ἴδον, οὐδ’ ἐνόησα· 550
 Ἀλλὰ τιν’ ἔμμ’ οὔτω δόμεναι θεὸν ἀντιάσαντα.
 Ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς,
 Κούρη τ’ αἰγιόχοιο Διὸς, γλαυκῶπις Ἀθήνη.
 Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν, 555
 Ῥεῖα θεός γ’ ἐθέλων καὶ ἀμείνονας, ἡέ περ οἶδε,
 Ἴππους δωρήσαιτ’, ἐπεὶ πολὺν φέρτεροί εἰσιν.
 Ἴπποι δ’ οἶδε, γεραιὲ, νεήλυδες, οἷς ἐρεείνεις,
 Θρηϊκιοὶ τὸν δὲ σφιν ἄνακτ’ ἀγαθὸς Διομήδης
 Ἔκτανε, παρ’ δ’ ἐτάρους δυοκαίδεκα πάντας ἀρίστους.
 Τὸν τρισκαίδεκατον σκοπὸν εἵλομεν ἐγγύθι νηῶν, 561
 Τὸν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέριοι
 Ἐκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγανοί.
 ὦς εἰπὼν, τάφροιο διήλασε μώνυχας ἵππους,

547. ἐοικότες. Scil. ἵπποι εἰσι. Of this anacoluthon, see above on v. 437.—Of the adverb αἰνῶς, see on Il. Γ. 158.

560. δυοκαίδεκα πάντας. See on Il. H. 161. It is evident that Rhesus is not included in the number.

Καρχαλόων· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565
 Οἱ δ' ὅτε Τυδείδεω κλισίην ἐτύκτον ἴκοντο,
 Ἴππους μὲν κατέδησαν ἑυτμήτοισιν ἱμάσι
 Φάτνην ἐφ' ἰππείῃ, ὅθι περ Διομήδεος ἵπποι
 Ἔστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες.
 Νηϊ δ' ἐνὶ πρύμνῃ ἔναρα βροτόεντα Δόλωνος 570
 Θῆκ' Ὀδυσσεύς, ὅφρ' ἰδὸν ἐτοίμασσαιάτ' Ἀθήνη.
 Αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσῃ
 Ἔσβάντες, κνήμας τ' ἠδὲ λόφον, ἀμφί τε μηρούς.
 Αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλόν
 Νίψεν ἀπὸ χρωτὸς, καὶ ἀνέψυχθεν φίλον ἦτορ· 575
 Ἔς ῥ' ἀσαμίνθους βάντες ἐϋξέστας λούσαντο.
 Τῷ δὲ λοεσσαμένῳ, καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ,
 Δείπνῳ ἐφίζανέτην· ἀπὸ δὲ κρητῆρος Ἀθήνη
 Πλείου ἀφυσσάμενοι λείβον μελιηδέα οἶνον.

573. λόφον. *The neck.* Properly, the tendon of the neck. Eustath. λόφος· ὁ ἄνω τένων, ἥτοι ὁ περὶ τράχηλον.

574. αὐτὰρ ἐπεὶ σφιν κ. τ. λ. We have here a regimen very agreeable to the simplicity of the old heroic times. These warriors plunge into the sea to wash themselves, for the salt water is not only more purifying than any other, but more corroborates the nerves. They afterwards enter into a bath, and rub their bodies with oil, which, by softening and moistening the flesh, prevents too great a dissipation, and restores the natural strength. POPE : from Eustathius.

576. ἀσαμίνθους. *Bathing-tubs.* Schol. παρὰ τὴν αἶσιν μινύθειν, i. e. from diminishing, and removing filth.

577. λίπ' ἐλαίῳ. The Scholiast and Eustathius explain λίπα by apocope for the adverb λιπαρῶς. It is, perhaps, more probable, that there was an adjective, now unused, λίψ, λίπος, *pinguis*, of which λίπι is the dative, in agreement with ἐλαίῳ. The two participles in this line are employed in the strict usage of the middle voice.

579. ἀφυσσάμενοι. See on II. A. 170.

THE END OF VOL. I.

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2

